DOCUMENT RESUME

ED 451 722 FL 026 661

AUTHOR	Mounier, Brenda
TITLE	"Bonjour History": Materials and Ideas for Teaching Louisiana's Cajun History = "Bonjour l'Histoire": Quelques Idees, Deux ou Trois Activites, et Plusieurs Materiaux pour l'Enseignement de l'Histoire des Cadiens en Louisiane.
PUB DATE	2000-00-00
NOTE	646p.; The accompanying 111-minute videotape (48 minutes in English, 63 minutes in French), Bonjour l'Histoire: l'Histoire des Cadiens 1604-1999, Cajun History for Kids by Kids, Grades 4-12, is not available from ERIC. The two binders and video were presented at the meeting of the Louisiana Association of Bilingual Education (Lafayette, LA, September 29-30, 2000). The production was sponsored by the Cajun French Music Association (CFMA) with Post Production by Larossini Productions in Lafayette. Technical Assistance was provided by Region IV Education Service Center, U.L. Lafayette and the Council for the Development of French in Louisiana (CODOFIL), Action Codienne, and Northern Life Insurance Co.
AVAILABLE FROM	Copies available for educational, non-commercial uses for $25.00 from Brenda Mounier, 118 Memory Lane, Lafayette, LA 70506.
PUB TYPE	Speeches/Meeting Papers (150) -- Multilingual/Bilingual Materials (171)
LANGUAGE	English, French
EDRS PRICE	MF03/PC26 Plus Postage.
DESCRIPTORS	*Cultural Background; *Cultural Maintenance; French; Grade 4; Grade 5; *Heritage Education; Intermediate Grades; *Local History; Second Language Instruction; Second Language Learning; Social Studies; Videotape Recordings
IDENTIFIERS	*Cajuns; *Louisiana

ABSTRACT

The goals of this teacher's guidebook and videotape are designed to incorporate Acadian (Cajun) history into the 4th grade social studies curriculum and the 4th and 5th grade Louisiana 30-minute daily French programs and French immersion programs. Another goal is to create an awareness, appreciation, and understanding of Acadian history in Louisiana. For students, these materials will encourage the development of an appreciation of Acadian culture and history, teach them about their role in it, and provide an understanding of why some of Louisiana speaks French. The binders and accompanying videotape provide a comprehensive historical and cultural overview of Acadian history in Louisiana from the early 17th century to the present. The binders are filled with worksheets, illustrations, and assorted materials suitable for reproduction. (KFT)

POOR PRINT QUALITY
Pgs 188 To 645

Reproductions supplied by EDRS are the best that can be made
from the original document.

ED 451 722

"Bonjour, History": Materials and Ideas for Teaching Louisiana's Cajun History = "Bonjour l'Histoire": Quelques Idees, Deux ou Trois Activites, et Plusieurs Materiaux pour l'Enseignement de l'Histoire des Cadiens en Louisiane.

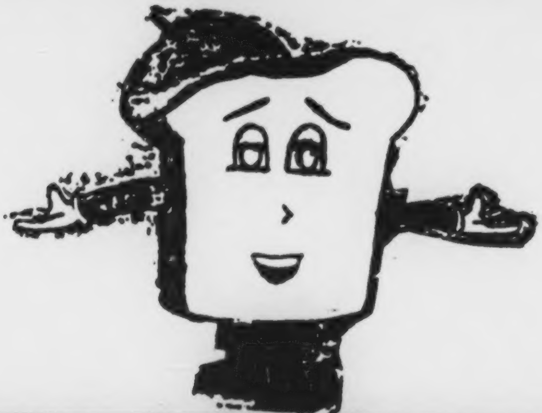
Brenda Mounier

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☐ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY
B. Mounier
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
1

FL 026 661

BEST COPY AVAILABLE



"Bonjour, History"

Materials and Ideas for Teaching Louisiana's Cajun History

January, 2000

Authentic Documents Reserved for Use Exclusively in the Schools

by Brenda Mounier
(French Teacher-Lafayette Parish)

* A Project Sponsored by the CFMA (Cajun French Music Association)

FL026661

BONJOUR L'HISTOIRE

Bonjour l'Histoire is a historical documentary on video cassette produced by an elementary French Teacher from Region IV. Brenda Mounier teaches French as a Second Language in fourth and fifth grade in two schools in Lafayette. The entrie production was sponsored the *Cajun French Music Association* (CFMA), with post production by *Larossini Productions* in Lafayette. Technical Assistance was provided by Region IV Education Service Center, U.L.Lafayette and the Council for the Development of French in Louisiana (CODOFIL), Action Cadienne, Northern Life Insurance Co.

The video features a simplified version of the history of the Acadians beginning with the first settlement in what is now Nova Scotia in 1604, four years before Jamestown, through their Deportation in 1755, their establishment in South Louisiana to the present. ***Bonjour l'Histoire*** is in essence "Cajun History" viewed through the eyes of children for children.

The video is rich with traditional and modern Cajun and Acadian music. The art work of 147 fourth graders provides the colorful background images of the feature. The voices of youngsters fill the video throughout, making it very appealing to young audiences.

Both the English version and the French version of the documentary are narrated by two sixth grade students, Michael Barron and Michelle Pearson. These children had been fourth and fifth grade students of Ms. Mounier at Woodvale Elemantary prior to the taping. Although both children have Acadian ancestry, neither is a native speaker, however they are quite adept as narrators in French as well as in English.

Each version of the video also contain interactive evaluations in English and in French. These interactive evaluations have been successfully tested in the Foreign Language and Social Studies classroom. The video touches on Standards and Benchmarks for Social Studies (including History and Geography), Art, Music, Foreign Languages and even English Language Arts. These Standards and Benchmarks are cross-referenced in the accompanying teachers' guides.

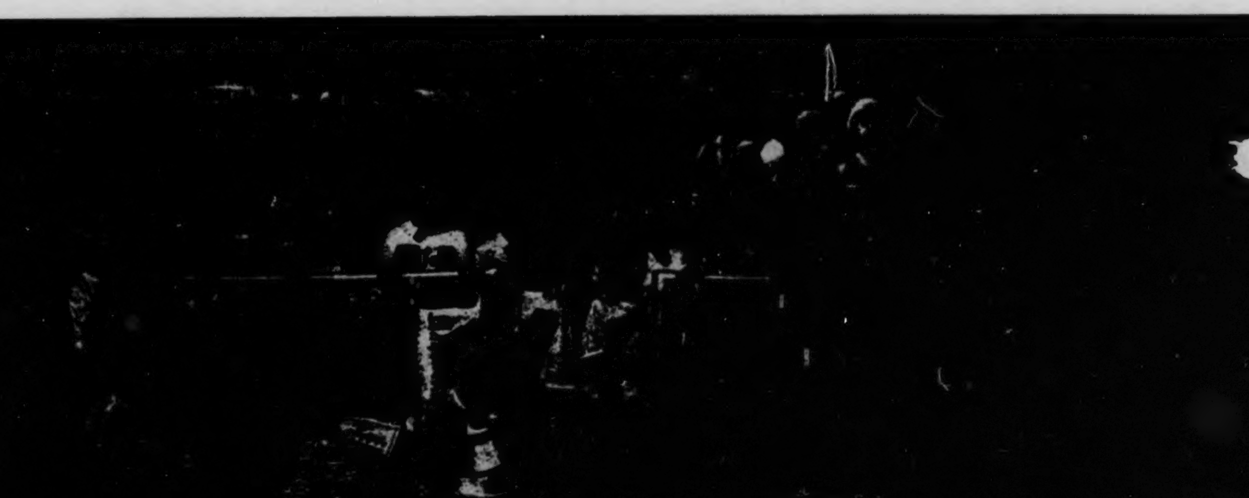
These teaching materials can be used at several levels from fourth through eighth grades, as well as in High School Foreign Languages. One copy of the videotape containing the French and the English versions of the documentary plus both the English and the French versions of the accompanying teachers' guides will be provided for each of the 64 parishes in the State of Louisiana. The parishes will be free to disseminate these materials as they wish. Teachers will be allowed to reproduce any part of the materials for their use in the classroom.

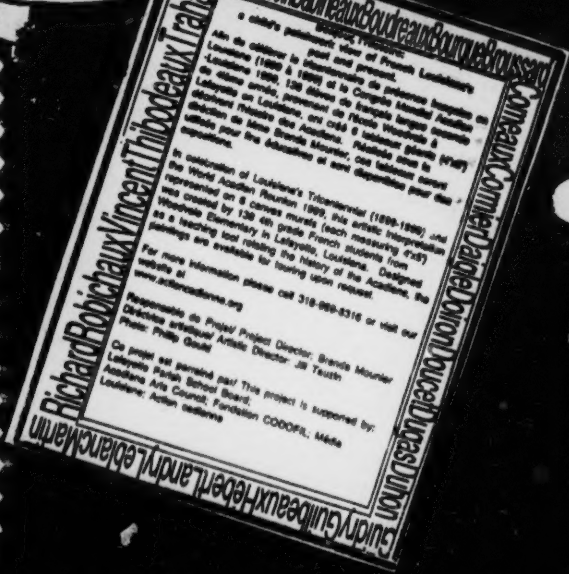
Bonjour, History!

Resource materials for teaching Acadian (Cajun) history 4-12

This project is sponsored by the CFMA (Cajun French Music Association)

April, 2000





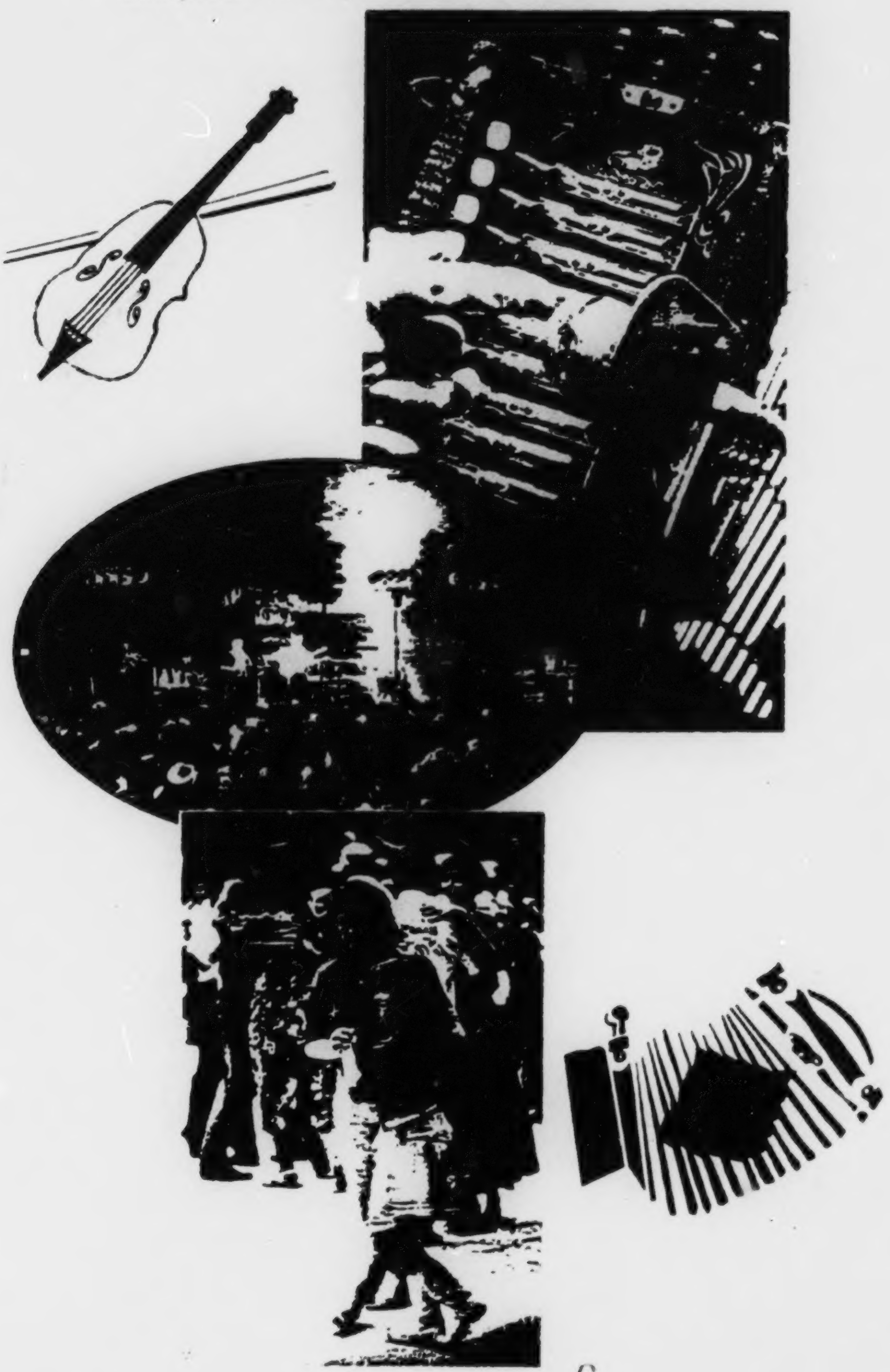
ArceneauxAucoinBabineauxBoudreauxBourgueBroussard
ComeauxCormierDaigleDoironDoucetDugasDuhon
GuidryGuilbeauxHebertLandryLeblancMartin
RichardRobichauxVincentThibodeauxTrahan

In celebration of Louisiana's Tricentennial (1699-1999) and the World Acadian Reunion 1999, this artistic interpretation was created on 6 canvas murals

For more information please call 318-989-6316

Cajun French Music Association

An organization dedicated to promote
and preserve Cajun Music and Culture



Please feel free to share these materials, making as many copies as you wish, but, out of consideration for others who may follow you, it is gratefully requested that all pages remain intact and in correct numerical order.

Thank you.

The goals of this project are:

For the Teachers:

1) to incorporate Acadian (Cajun) history into the 4th grade social studies curriculum, the 4th and 5th grade 30 minute/daily French programs, as well as the French immersion programs, at a level for kids, by kids.
2) to create an awareness, an appreciation, and an understanding of the rich Acadian history of our state.
3) to share these materials with colleagues.

For the Students:

1) to develop an appreciation of Acadian culture and history and an awareness of their role in it.
2) to understand why Louisiana speaks French.
3) to accurately relate this information to others
4) to become aware that they, too, can be teachers.

TABLE OF CONTENTS
PAGES OF INTRODUCTION

NOTICE

ACKNOWLEDGEMENTS

NOTES TO THE TEACHERS +

- **Appendix A:** Milling, Chapman J. **"Exile without an End."**
- **Appendix B:** Barry Moody **"The Acadians"**
- **Appendix C:** Claude MASSE-DAIGLE **"Chronologie acadienne"**
- **Appendix D:** M. Caillebeau **"Les Acadiens de Belle-Ile et leurs liens avec l'établissement du Poitou"**
- **Appendix E:** Nicole T. BUJOULD et Maurice CAILLEBEAU **"Les origines françaises des premières familles acadiennes"**

CONTENT SEQUENCES

TITLE	SECTION
'Cajun National Anthem" **Jolie Blonde (Pretty Blonde)**	BH-1
Who are these Cajuns? **Acadian family names**	BH-2

Tell Me a Story BH-3

The Acadian Odyssey

The Acadian Triangle

Why is Louisiana a French-speaking State? BH-4

Le Petit Acadien

Life in Acadia (1604 to 1755) BH-5

1755: The Deportation BH-6

Part II: 1755 to 1999 BH-7

Arrival in Louisiana BH-8

Today's Cajuns BH-9

(and why "dey talk like dat")

Little Paris BH-10

An excursion

Who's Who and What's What in Cajun History? BH-11

Famous Cajuns in Louisiana

"Big Dog" Bingo

Chronology BH-12

Bibliography BH-13

Video Sequences

Part I

CFMA Sponsorship
Patsy Martin, National President

Jolie Blonde (Pretty Blonde)---the Cajun "national anthem" sung by Melissa Doucet Maher

Endorsement by Dr. Barry Jean Ancelet,
Professor of French and Folklore
ULL

Harry Lafleur, musician and CFMA Founder

French Toast Productions: Music by Harry Lafleur

Song "1755"
by Al Berard and Errol Verret

Introduction by "commentators"
Michael Barron and Michelle Pearson

Statement of Objectives

Who are the Cajuns: Names and faces

First part of the Acadian Triangle: France

Second Part of the Acadian Triangle: Acadia

Meanwhile, Iberville: French Presence in Louisiana

The British on the scene in Acadia: the good life threatened

BHC

Part II

The Exile

Third part of the Acadian Triangle: Louisiana

1916: a law is passed

Hello, CODOFIL

1983: another law

The French Movement in Louisiana

1604-1999: 300 years of French in Louisiana

Evaluation

Bibiliography and Resources

*Harry Lafleur's fiddle provides the "thread" that weaves the"patchwork" of the video.

BH-D

NOTICE

All materials contained in this handbook (with the exception of the works of Mrs. Edith COMEAU TUFTS and of Mrs. Jacqueline VOORHIES) belong to "Bonjour, History!" and any duplication is reserved exclusively for use in the schools.

Any reproduction of these materials for commercial resale is PROHIBITED.

Brenda Mounier
French Teacher
Woodvale Elementary
100 Leon Drive
Lafayette, La. 70503
(337) 232-5658

BH-E

MANY THANKS

- To our "Parrain" (Godfather) the **CFMA** ***(Cajun French Music Association)*** for embracing this project--heart and pocketbook. The CFMA's sponsorship permitted the duplication of over 100 videos and also accompanying resource guides for distribution to all French and social studies programs throughout the state of Louisiana and a few in Texas. *(Special thanks to the Acadiana Chapter who offered the first embrace. Financial assistance was also provided in part by Action Cadienne (Cajun Action Committee), Arnaudville VFW Post #5153 and VFW Post #5153 Ladies' Auxiliary, and also Relia Star and Northern Life Insurance Companies' "Unsung Heroes" program.)*

- To the **LAFAYETTE PARISH SCHOOL BOARD** for granting me a sabbatical semester for work on this project.

- To Dr. Barry Jean **ANCELET**, Professor of French and folklore at the Univiversity of Louisiana at Lafayette, who recognized the value of such a project, and who encouraged me to assume the role of coordinator by extending the semester in order for me to accomplish the project's goals.

- To Bob **LAROUSSINI** at **LOURISSINI PRODUCTIONS** without whose patience, expertise, and generous donation of many hours, this video would not exist.

- To **SCOTT LONG** and **LONGEVITY DESIGN** for his patience and impeccable graphics in the video, and for considering the French lessons sufficient compensation for his time.

BEST COPY AVAILABLE

- To Mrs. Edith **COMEAU TUFTS** from Canada and Mrs. Jacqueline **VOORHIES** from Lafayette who graciously gave their permission to duplicate their children's "history books" for exclusive use in the schools.

- To Acadiana High School French student, **BRIGETTE GOUDEAU**, in Lafayette, out of whose imagination came the "French Toast Productions" character and other illustrations that accompany Mrs. Tufts's and Voorhies's works. Thanks also to Mathew **OLIVER** for preparing them for video usage.

- To Richard **GUIDRY** from the State Department of Education who presented me with a copy of "Animals of Louisiana" prepared by the Consortium of French Immersion Schools in Louisiana for the immersion science programs, and to Mrs. Françoise **DEWEES**, coordinator of the above-mentioned manual, who gave me such a good model to follow.

- To Zachary **RICHARD** who created a special version of his famous "Réveille--"Wake up!"" song especially for this video, and to all the **CAJUN** and **ACADIAN MUSICIANS** who graciously granted me permission to share their music with the children of Louisiana.

- To Amanda **LAFLEUR** and, once again, Richard **GUIDRY** for their advice and encouragement along the way.

- To my two 5th grade narrators in the video, Michael **BARRON** and Michèle **PEARSON** who, although they study French for only 30 minutes per day, succeeded in leaving a bilingual "legacy" to the children of Louisiana. (Note: This project is available in both French and in English.)

- To Richard and Geri **BARRON** and to Julie **PEARSON**, the parents of the young narrators, who carefully monitored and encouraged frequent rehearsals, and to whom no time was inconvenient when it concerned their child's role in this project.

- To **OFFICE MAX** for their generous assistance, patience, and prices.

- To Mavis **FRUGE**, the "godmother" of this project.

- Last, but not least, to Yourick and Alida **MOUNIER**, who never spoke English nor went to school, but who managed to raise a daughter that is both bilingual *and* a teacher.

TO THE TEACHERS

- The illustrations in this handbook do not necessarily reflect history with accuracy, but come out of someone's imagination, usually that of a child.

- The seven boats of 1785 are labeled in Spanish and not French following the example given by Mrs. Jacqueline Voorhies in her book, due to the fact that Louisiana was still a Spanish colony at the time of the Acadians' arrival from France in 1785.

- If your family name is not to be found on the inserted list, please be assured that there are still others left to be added.

- This unit does not pretend to recount the history of the entire French-speaking population in Louisiana, nor of the complete Acadian history, but realizes that there is still much left to be said. It is offered as first, a useful tool that will hopefully open the door for more research on the topic, and second, as an example of the rich resources our own students can be....that kids can teach kids too.

- The word "Cajun" is an anglicized version of the French "Cadien/Cadienne" or "Cadjin/Cadjine" and should not be considered as a French name for the French-Acadians present in Louisiana.

- The text of the accompanying video has been narrated in the present historical rather than in the past tense. It concludes with an interactive evaluation.

Notes/Bonjour, History/April 2000

BH-I

COMMENTARY

This video, accompanied by the following documents, is an attempt to fill what is considered to be a gap in our textbooks regarding an important chapter in Louisiana's history, that of the history of the French-speaking Cajuns. These materials are intended to facilitate the introduction of and the teaching of this history.

Although originally designed with the 4th grade French and social studies programs in mind, they can also be adapted for use at higher grade levels. Each teacher should feel free to adapt this unit to the level of his/her students, supplementing or removing ideas or activities according to his/her students' needs or interests. LOUISIANA CONTENTS STANDARDS should be, of course, applied to this adaptation.

Finally, though this work is far from being complete, it does, however, represent many hours of work and hopes to serve as a useful tool in the study of a living history, a history that makes Louisiana unique in America.

Consider it, if you will, a practical aid, a resource book, a first step toward an approach that is more applicable to our state's history and culture......an approach filled with young voices .....an approach that is ***for kids*** and ***by kids.***

BH-J

Development of Content Sequences

- **Duration:** This unit was originally created for the 30 min./day 4th and 5th grade French program in Louisiana, so, the suggested length of time for each "mini lesson" is only a personal estimate. It is suggested that each teacher adapt these "lessons," in particular, according to the grade level and number of students and to other circumstances that may exist in his/her own teaching situation.

- **Standards and Benchmarks:** It is suggested that the teacher apply this unit to the LOUISIANA SOCIAL STUDIES CONTENT STANDARDS.

- **Materials:** Each suggested activity will offer its own list of materials.

- **Content Segments:** As previously indicated in the "**Table of Contents**," *and* to facilitate implementation, the segments in this unit are in direct parallel to the video segments. The segments in this unit are divided into two parts: from 1605 to 1755 and from 1755 to the present. These parts are divided into 14 segments including the bibliography and the script. Suggestions for implementation are made at the beginning of each segment. The pages are indicated in segment sequences, followed by "1, 2, 3" etc. For example: "Why is Louisiana a French-speaking state?"would be: BH4-1, BH4-2, BH4-3, etc. (Please refer to your "Table of Contents.")

At the end of this unit, students should be able to correctly answer several questions. For example:

1. Why is studying this unit important?
2. Can you form the "Acadian Triangle" by naming the three areas of the world involved in Acadian (Cajun) history? Can you locate them on the world map? Can you describe their flags?
3. Which French explorer established the first permanent French colony in Port Royal in Acadia in 1605? From which area of France were these colonists? Can you locate it on the map of France?
4. In what year did the French boat "Fleur de mai" (Flower of May) arrive in Acadia? Was there another boat with a similar name? Can you explain this?
5. Which French explorer established the first permanent French colony in Louisiana? Where? What date?
6. Why were the Acadians thrown out of Acadia and by whom? In what year? What was this period called?
7. Where were the Acadians between 1755 and 1785?
8. Why did the Acadians in France leave to come to live in Louisiana?
9. In what year did most of them arrive? In how many boats? Can you name the boats?
10. Has Acadia changed its name since 1604? If so, what is it now called?
11. Who are the Cajuns in Louisiana?
12. How did a law passed in 1916 affect them?
13. What does C.O.D.O.F.I.L. stand for?
14. Who was the founder of C.O.D.O.F.I.L?
15. Can you name at least five well-known Cajuns? For what are they known?
16. Can you explain the "FrancoFête" celebration that took place in Louisiana in 1999?

etc........

Notes: Questions/Bonjour, History/April, 2000

BH-L

Dear Students,

Learning a foreign language
is like learning to play
the fiddle.
or
the accordion.

It's not easy.
In fact, it can be pretty difficult.
And sometimes,....

it even makes you want to put your hands over your ears;

but,

like any "foreign language,"
be it math, science, history or *whatever*,

We learn only by "playing" it over and over.

Success comes with effort.

Notes: Message to the student/BH/April 2000

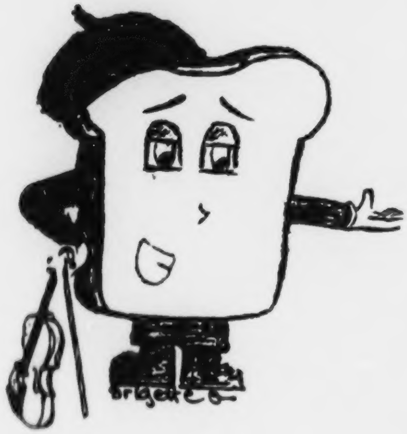
B-H-M

And now, let's begin.

EH- 1A

...with the song considered the...

"Cajun National Anthem..."



*Note:
Although the French songs in this unit may be incomprehensible to your students, please note that, with few exceptions, they have been included because of their historical message.

*Lesson One----suggestion for raising student awareness

CLASSIFYING DIFFERENT TYPES OF MUSIC

Duration: 10 to 12 minutes

Materials needed: cassettes of 5 to 10 different *sorts of music...
Ex: jazz, *cajun*, opra, country, blues, rap, etc.
classical, American Indian, Appalachian, etc.
* Can be taped directly from your local radio station upon request.

Objective: At the end of this lesson, the student will be able to correctly identify different types of music.

Implementation: The teacher :

1) asks the students to name several types of music, which she lists on the board as they name them.

2) plays the cassette examples for the students.

3) asks the students to identify them.

4) invites student volunteers to mime different types of music while the others guess them.

The Cajun National Anthem

"Jolie Blonde"

(Pretty Blonde)

*Note: The popularity of this waltz is probably due to its simplicity, its content, and the fact that most Cajun girls are brunette. The famous Cajun folk artist "Roderigue"

Duration: 12 to 15 minutes

Materials:
1) a cassette of this recording or play the audio only of the opening song of the video
2) a copy of the song "Jolie Blonde" (on the following page)
3) a copy of Roderigue's "Jolie Blonde" painting
4) a Cajun dance video obtained from the library or music store
5) a cleared space for dancing in the classroom

Objectives: **At the end of this lesson, the student will :**
1) be able to recognize Cajun music
2) be able to classify the music type as a waltz
3) be able to identify musical instruments in Cajun music
4) be able to demonstrate Cajun waltz steps, and
5) learn that music is an international language

Implementation: **The teacher:**
1) displays Roderigue's "Jolie Blonde" painting from a book of his works
2) shares the above notation about the song
3) the recording for the students
4) asks the students to identify the type of music it is
5) asks the students to classify the rhythmn
6) demonstrates the steps to a waltz (or shows video)
7) shares these steps (first without music, then with music) with enthusiastic student volunteers who help to teach the others

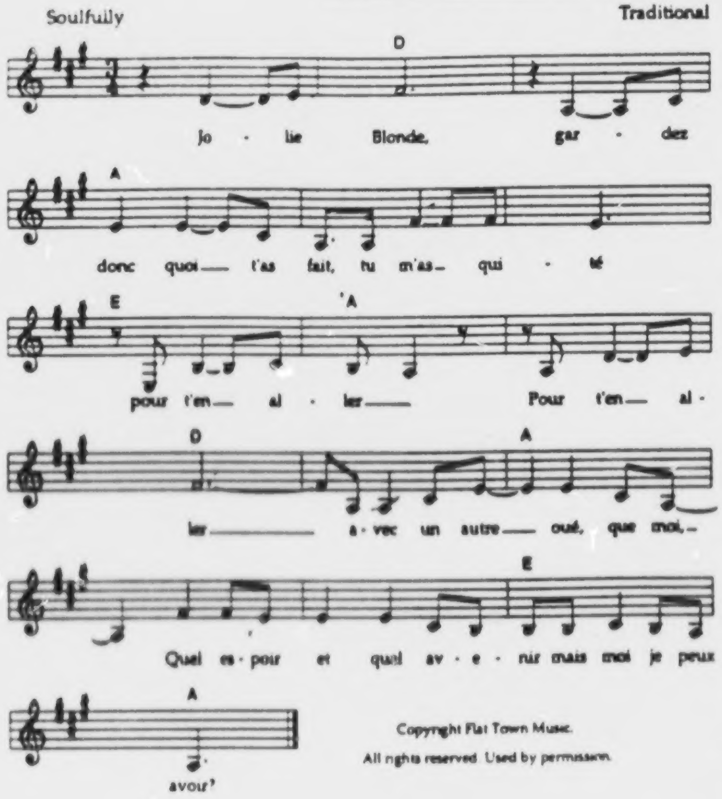
***Suggestion:** *Just for fun, variation, cooperative learning, and checking for comprehension of rhythmn, divide the students into groups and ask them to make up their own words to the tune of "Jolie Blonde." They present their original compositions to the class.*

BEST COPY AVAILABLE

BH1-2

Jolie

Blonde


Soulfully
Traditional
D
Jo - lie Blonde, gar - dez
A
donc quoi — t'as fait, tu m'as — qui - té
E A
pour t'en — al - ler — Pour t'en — al -
D A
ler — a - vec un autre — oué, que moi, —
E
Quel es - poir et quel av - e - nir mais moi je peux
A
avoir?

Copyright Flat Town Music.
All rights reserved. Used by permission.

2. Jolie blonde, tu m'as laissé moi tout seul,
Pour t'en aller chez ta famille.
Si t'aurais pas écouté tous les conseils de les autres,
Tu serais ici-t-avec moi aujourd'hui.

3. Jolie blonde, tu croyais il y avait juste toi,
Il y a pas juste toi dans le pays pour moi aimer.
Je vas trouver juste une autre jolie blonde,
Bon Dieu sait, moi j'ai un tas.

PRETTY BLONDE

1 Pretty blonde, look what you've done,
You've left me and gone away,
Come away with another, yeah, than me,
[illegible]t hope and what future can I have?

2. Pretty blonde, you left me all alone
To go back to your family.
If you hadn't listened to the advice of others,
You'd still be here with me today.

3. Pretty blonde, you thought you were the only one,
You're not the only one around that I can love.
I'm going to find another pretty blonde,
The good Lord knows, I have a lot of them.

"l'Hymme National" Cadjin.......

"Jolie blonde"
chantée par Melissa Doucet Maher
"Le Hoogie Boogie"
Louisiana French Music for Children
par Michael "Beausoleil" Doucet
with Family and Friends
Rounder Records

Extrait du livre:
Mel Bay presents A Songbook
"Le Hoogie Boogie"
Louisiana French Music
for Children
par Sharon Arms Doucet
Mel Bay Publications, Inc.,
#4 Industrial Drive
Pacific, Missouri 63069-0066
http://melbay.com

BEST COPY AVAILABLE

BH1-3

Beausoleil
Le Hoogie Boogie
Louisiana French Music for Children
Joe Mathieu '92
By Sharon Arms Doucet
MEL BAY

Michael "Beausoleil" Doucet with Family and Friends

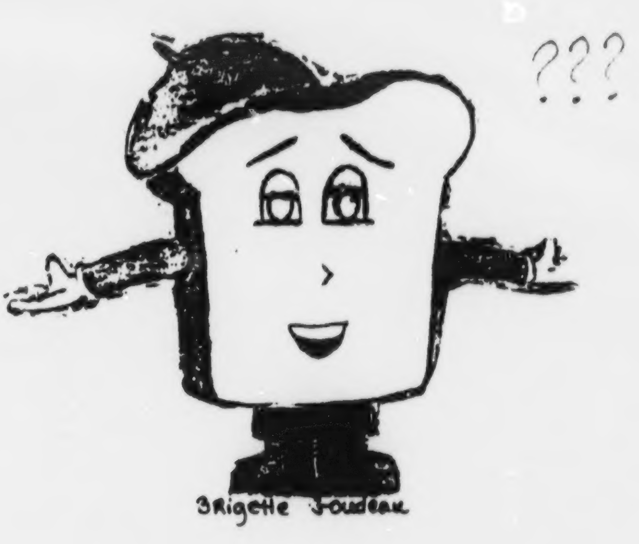
LE HOOGIE BOOGIE:

LOUISIANA FRENCH MUSIC FOR CHILDREN

0 11661 8022 2 3

BEST COPY AVAILABLE

Who are the Cajuns?


???
BRigette Joudeau

Acadian Family Names of the 18th Century

Duration: 12 -15 minutes

Materials:
- regular map of Louisiana
- color sheet of the above map
- color sheet of the Acadiana area
- small flag representing the Acadiana area
- color sheet of this flag
- list of "Acadian Family Names of the 18th century (see following inserts for above materials)

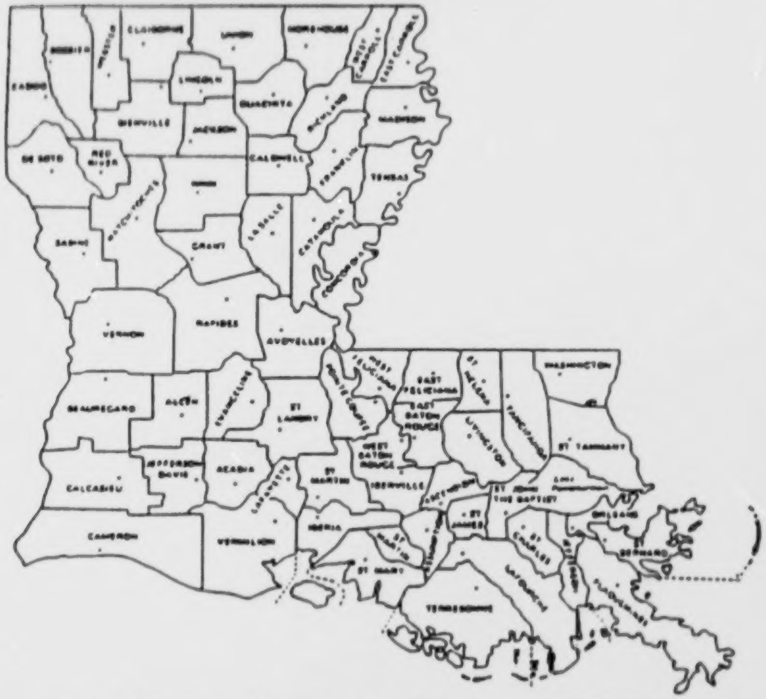
Objectives: At the end of this activity, the student shall:

1) be able to geographically situate the French area of Louisiana
2) recognize the flag of this area and understand its symbols
3) give examples of Acadian (Cajun) family names

Implementation: **The teacher will:**

1) hand out the color sheet on the map of Louisiana while asking the students the number of parishes in the state
2) explain that among the 64 parishes is a French-speaking area known as Acadiana
3) ask the students to identify these French-speaking people
4) explain that these French speakers are called "Cajuns" derived from the word "Acadian"
5) hand out the list of Acadian family names of the 18th century
6) inquire if any names are familiar
7) ask the students to name two well-known family names that are ,lately, the object of some humor, (namely the "Boudreaux" and "Thibodeaux" jokes)
8) invite the students to share 2 or 3 jokes with the class
9) hand out the color sheet on Acadiana
10) ask the students to name the parishes included in the region considered Acadiana
11) display the Acadiana flag, calling attention to the symbols on it
12) hand out the color sheet of this flag and discuss its origins

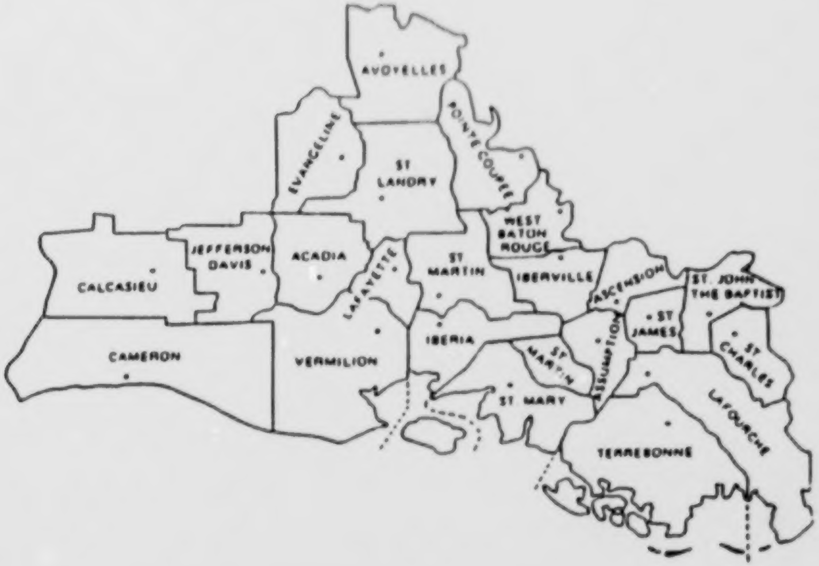
LOUISIANA



La Louisiane est composée d'environ 4.250.000 habitants dont 975.000 d'ascendance française, canadienne française, africaine ou d'autres pays francophones. Il y a quatre grandes régions en Louisiane: Le Nord, l'Acadiana, les régions urbaines de Baton Rouge et de La Nouvelle-Orléans, et le Sud-Est. L'Acadiana, région où la majorité des habitants d'origine française, sinon d'origine acadienne, se situe dans le sud-ouest et le centre-sud de la Louisiane, dans un triangle de 22 paroisses: Acadie, Ascension, Assomption, Avoyelles, Bâton Rouge Ouest, Calcasieu, Cameron, Evangéline, Ibérie, Iberville, Jefferson Davis, Lafayette, LaFourche, Pointe Coupée, Saint-Charles, Saint Jacques, Saint-Jean Baptiste, Saint Landry, Sainte-Marie, Saint-Martin, Terrebonne, Vermillon.

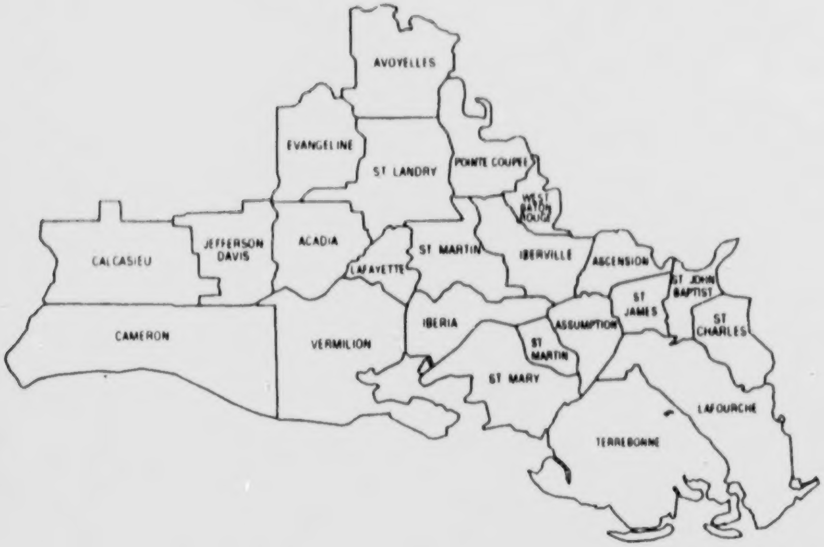
BEST COPY AVAILABLE

ACADIANA


AVOYELLES
EVANGELINE
ST LANDRY
POINTE COUPEE
WEST BATON ROUGE
JEFFERSON DAVIS
ACADIA
LAFAYETTE
ST MARTIN
IBERVILLE
ASCENSION
ST JOHN THE BAPTIST
CALCASIEU
ST JAMES
CAMERON
VERMILION
IBERIA
ST MARTIN
ASSUMPTION
ST CHARLES
ST MARY
LAFOURCHE
TERREBONNE

Louisiana is composed of approximately 4,250,000 inhabitants of which 975,000 are of French, French Canadian, African or other Francophone heritage. There are four major regions in the state: the North, Acadiana, Greater New Orleans and Baton Rouge, and the Southeast. Acadiana, the region in which reside the majority of those of French or Acadian heritage, is situated in the southwestern and south central parts of Louisiana, in a triangle of 22 parishes: Acadia, Ascension, Assumption, Avoyelles, West Baton Rouge, Calcasieu, Cameron, Evangeline, Iberia, Iberville, Jefferson Davis, Lafayette, LaFourche, Pointe Coupee, St. Charles, St. James, St. John the Baptist, St. Landry, St. Mary, St. Martin, Terrebonne, Vermilion.

L'Acadi *Acadiana*



En 1971, un groupe de délégués à l'Assemblée législative de la Louisiane a proposé de donner officiellement l'appellation "Acadiana" à la région de l'État qui est le centre de la culture francophone.

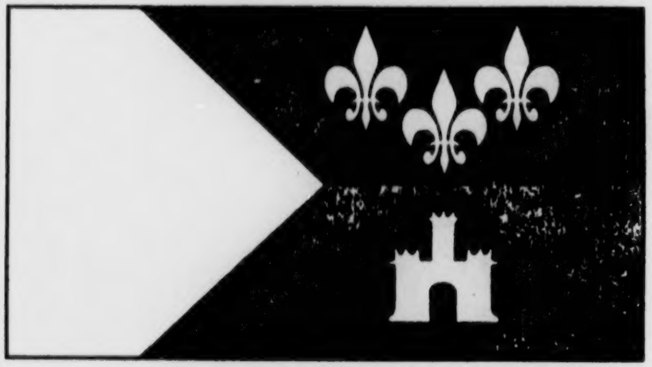
L'Acadiana, où se trouve la majorité des habitants d'origine acadienne de l'État, se situe dans le sud-ouest et le centre-sud de la Louisiane. La région forme un triangle de 22 paroisses (comtés): Acadie, Ascension, Assomption, Avoyelles, Bâton Rouge Ouest, Calcasieu, Cameron, Évangéline, Ibérie, Iberville, Jefferson Davis, Lafayette, LaFourche, Pointe Coupée, Saint-Charles, Saint-Jacques, Saint-Jean-Baptiste, Saint-Landry, Sainte-Marie, Saint-Martin, Terrebonne et Vermillon.

In 1971, a group of Louisiana state representatives presented a resolution to the legislature proposing to officially give the name Acadiana to the region that is considered the center of Louisiana's Francophone culture.

Acadiana, home of the majority of Louisianians of Acadian heritage, is situated in southwestern and south central Louisiana in a triangle of 22 parishes (counties): Acadia, Ascension, Assumption, Avoyelles, West Baton Rouge, Calcasieu, Cameron, Evangeline, Iberia, Iberville, Jefferson Davis, Lafayette, Lafourche, Pointe Coupee, St. Charles, St. James, St. John the Baptist, St. Landry, St. Mary, St. Martin, Terrebonne, and Vermilion.

BEST COPY AVAILABLE

Le drapeau de l'Acadiana/ *Flag Acadiana*



Le drapeau de l'Acadiana, adopté officiellement en 1974 par l'Assemblée législative de la Louisiane, était l'idée du juge Allen Babineaux de Carencro. Au cours d'un voyage au Canada avec sa famille en 1964, le juge a remarqué que le drapeau acadien était en vue partout dans la région acadienne du Nouveau-Brunswick. Alors, il a décidé que les descendants des Acadiens en Louisiane avait besoin de leur propre drapeau.

Thomas J. Arceneaux a proposé un dessin qui correspond à l'histoire et qui représente trois cultures de l'Acadiana.

Les trois fleurs de lis sur un fond bleu symbolise la France. Le chateau d'or sur rouge est pour le gouvernement de l'Espagne qui a accueilli les Acadiens en Louisiane et l'astre d'or sur blanc (*Maris Stella*) représente Notre Dame de l'Assomption, la patronne des Acadiens. L'astre symbolise aussi la participation acadienne dans la Guerre de l'indépendance américaine.

The flag of Acadiana, officially adopted by the Louisiana State Legislature in 1974, was the brainchild of District Judge Allen Babineaux of Carencro. While he was traveling in Canada in 1964 with his family, Judge Babineaux noticed that the Acadian flag was displayed everywhere in the Acadian region of New Brunswick. He decided that the Acadian descendants of Louisiana should have their own flag.

Designed by Thomas Arceneaux, the flag was designed to reflect the history of the area and include symbols of three cultures found in Acadiana.

The three fleurs de lis on a blue background symbolize France, the yellow castle on red is for Spain whose government welcomed the Acadians into Louisiana, and the gold star on white represents Our Lady of the Assumption, the patron saint of the Acadians. The star serves a double purpose, standing also for the Acadians' participation in the American Revolution.

Acadian Family Names of the 18th Century

Abbadie. de Saint Castin d'
Allain
Amirault dit Tourangeau
Angou dit Choisy
Apart
Arcement
Arosteguy
Arseneau
Arnaud
Aubois
Aucoin
Ayot
Babin
Babineau dit Deslauriers
Barillot
Barolet
Bastarache dit (Le) Basque
Bastien
Belliveau dit Bideau
Belliveau dit Blondin
Belou
Benoit dit Labrière
Bergereau
Bergeron d'Ambroise
Bergeron dit Nantes
Berrier dit Machefer
Bernard
Bertaud dit Montaury
Bertrand
Bézier dit Touin dit Larivière
Blanchard
Blanchard dit Gentilhomme
Bodard
Boisseau dit Blondin
Bonnevie dit Beaumont
Bonnière
Borel
Boucher dit Desroches
Boudrot
Bourg
Bourgeois
Boutin
Brassaud
Brasseur dit Mathieu
Breau
Broussard
Brun
Bugaret
Buisson
Bugeaud
Buote
Buteau
Cahouet
Caissy dit Roger
Calvé dit Laforge
Carré
Caylan
Célestin dit Bellemère
Cellier dit Normand
Chauvet
Chênet dit Dubreuil
Chesnay dit Lagarenne
Chiasson dit La Vallée
Chouteau dit Manseau
Clémenceau
Cloistre
Coignac
Comeau

Cormier dit Rossignol
Cormier dit Thierry
Corne
Corporon
Cosset
Coste
Cottard
Cousin
Crépaux
Creysac dit Toulouse

Cyr
Daigre
D'Amours de Chauffours
D'Amours de Clignancour
D'Amours de Freneuse
D'Amours de Louvière
D'Amours de Plaine
Daniel
Darois
David dit Pontif
Delisle
Denis
Denys de Fronsac
Derayer
Deschamps dit Cloche
Desgoutins
Desmoillons
Deprés
Deveau dit Dauphiné
Dingle
Doiron
Dominé dit Saint-Sauveur
Doucet dit Laverdure
Doucet dit Lirlandois
Doucet dit Mayard
Druce
Dubois
Dubois dit Dumont
Dufaut
Dugas
Duguay
Duon dit Lyonnais
Duplessis
Dupuis
Egan
Flan
Fontaine dit Beaulieu
Forest
Forton
Fougère
Fournier
Froiquingont
Gadrau
Galerne
Gallé
Garceau dit Boutin
Garceau dit Richard
Garceau dit Tranchemontagne
Gareau
Gaudet
Gauterot
Gauthier
Gentil
Giboire Duvergé dit Lamotte
Girouard
Gisé dit Desrosiers
Godin dit Beauséjour
Godin dit Bellefeuille

Godin dit Bellefontaine
Godin dit Boisjoli
Godin dit Catalogne
Godin dit Châtillon
Godin dit Lincour
Godin dit Préville
Godin dit Valcour
Gosselin
Gourdeau
Gousman
Gouzille
Grandmaison
(Terriot dit Guillot dit)
Granger
Gravois
Grosvalet
Guédry dit Grivois
Guédry dit Labine
Guédry dit Labrador
Guédry dit Laverdure
Guéguen
Guénard

BH2-4

BEST COPY AVAILABLE

Guerin
Guerin dit Laforge
Guilbeau
Guillot dit Langevin
Guy dit Tintamarre
Guyon
Hache dit Gallant
Hamel
Hamet
Hamon
Hebert dit Manuel
Helys dit Nouvelle
Henry dit Robert
Hensaule
Heon
Heusé
Hugon
Jeanson
Joseph
Kimine
La Barre
Labat, dit Le Marquis, de
La Bauve
La Chaume
La Croix
La Lande dit Bonappetit
Lambert
Lambourt
Landron
Landry
Langlois
Lanoue
La Pierre dit La Roche
La Vache
Lavergne
La Vigne
Lebert dit Jolycoeur
Le Blanc
Le Blanc dit Jasmin
Le Borgne de Belisle
Le Clerc dit Laverdure
Lecul
Léger dit La Rozette
Le Jeune dit Briard
Le Juge
Le Marquis dit Clermont
Le Mire
Le Neuf de Beaubassin
Le Neuf de Boisneuf
Le Neuf de La Vallière
L'Enfant
Le Poupet de Saint-Aubin
Le Prieur dit Dubois
Le Prince
Leroy
L'Eschevin dit Billy
Le Vanier dit Langevin
Lavasseur dit Chamberlange
Levron dit Nantois
Loiseau
Long
Longuepée

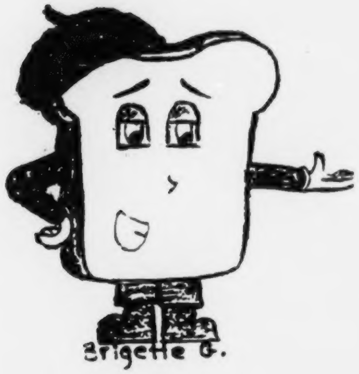
Loppinot
Lord dit La Montagne
Lucas
Maffier
Maillet
Maisonnat dit Baptiste
Malboeuf
Mangeant dit Saint-Germain
Marcadet
Marchand dit Poitiers
Marres dit La Sonde
Martel
Martin
Martin dit Barnabé
Massé
Massié
Mathieu
Maucaire
Mazerolle dit Saint-Louis
Melanson dit Laverdure
Melanson dit La Ramée
Mercier dit Caudebec
Messaguay
Meunier
Michel dit La Ruine
Migneau dit Aubin
Mignier dit Lagassé
Mirande
Mius d'Azit
Mius d'entremont de Plemarais
Mius d'entremont de
Pobomcoup
Monmellian dit Saint-Germain
Mordant
Morin dit Boucher
Morpain
Moulaison dit Rencontre
Mouton
Moyse dit Latreille
Naquin dit L'Etoile
Nogues
Nuirat
Olivier
Onel (O'Neale)
Orillon dit Champagne
Oudy
Ozelet
Part dit Laforest
Pellerin
Petitot dit Saint-Sceine
Petitpas
Pichot
Pincer
Pinet
Pitre dit Marc
Poirier
Poitevin dit Cadieux
Poitevin dit Parisien
Poitier
Porlier
Poujet dit Lapierre
Poupart

Prejean dit Le Breton
Prétieux
Pugnant dit Destouché
Racois dit Desrosiers
Raymond
Renaud dit Provencal
Richard
Richard dit Sansouci
Richard dit Beaupré
Richard dit Boutin
Richard dit Lafont
Rimbeau
Rivet
Robichaud dit Cadet
Robichaud dit Niganne
Robichaud dit Prudent
Rodohan
Rodrique dit de Fonds
Rousse dit Languedoc
Roy dit La Liberté
Rullier
Saindon
Saint-Etienne de la Tour, de
Saint-Julien de La Chaussee, de
Samson
Saulnier dit Lacouline
Sauvage dit Forgeron
Sauvage dit Chrystophe
Savary
Savoie
Semer
Serreau de Saint-Aubin
Sicot
Simon dit Boucher
Soulard
Soulevant
Surette
Tandau
Terriot
Testard dit Paris
Thébeau
Thibault
Thibodeau
Tillard
Tourneur
Toussaint dit La jeunesse
Trahan
Triel dit La Perrière
Turcot
Turpin dit La Giroflée
Vallois
Vescot
Viger
Vigneau dit Maurice
Villatte
Vincent dit Clément
Voyer

BH2-5

BEST COPY AVAILABLE

The Acadian Odyssey 1604-1785



Tell Me a Story---

Duration: 30 minutes

Materials:
- -world map
- - map of France
- - small French flag
- - recording of traditional French music (with accordion) *
- - small Acadian flag (from Maritime Provinces of Canada)
- - recording of traditional Acadian music (clogging and fiddle) *
- - color sheets: the Acadian triangle and flags

* recordings may be obtained from your local library

Objectives: At the end of this exercise, the student will be able to:

1) geographically situate France on the world map
2) recognize and describe the French flag
3) geographically situate Nova Scotia (formerly known as "Acadia") on the world map
4) distinguish French, Acadian, and Cajun music
5) compare the French, Acadian, and Acadiana flags
6) name the three areas of the world linked in the Acadian triangle and explain their common tie

Implementation: **The teacher will:**

1) ask a student to locate France on the world map
2) play a sample of traditional French music
3) display a French flag, placing it beside France on the map
4) invite a student to locate Nova Scotia on the world map
5) explain that this French area was colonized by the French and was known as "Acadia" until 1755
6) play the recording of Acadian French music
7) encourage the students to make an oral analysis of French, Acadian and Cajun music
8) check for comprehension by asking the students to write a summary (complete with illustrations) of what they have learned thus far about the areas highlighted in the Acadian Triangle

**Suggestion: To make these areas come alive, videos on France and the Maritime Provinces of Canada can be obtained from your parish library or Blockbuster Videos.*

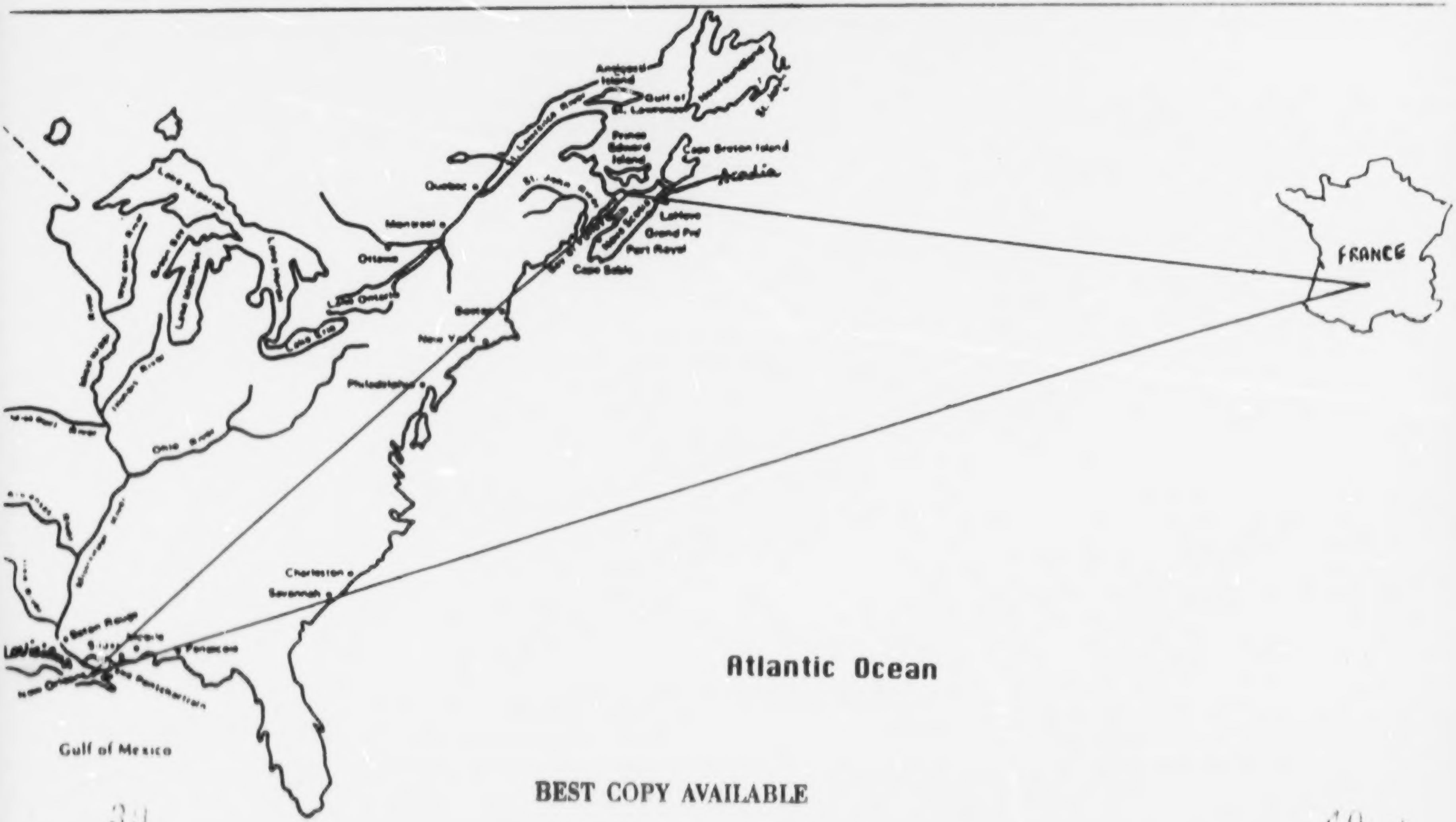
BH3-1

BEST COPY AVAILABLE

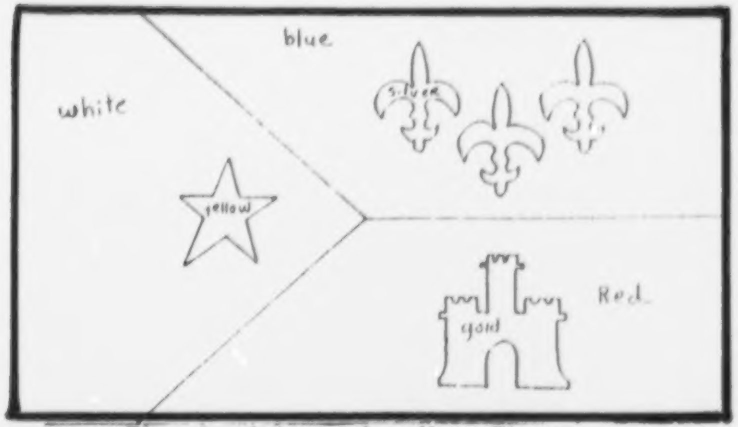
The Acadian Triangle:

France------Acadia------Louisiana

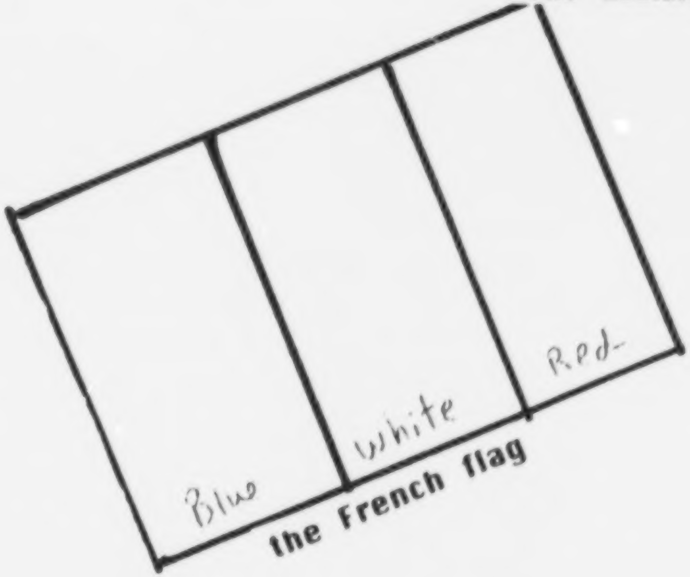
1604-1785


Anticosti Island
Gulf of St. Lawrence
St. Lawrence River
Prince Edward Island
Cape Breton Island
Acadia
Quebec
St. John River
Montreal
Ottawa
LaHave
Grand Pré
Port Royal
Cape Sable
Lake Ontario
Boston
New York
Philadelphia
Ohio River
Charleston
Savannah
Baton Rouge
Mobile
Pensacola
Louisiana
Gulf of Mexico
Atlantic Ocean
FRANCE

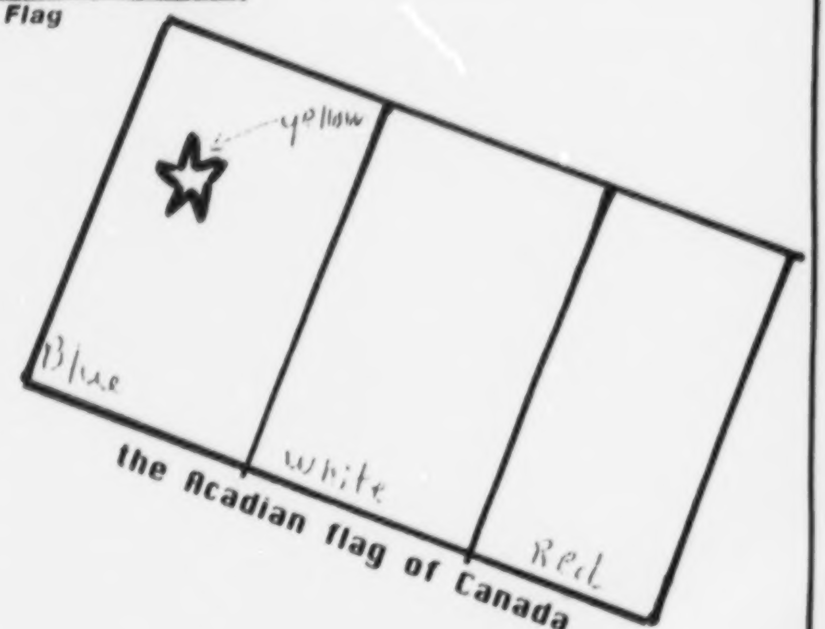
BEST COPY AVAILABLE


white
blue
silver
yellow
gold
Red

The Louisiana Acadian Flag

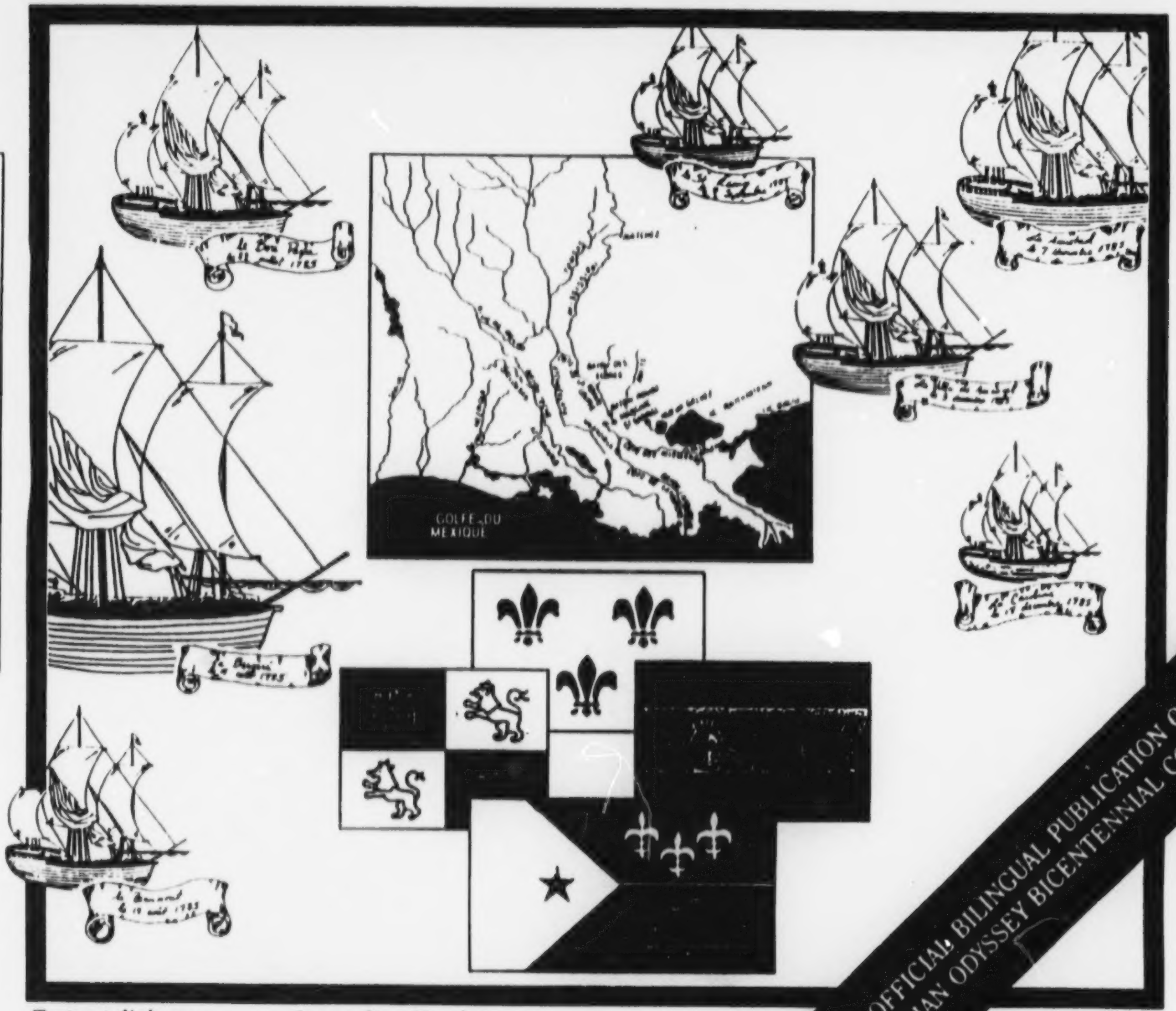

Blue
white
Red

the French flag


yellow
Blue
white
Red

the Acadian flag of Canada

RACONTE-MOI...
L'ODYSSEE ACADIENNE, DE 1604 A 1785



OFFICIAL BILINGUAL PUBLICATION OF THE
ACADIAN ODYSSEY BICENTENNIAL COMMISSION

Texte et dialogues	Jacqueline Voorhies
Illustrations	Rachelle Ledoux et Kate Ferry

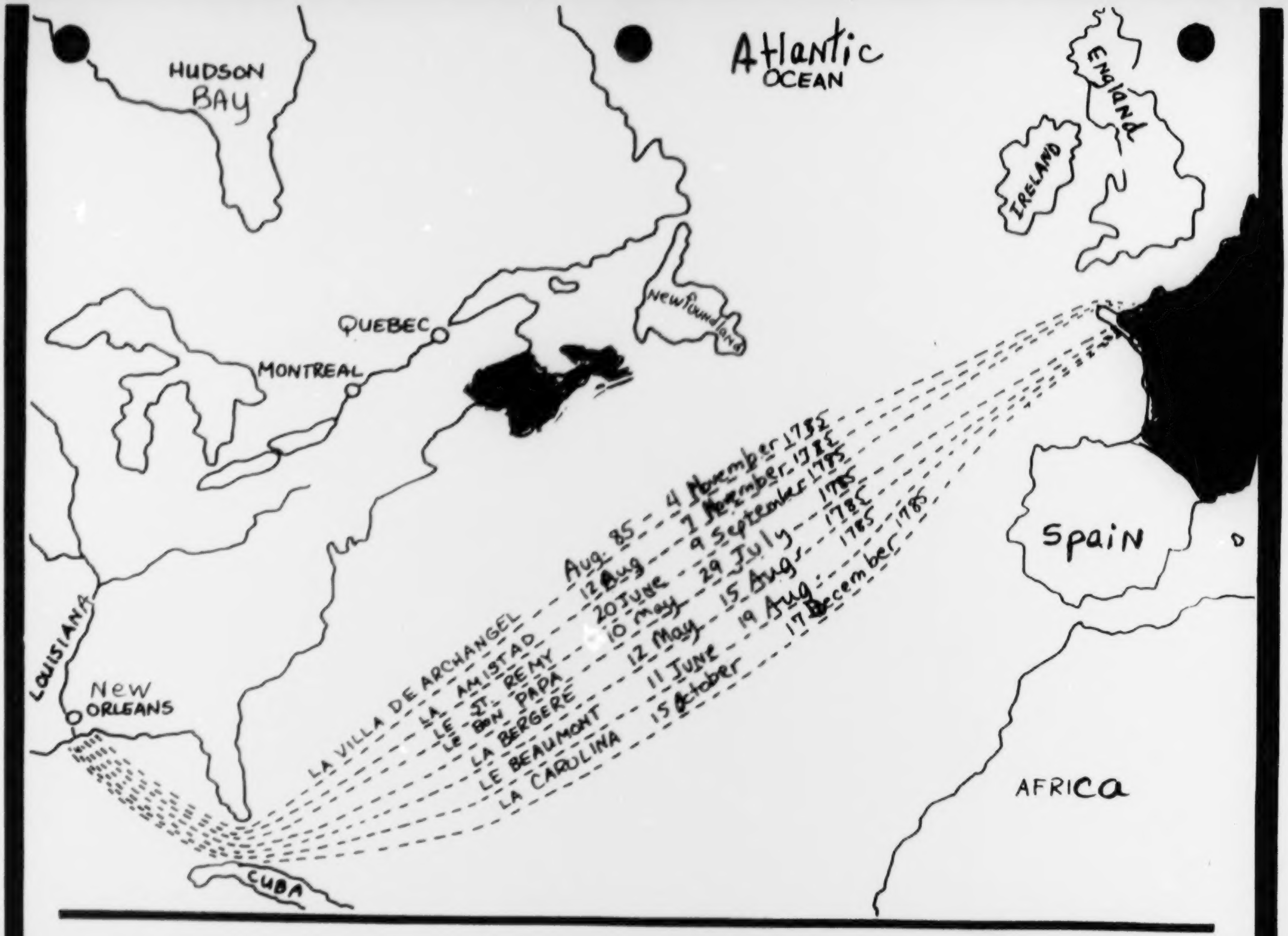
This book is dedicated to the children of Louisiana.

An English translation of the dialogs appears on page 10.

This book was printed with funds received from the Acadian Odyssey Bicentennial Commission.

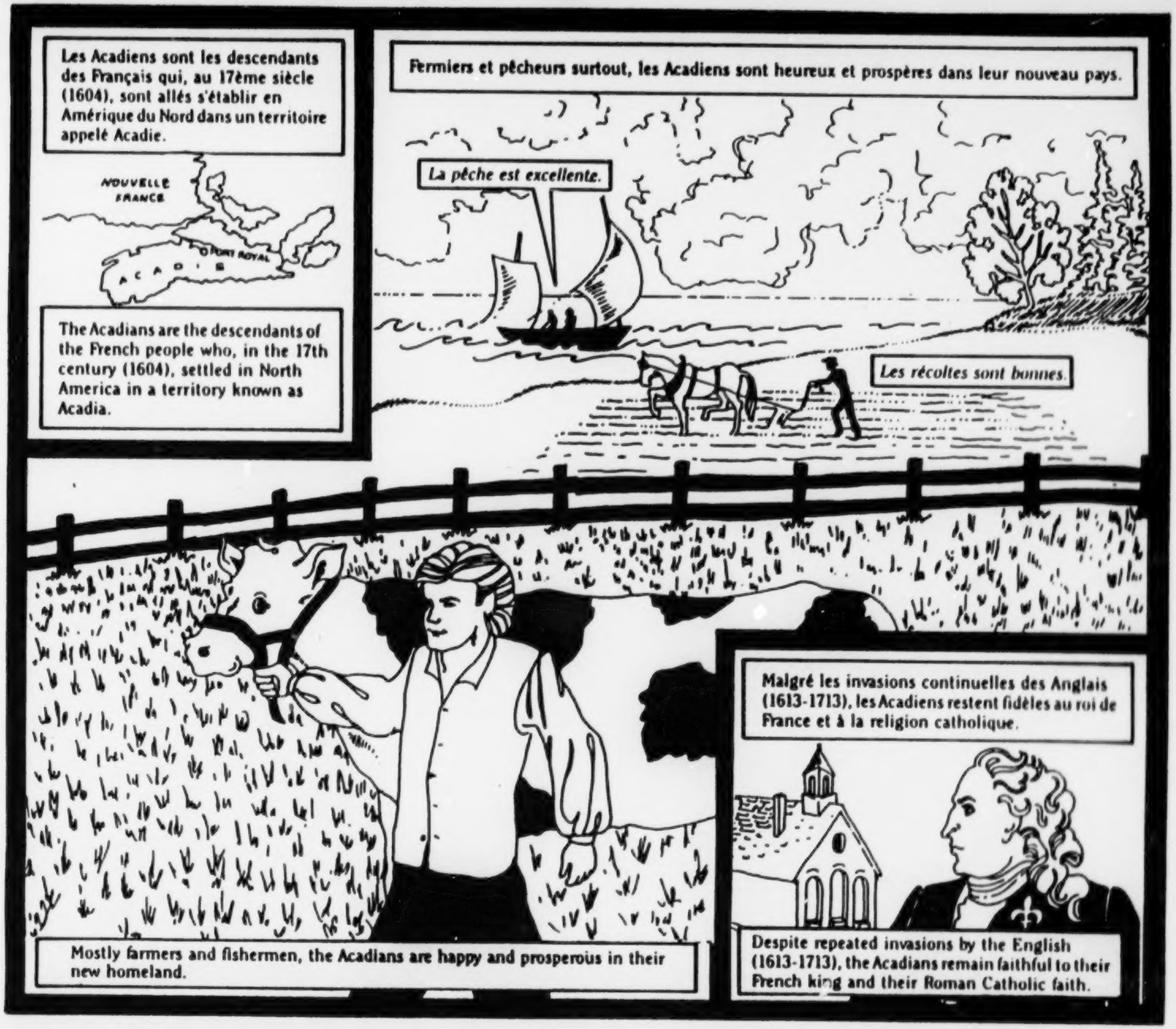
Copyright © 1985
by Jacqueline K. Voorhies
All rights reserved

ISBN: 85-081023


HUDSON BAY
Atlantic OCEAN
England
IRELAND
Newfoundland
QUEBEC
MONTREAL
LOUISIANA
New ORLEANS
CUBA
Spain
AFRICa
LA VILLA DE ARCHANGEL Aug 85 4 November 1785
LA AMISTAD 12 Aug 7 November 1785
LE ST. REMY 20 June 9 September 1785
LE BON PAPA 10 May 29 July 1785
LA BERGERE 12 May 15 Aug 1785
LE BEAUMONT 11 June 19 Aug 1785
LA CARULINA 15 October 17 December 1785

The Seven Acadian Expeditions of 1785

3113 5


NOUVELLE FRANCE
PORT ROYAL
ACADIE
La pêche est excellente.
Les récoltes sont bonnes.

Les Acadiens sont les descendants des Français qui, au 17ème siècle (1604), sont allés s'établir en Amérique du Nord dans un territoire appelé Acadie.

The Acadians are the descendants of the French people who, in the 17th century (1604), settled in North America in a territory known as Acadia.

Fermiers et pêcheurs surtout, les Acadiens sont heureux et prospères dans leur nouveau pays.

Mostly farmers and fishermen, the Acadians are happy and prosperous in their new homeland.

Malgré les invasions continuelles des Anglais (1613-1713), les Acadiens restent fidèles au roi de France et à la religion catholique.

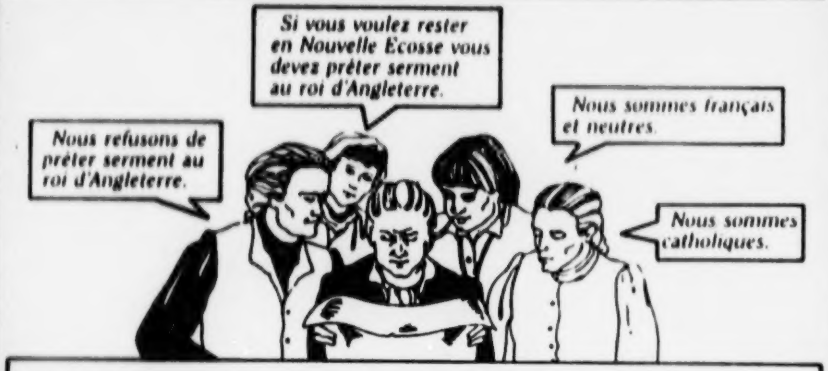
Despite repeated invasions by the English (1613-1713), the Acadians remain faithful to their French king and their Roman Catholic faith.

Tantôt française, tantôt anglaise, l'Acadie devient définitivement anglaise en 1713. Les Anglais l'appellent maintenant la Nouvelle Ecosse.

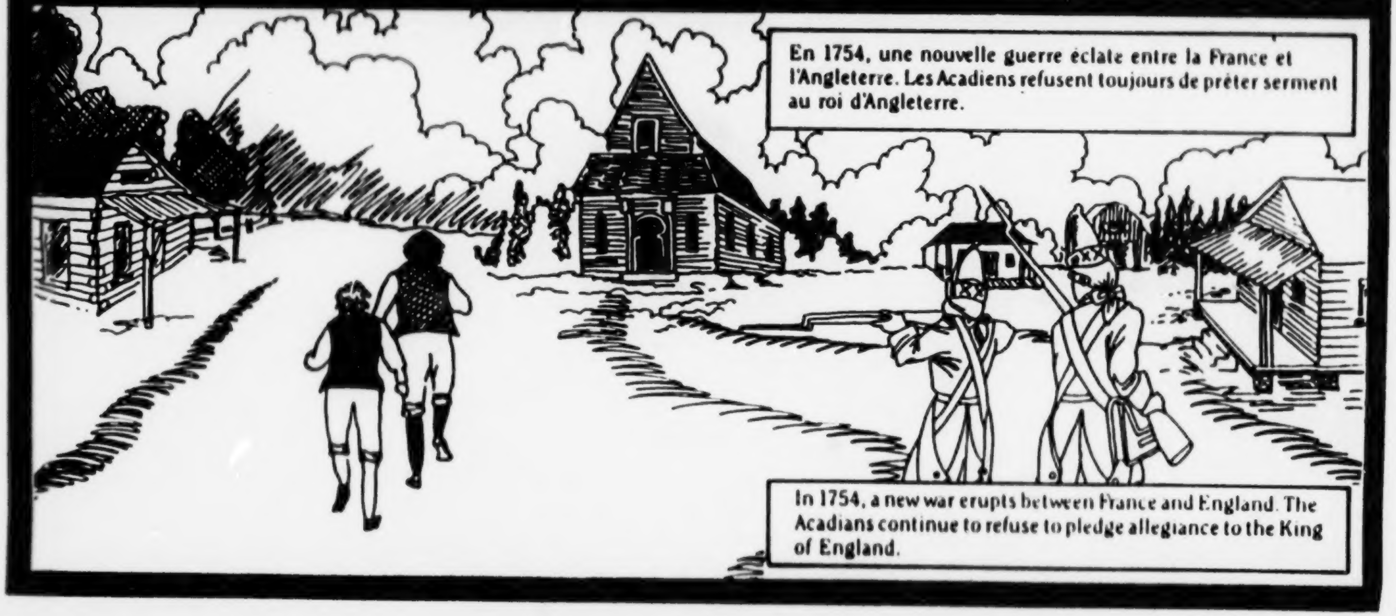
NOVA SCOTIA

Sometimes French and sometimes English, Acadia becomes English permanently in 1713. The English rename it Nova Scotia.

Le gouverneur anglais de la Nouvelle Ecosse exige que les Acadiens prêtent serment au roi d'Angleterre. Les Acadiens refusent.

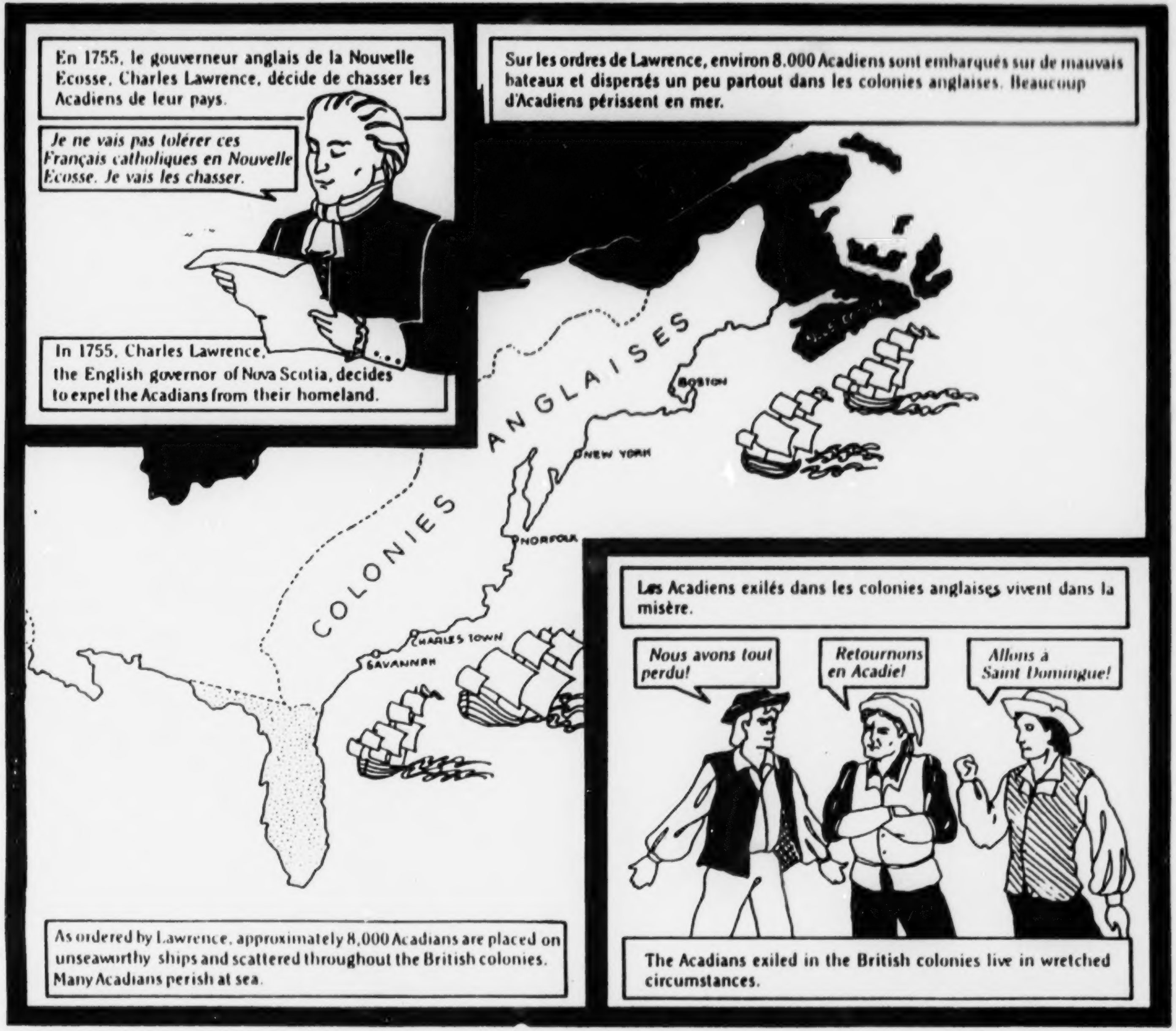

Si vous voulez rester en Nouvelle Ecosse vous devez prêter serment au roi d'Angleterre.
Nous refusons de prêter serment au roi d'Angleterre.
Nous sommes français et neutres.
Nous sommes catholiques.

The English governor of Nova Scotia demands that the Acadians pledge their allegiance to the King of England. The Acadians refuse.



En 1754, une nouvelle guerre éclate entre la France et l'Angleterre. Les Acadiens refusent toujours de prêter serment au roi d'Angleterre.

In 1754, a new war erupts between France and England. The Acadians continue to refuse to pledge allegiance to the King of England.



Je ne vais pas tolérer ces Français catholiques en Nouvelle Ecosse. Je vais les chasser.
COLONIES ANGLAISES
BOSTON
NEW YORK
NORFOLK
CHARLES TOWN
SAVANNAH
Nous avons tout perdu!
Retournons en Acadie!
Allons à Saint Domingue!

En 1755, le gouverneur anglais de la Nouvelle Ecosse, Charles Lawrence, décide de chasser les Acadiens de leur pays.

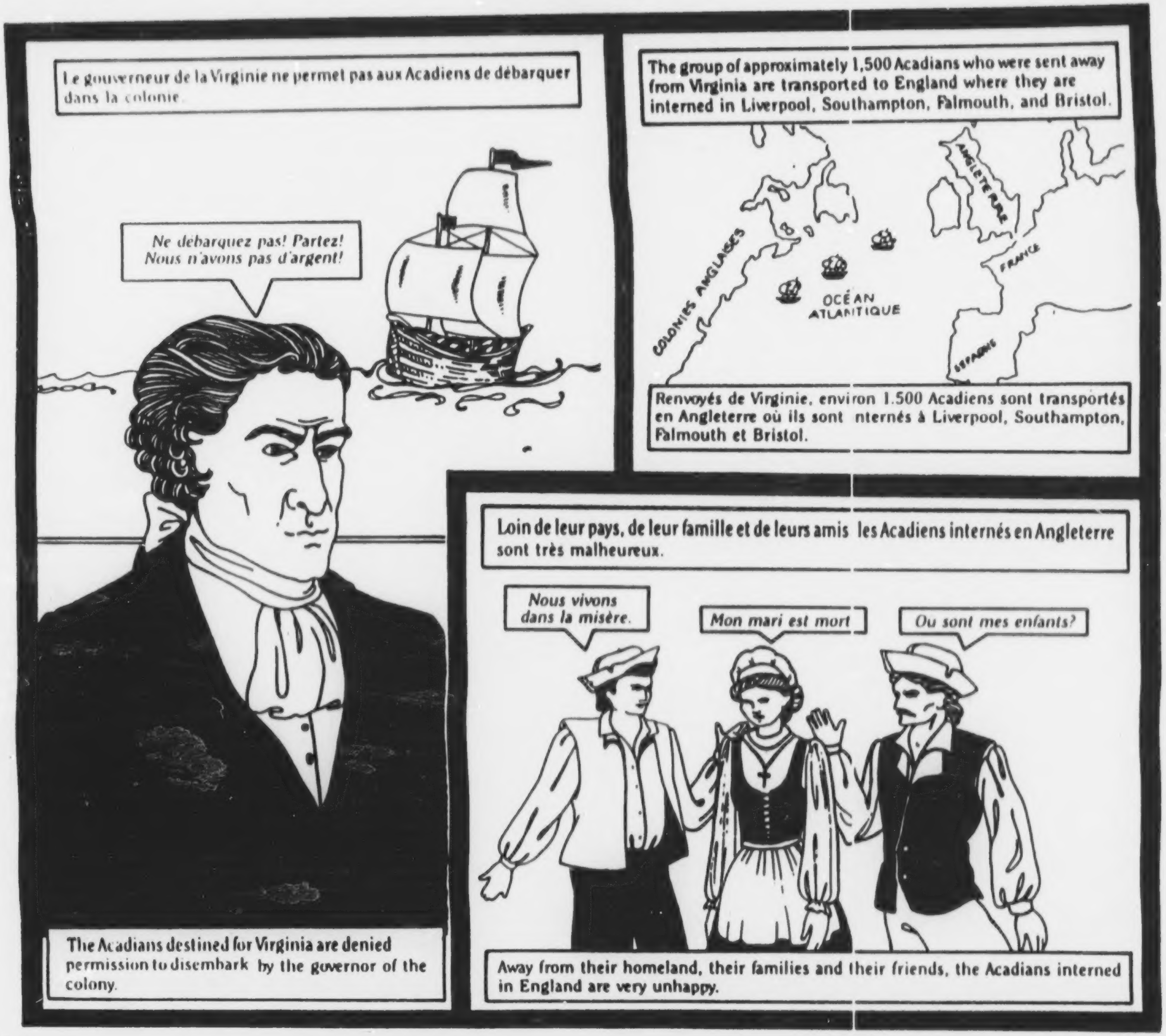
In 1755, Charles Lawrence, the English governor of Nova Scotia, decides to expel the Acadians from their homeland.

Sur les ordres de Lawrence, environ 8,000 Acadiens sont embarqués sur de mauvais bateaux et dispersés un peu partout dans les colonies anglaises. Beaucoup d'Acadiens périssent en mer.

As ordered by Lawrence, approximately 8,000 Acadians are placed on unseaworthy ships and scattered throughout the British colonies. Many Acadians perish at sea.

Les Acadiens exilés dans les colonies anglaises vivent dans la misère.

The Acadians exiled in the British colonies live in wretched circumstances.



Le gouverneur de la Virginie ne permet pas aux Acadiens de débarquer dans la colonie.

Ne débarquez pas! Partez! Nous n'avons pas d'argent!

The Acadians destined for Virginia are denied permission to disembark by the governor of the colony.

The group of approximately 1,500 Acadians who were sent away from Virginia are transported to England where they are interned in Liverpool, Southampton, Falmouth, and Bristol.

ANGLETERRE
FRANCE
COLONIES ANGLAISES
OCÉAN ATLANTIQUE
ESPAGNE

Renvoyés de Virginie, environ 1.500 Acadiens sont transportés en Angleterre où ils sont internés à Liverpool, Southampton, Falmouth et Bristol.

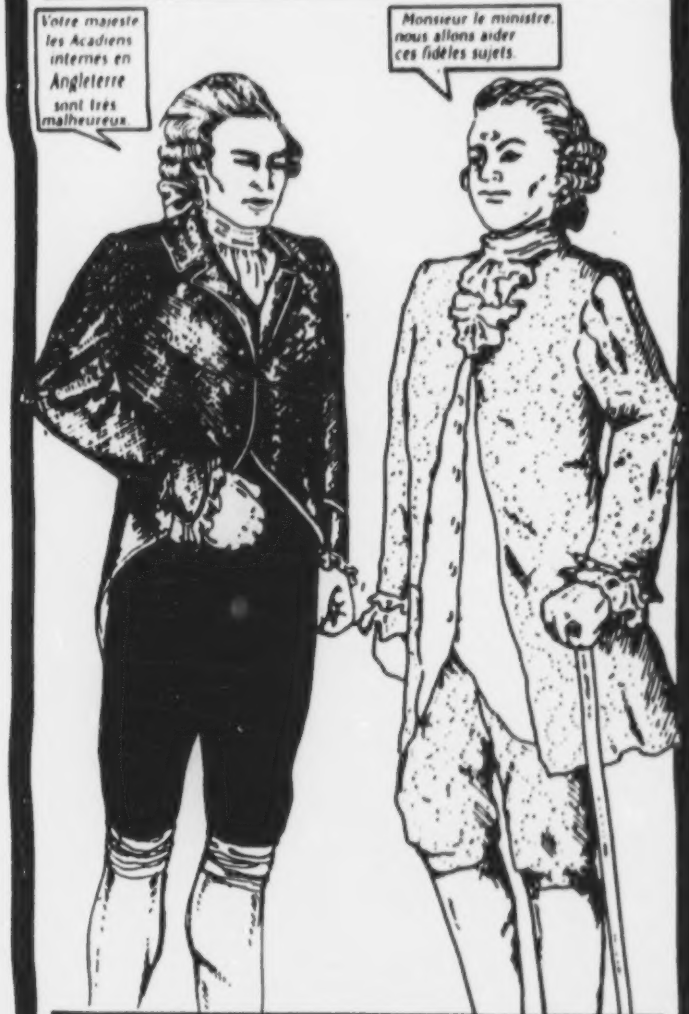
Loin de leur pays, de leur famille et de leurs amis les Acadiens internés en Angleterre sont très malheureux.

Nous vivons dans la misère.
Mon mari est mort
Ou sont mes enfants?

Away from their homeland, their families and their friends, the Acadians interned in England are very unhappy.

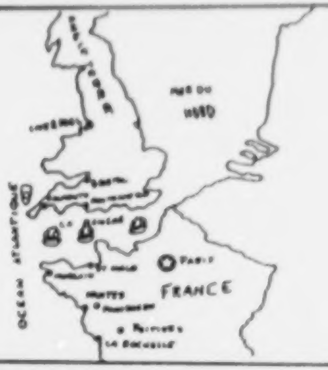
BH3-9

Louis XV, roi de France, est informé du sort des Acadiens internes en Angleterre.


Votre majeste les Acadiens internes en Angleterre sont très malheureux.
Monsieur le ministre, nous allons aider ces fidèles sujets.

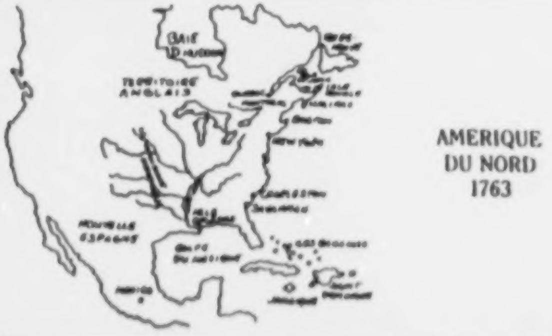
Louis XV, king of France, is informed of the fate of the Acadians interned in England.

En 1763, grâce à Louis XV et à ses ministres, plus de 800 Acadiens internés en Angleterre sont transportés en France et installés sur la côte atlantique.


OCEAN ATLANTIQUE
FRANCE

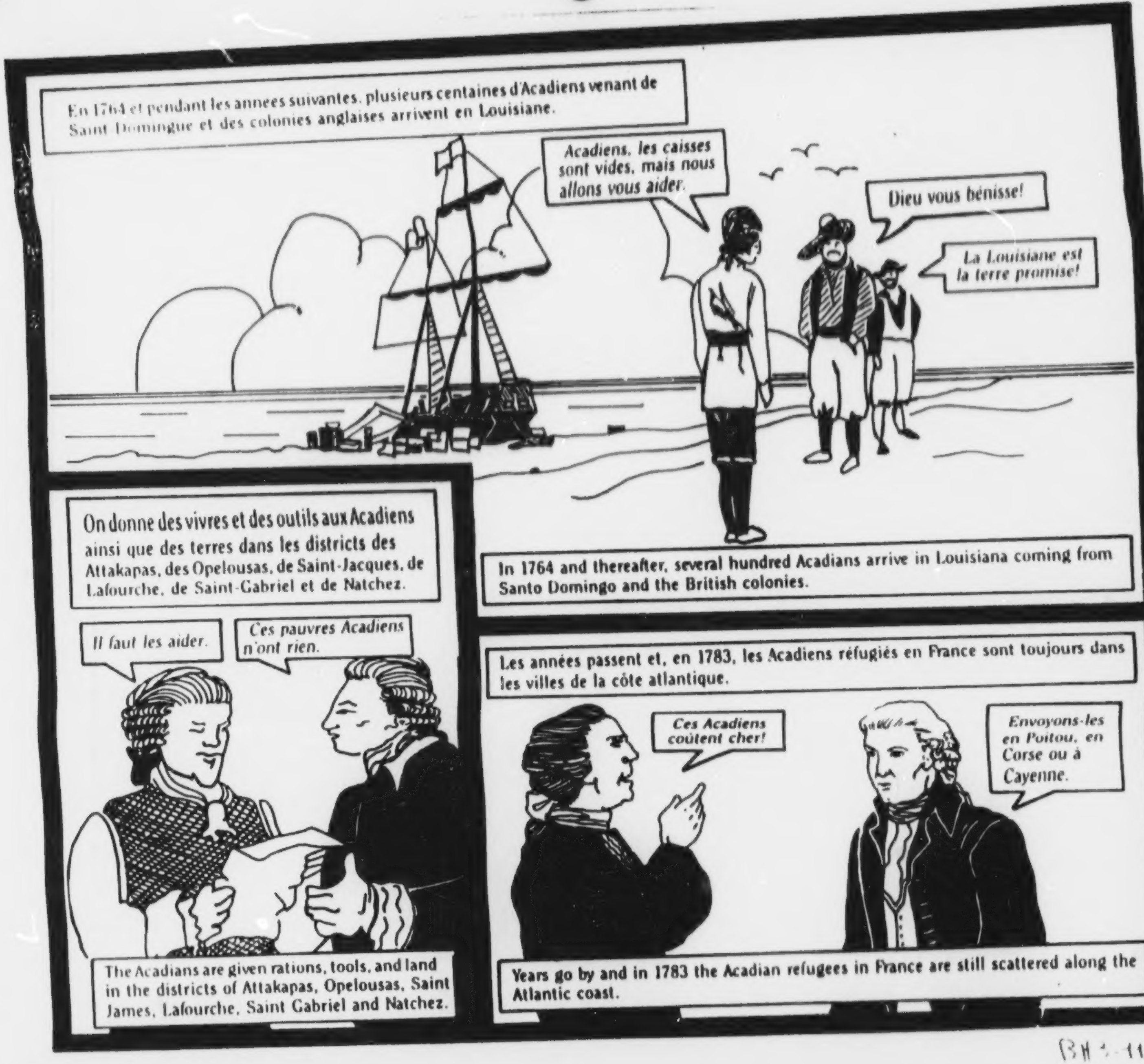
In 1763, thanks to Louis XV and his ministers, over 800 Acadians interned in England are transported to France and settle on the Atlantic coast.

A la fin de la Guerre de Sept Ans (1754-1763), le territoire de la Louisiane à l'ouest du Mississippi et l'Ile d'Orleans sont cédés à l'Espagne.


TERRITOIRE ANGLAIS
NOUVELLE ESPAGNE
AMERIQUE DU NORD 1763

At the end of the French and Indian War (1754-1763) the Louisiana territory west of the Mississippi and the Isle of Orleans are ceded to Spain.

BEST COPY AVAILABLE



En 1764 et pendant les annees suivantes, plusieurs centaines d'Acadiens venant de Saint Domingue et des colonies anglaises arrivent en Louisiane.

Acadiens, les caisses sont vides, mais nous allons vous aider.
Dieu vous bénisse!
La Louisiane est la terre promise!

In 1764 and thereafter, several hundred Acadians arrive in Louisiana coming from Santo Domingo and the British colonies.

On donne des vivres et des outils aux Acadiens ainsi que des terres dans les districts des Attakapas, des Opelousas, de Saint-Jacques, de Lafourche, de Saint-Gabriel et de Natchez.

Il faut les aider.
Ces pauvres Acadiens n'ont rien.

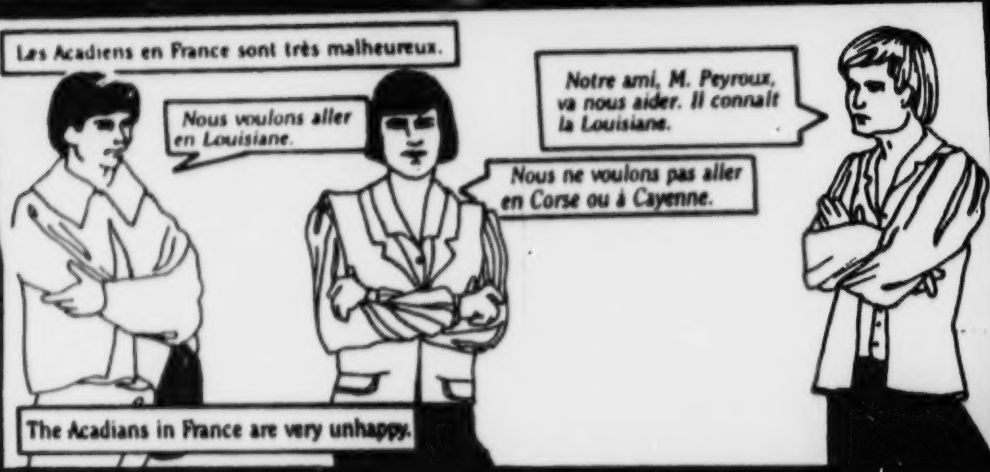
The Acadians are given rations, tools, and land in the districts of Attakapas, Opelousas, Saint James, Lafourche, Saint Gabriel and Natchez.

Les années passent et, en 1783, les Acadiens réfugiés en France sont toujours dans les villes de la côte atlantique.

Ces Acadiens coûtent cher!
Envoyons-les en Poitou, en Corse ou à Cayenne.

Years go by and in 1783 the Acadian refugees in France are still scattered along the Atlantic coast.

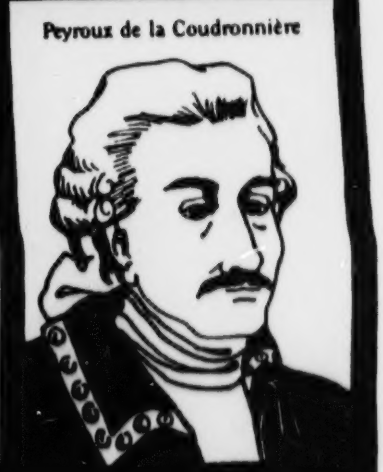
BH 3-11



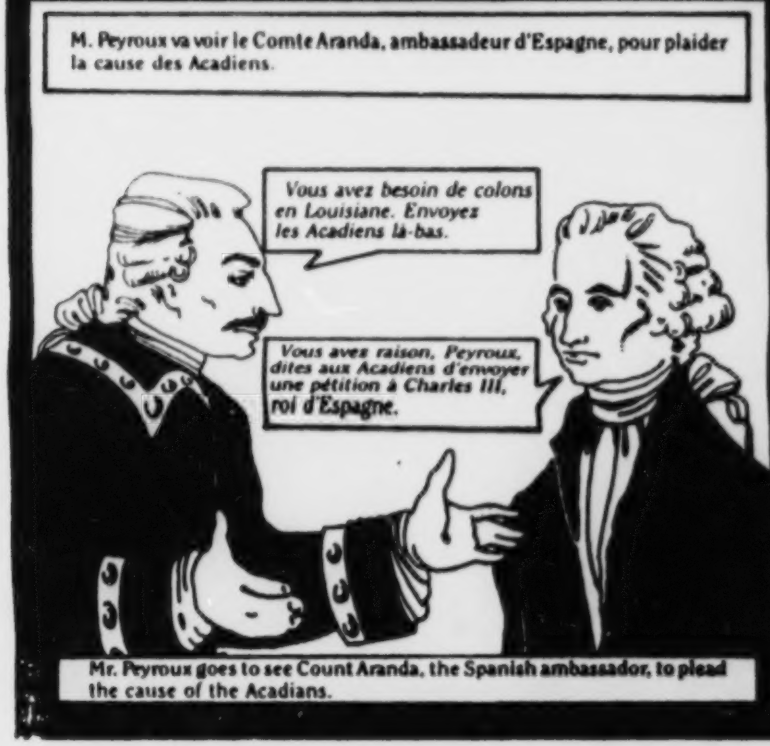
Les Acadiens en France sont très malheureux.

Nous voulons aller en Louisiane.
Nous ne voulons pas aller en Corse ou à Cayenne.
Notre ami, M. Peyroux, va nous aider. Il connait la Louisiane.

The Acadians in France are very unhappy.



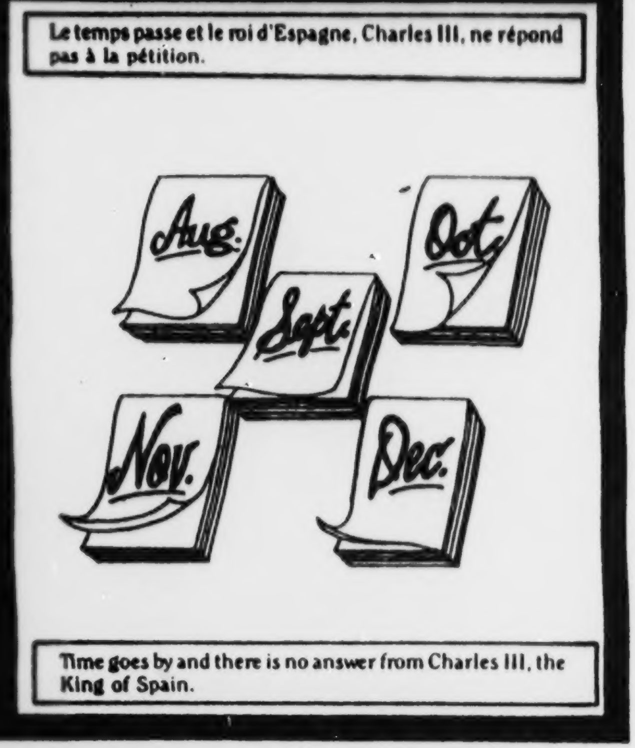
Peyroux de la Coudronnière



M. Peyroux va voir le Comte Aranda, ambassadeur d'Espagne, pour plaider la cause des Acadiens.

Vous avez besoin de colons en Louisiane. Envoyez les Acadiens là-bas.
Vous avez raison, Peyroux, dites aux Acadiens d'envoyer une pétition à Charles III, roi d'Espagne.

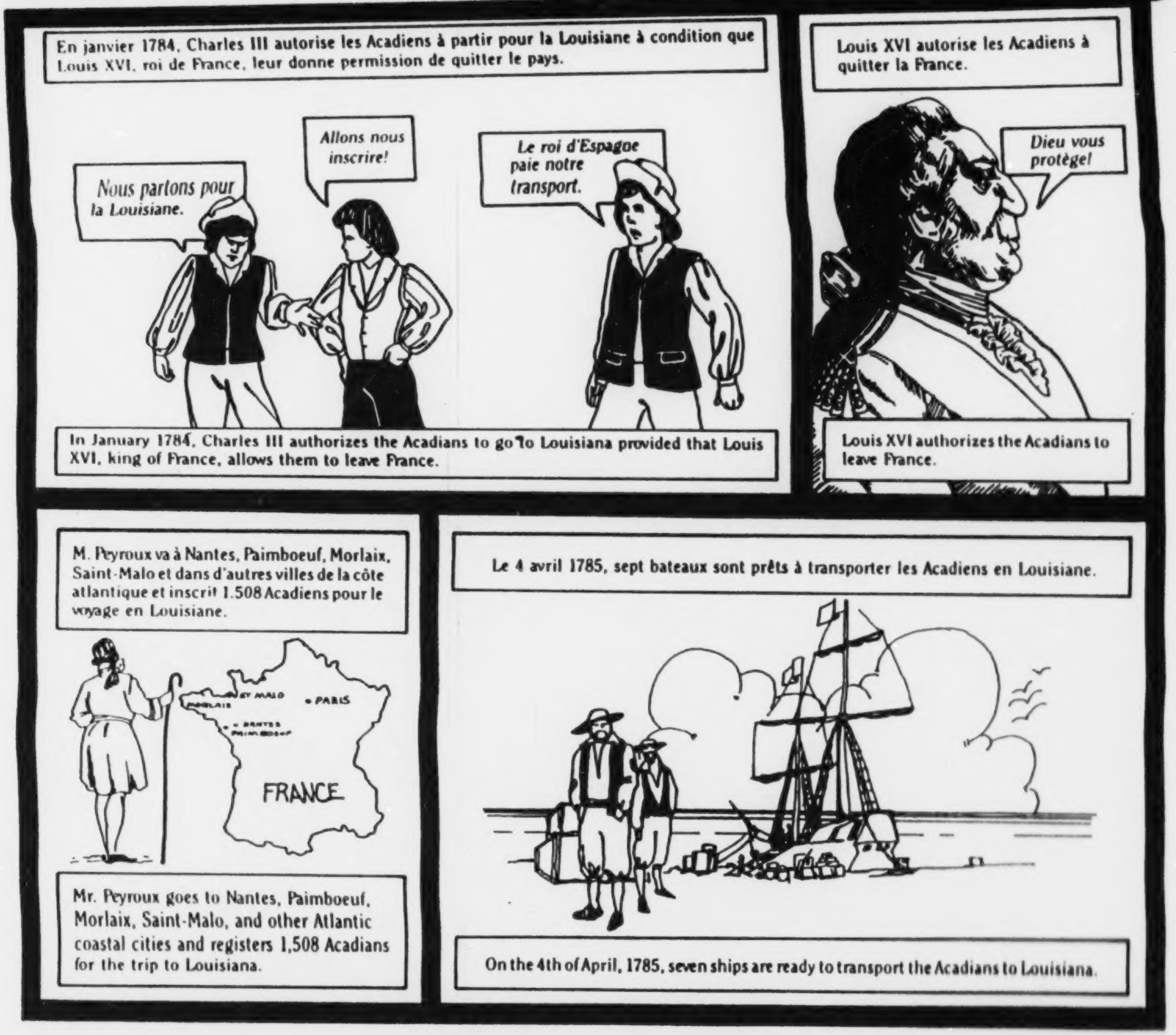
Mr. Peyroux goes to see Count Aranda, the Spanish ambassador, to plead the cause of the Acadians.



Le temps passe et le roi d'Espagne, Charles III, ne répond pas à la pétition.

Aug.
Oct.
Sept.
Nov.
Dec.

Time goes by and there is no answer from Charles III, the King of Spain.



En janvier 1784, Charles III autorise les Acadiens à partir pour la Louisiane à condition que Louis XVI, roi de France, leur donne permission de quitter le pays.

Nous partons pour la Louisiane.
Allons nous inscrire!
Le roi d'Espagne paie notre transport.

In January 1784, Charles III authorizes the Acadians to go to Louisiana provided that Louis XVI, king of France, allows them to leave France.

Louis XVI autorise les Acadiens à quitter la France.

Dieu vous protège!

Louis XVI authorizes the Acadians to leave France.

M. Peyroux va à Nantes, Paimboeuf, Morlaix, Saint-Malo et dans d'autres villes de la côte atlantique et inscrit 1.508 Acadiens pour le voyage en Louisiane.

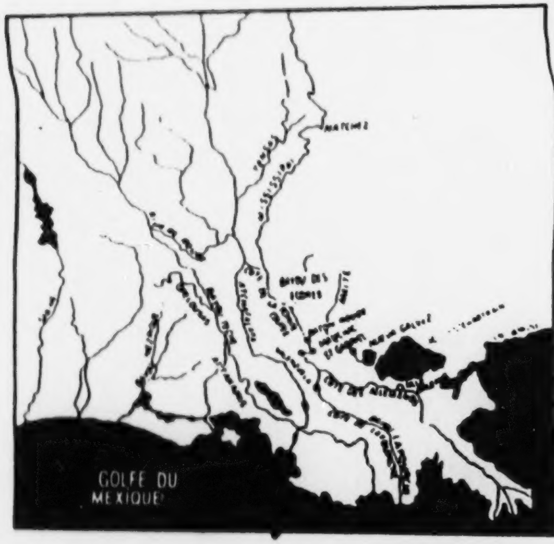
ST MALO
PARIS
MORLAIX
NANTES
PAIMBOEUF
FRANCE

Mr. Peyroux goes to Nantes, Paimboeuf, Morlaix, Saint-Malo, and other Atlantic coastal cities and registers 1,508 Acadians for the trip to Louisiana.

Le 4 avril 1785, sept bateaux sont prêts à transporter les Acadiens en Louisiane.

On the 4th of April, 1785, seven ships are ready to transport the Acadians to Louisiana.

BEST COPY AVAILABLE



Entre le 29 juillet et le 17 décembre 1785, sept bateaux avec 1.508 Acadiens à bord arrivent à La Nouvelle Orléans. Ces sept groupes d'Acadiens sont reçus avec bonté par les Espagnols de la colonie. Après un bref séjour à La Nouvelle Orléans, on donne aux Acadiens des vivres et des outils et on les dirige vers leurs terres des districts de Manchac, Valenzuela, Attakapas, Baton Rouge, Lafourche, Nueva Galvez, Opelousas et du Bayou des Ecores.

Between the 29th of July and the 17th of December, 1785, seven ships with 1,508 Acadians on board arrive in New Orleans. The seven groups of Acadians are received with kindness by the Spanish of the colony. After a brief sojourn in New Orleans the Acadians are given rations and tools and sent to their new districts of Manchac, Valenzuela, Attakapas, Baton Rouge, Lafourche, Nueva Galvez, Opelousas, and Bayou des Ecores.

03
BEST COPY AVAILABLE
B113-14
04

TRADUCTIONS/TRANSLATIONS

PAGE 5

"The harvests are good."
"The fishing is excellent."

PAGE 6

"We refuse to pledge allegiance to the King of England."
"If you want to remain in Nova Scotia you must pledge allegiance to the King of England."
"We are French and we are neutral."
"We are Catholics."

PAGE 7

"I will not tolerate these French Catholics in Nova Scotia. I will expel them."

"We've lost everything!"
"Let's return to Acadia!"
"Let's go to Santo Domingo!"

PAGE 8

"Do not disembark! Leave! We have no money!"

"We are living in poverty."
"My husband is dead!"
"Where are my children?"

PAGE 9

"Your Majesty, the Acadians interned in England are very unhappy."
"Minister, we will help these faithful subjects."

PAGE 10

"Acadians, our treasury is empty but we will help you."
"God bless you!"
"Louisiana is the promised land."

"We must help them."
"These poor Acadians have nothing."

"These Acadians cost us dearly."
"Let's send them to Poitou, Corsica or Cayenne."

PAGE 11

"We want to go to Louisiana."
"Our friend, Mr. Peyroux, will help us. He knows Louisiana."
"We do not want to go to Corsica or Cayenne."

"You need colonists for Louisiana. Send the Acadians to Louisiana."
"You are right, Peyroux. Tell the Acadians to send a petition to Charles III, King of Spain."

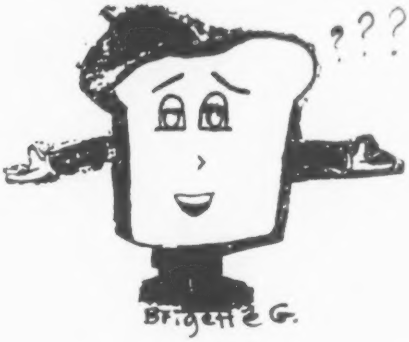
PAGE 12

"We are leaving for Louisiana."
"Let's go register!"
"The King of Spain is paying for our voyage."

"God protect you!"

BEST COPY AVAILABLE

Why is Louisiana a French-speaking state?



B!+4

ACADIAN HISTORY – THE DEPORTATION
SOCIAL STUDIES

DURATION: - 1 period of 40 minutes (sensitization, exposure, acquisition)
- 1 period of 40 minutes (activities, assessment)

STANDARDS AND BENCHMARKS

*SOCIAL STUDIES :

- H-1A-E1 : demonstrating an understanding of the concepts of time and chronology;
- H-1C-E1 : describing the people, events, and ideas that were significant to the growth and developmen or our state and nation;
- H-1C-E3 : describing the causes and nature of various movements of large groups of people into and within Louisiana and the United States throughout history.

*FRENCH :
- CM-2-B3
- CM-2-B4
- CM-2-B5
- CM-3-B3
- CM-3-B6

*The following pages, translated from *Les Animaux de Louisiane*, are provided for use excusively in the schools with the generous permission of Mrs. Françoise Dewees. Special thanks is given to Sylvie Wormser for the translation.

BEGINNING OF ACADIAN HISTORY
THE DEPORTATION
SETTLEMENT IN LOUISIANA
MAIN FACTS

A. *REASONS FOR THE FRENCH COLONY IN ACADIA*

1. "The fever of the new world"
2. Immigration for economic reasons
   a. Water loaded with fish
   b. Free land to farm
   c. Fur industry (very important)
   d. Timber industry
3. Profit for farmers and nobility
   a. The king of France offers properties to the nobility in the New World
   b. The nobility recruits farmers to colonize the New World
4. Escape from religious persecutions

B. *LIFE IN ACADIA UNDER THE FRENCH*

1. Geography
   a. Natural environment
      (1) Surrounded by water
      (2) Moderate climate because of the Atlantic ocean
      (3) Hills covered with forests
      (4) Fertile swamps along the coast and the river banks
   b. Natural resources
      (1) Animals for fur: roe deers – bears
      minks – otters
      fox — beavers
      (2) Abundant forests
      (3) Mineral resources in hills
      (4) Dry land very fertile
      (5) Abundant fishing
   c. Colonization

BH4-B

      (1) Along the coast
      (2) Rehabilitation of the lands thanks to the dams and levies
   d. Survival thanks to the natives

2. Economic activities
   a. Farming: orchards
      grains
      pets
      others
   c. Hunting (ducks and ......)
   d. Fishing
   e. Gathering: lobsters
      berries (cranberries ...)
      poultry eggs
   f. Timber industry

3. Government
   a. French colonial government
      (1) Governor designated by the King
      (2) Little local autonomy
   b. Influence of the Catholic church in the control of the settlers

4. Social and cultural life
   a. Very strong influence of the Catholic church
   b. Very strong attachment to French culture
   c. Independence and equality feelings coming from contacts with the natives

C. *LIFE IN ACADIA UNDER THE BRITISH*

1. Acquisition of Acadia by the British considered as a strategic place
   a. Queen Ann's war
      (1) The war in Europe against France travels to the American continent

    - (2) France is defeated and becomes unable to defend and supply Acadia
  - b. The treaty of Utrecht signed in April 1713
    - (1) Gives Acadia to the British
    - (2) Changes the names to Nova Scotia, New Brunswick and Prince Edouard Island
  - c. 30 years of coexistence
    - (1) The British ask for the oath of allegiance
    - (2) The Acadians proclaim themselves "neutral French"
    - (3) Tension and conflicts

2. French and Indian war
   - a. British concern on the subject of the " French neutrality"
   - b. Economic and military importance of the area
   - c. The British require an oath of allegiance to the British crown

D. *DEPORTATION FROM ACADIA*

1. The Deportation begins September 5th, 1755
   - a. The British gather men in churches and barns after having confiscated their guns
   - b. They announce the exile to the family
   - c. No effort is made to keep the families together
   - d. Acadians are put on boats and sent off to exile
   - e. farms and harvests are burnt to prevent the Acadians from returning
   - f. Acadians are considered as prisoners of war

2. Destinations – a 30 years exodus (1755-1785)
   - a. During the French and Indian war, the Acaidans are sent
     - (1) To the other British colonies of the New World
     - (2) To jail in England
     - (3) To Louisiana, a French colony at the time
   - b. After the French and Indian war, the Acadians go
     - (1) To France
     - (2) To Louisiana which became a Spanish colony

BH4-D

(3) To other places. e.g.: the Falkland Islands

E. *SETTLEMENT IN LOUISIANA*

1. The Acadians settle in Louisiana
    a. Along rivers and bayous
        (1) Mississippi
        (2) Atchafalaya
        (3) La Fourche
        (4) Teche
        (5) Others
    b. In swamps
    c. In central and south west meadows

LE PETIT ACADIEN

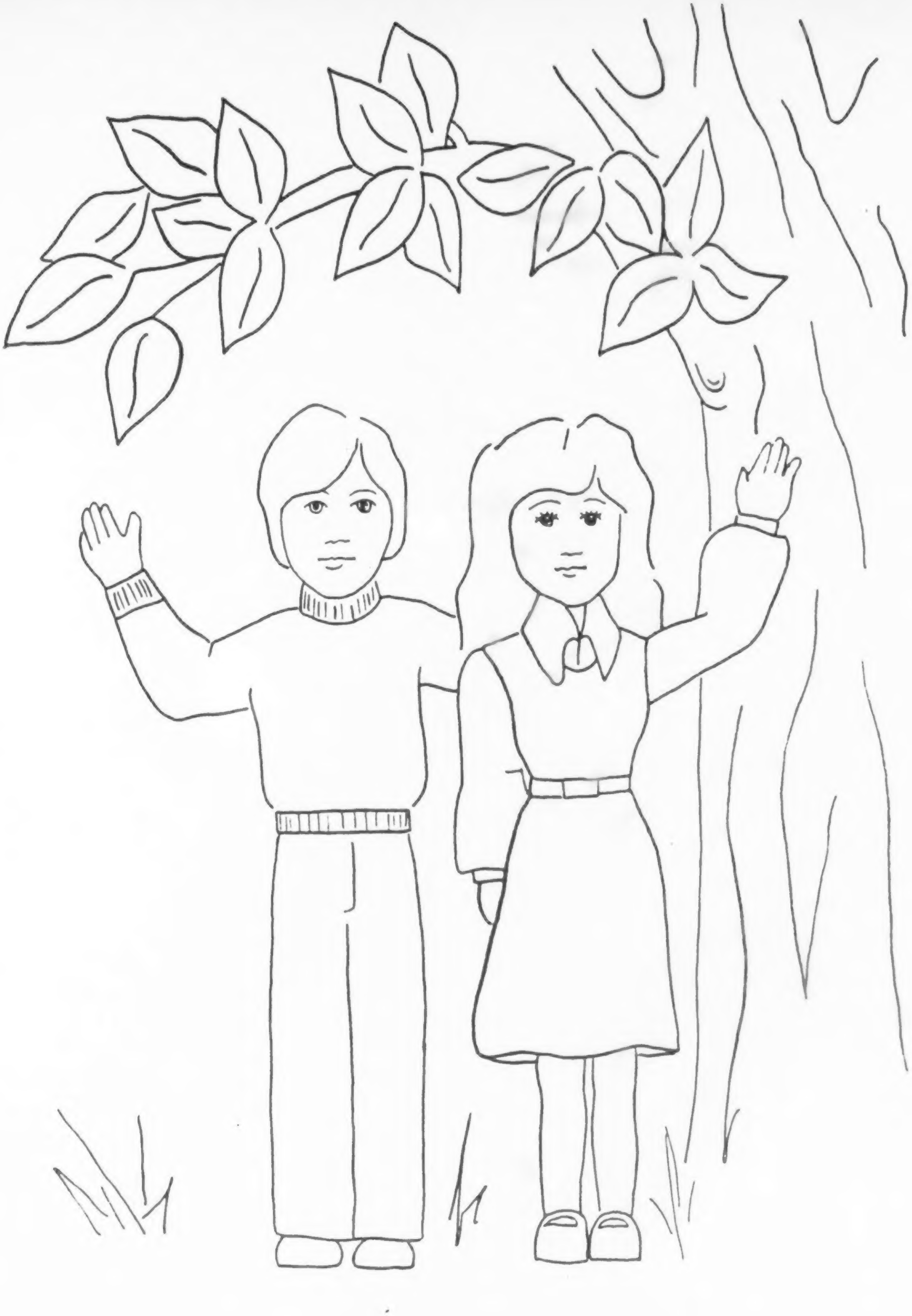
Son identité en images

Li[illegible] à li[illegible] e[illegible] à [illegible]

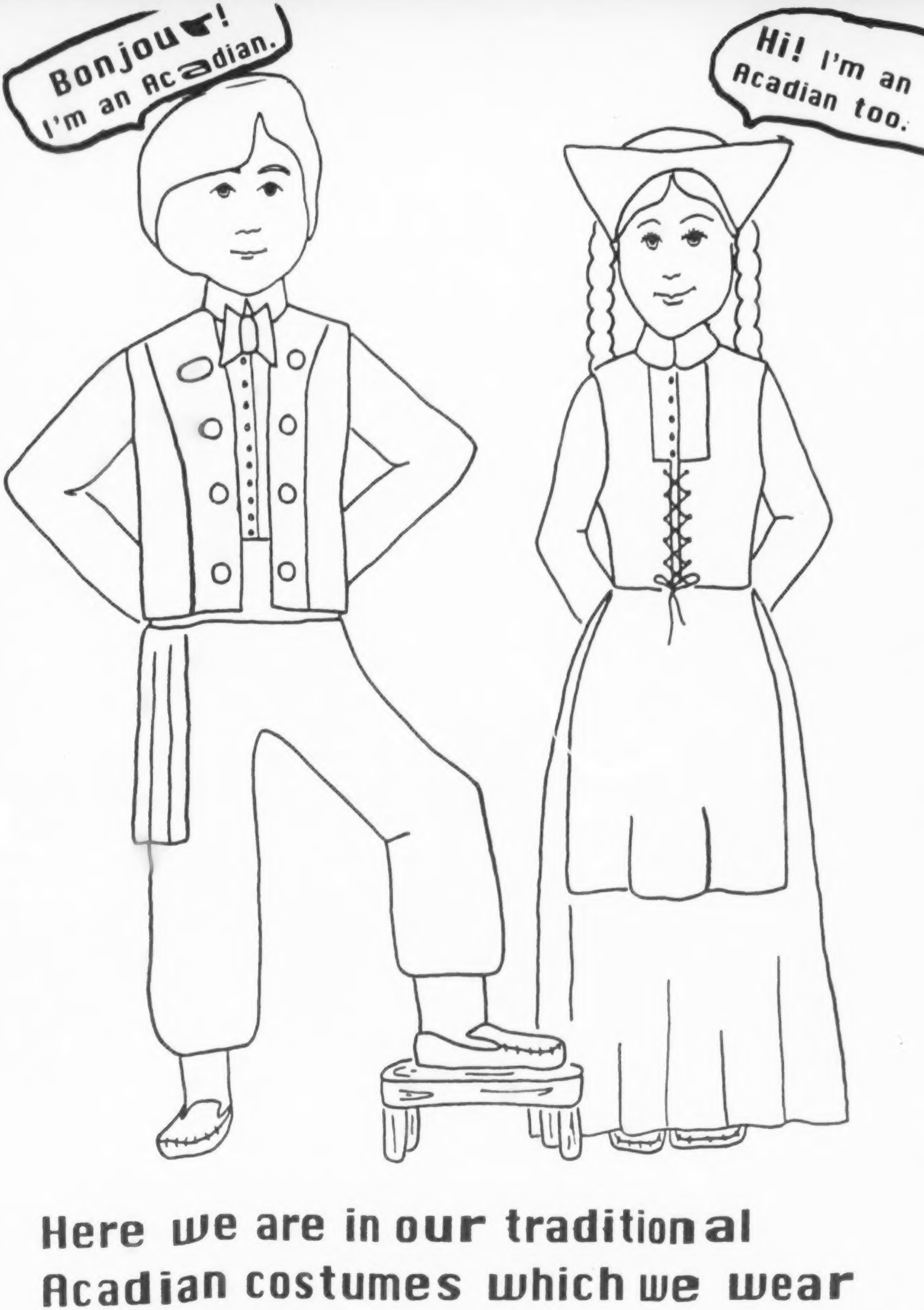
par Edith Comeau Tufts
Illustrations de Valérie Pelletier

autres illustrations entremêlées sont par Brigette Goudeau

BH4.1

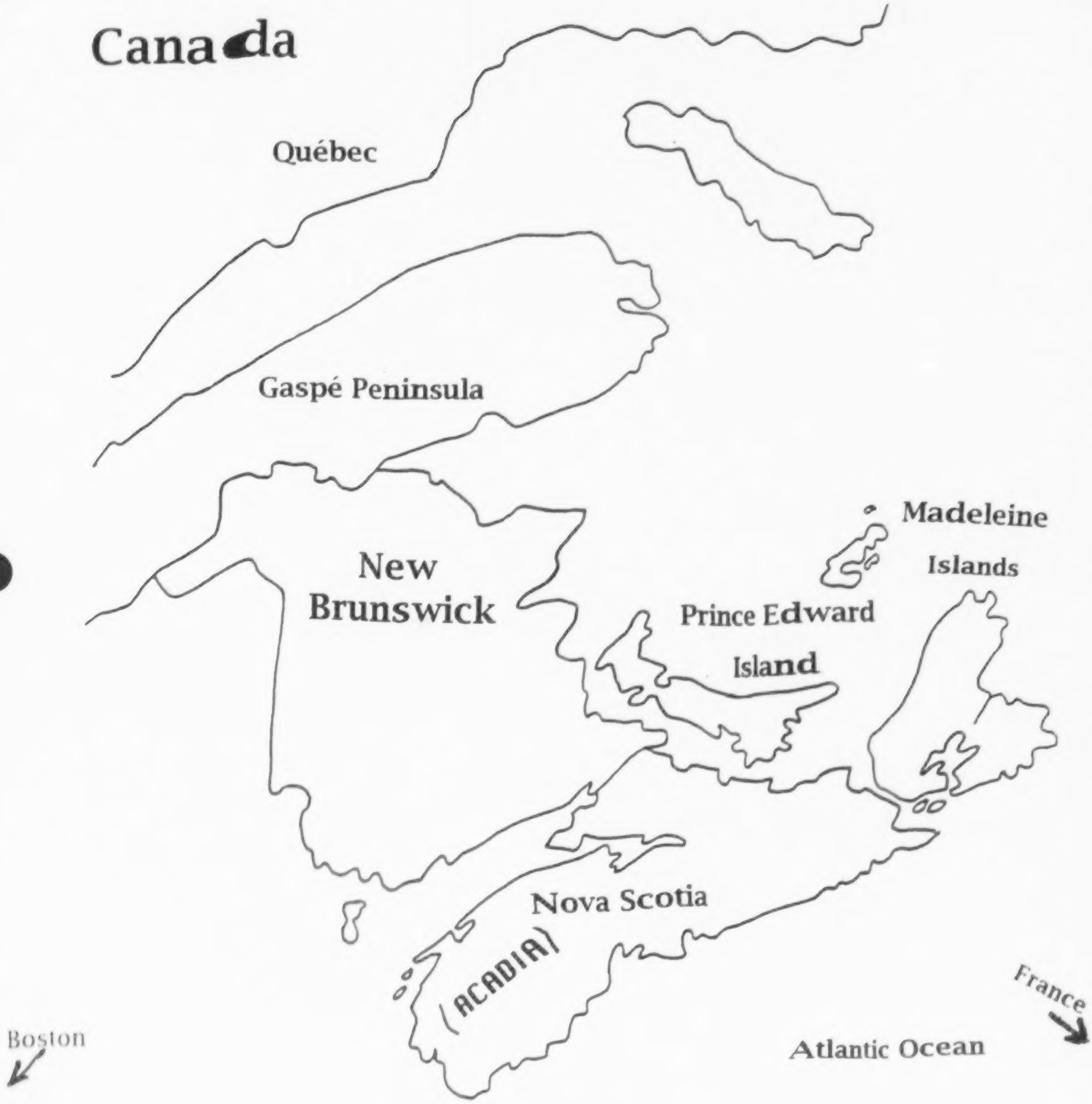


We are Acadians.

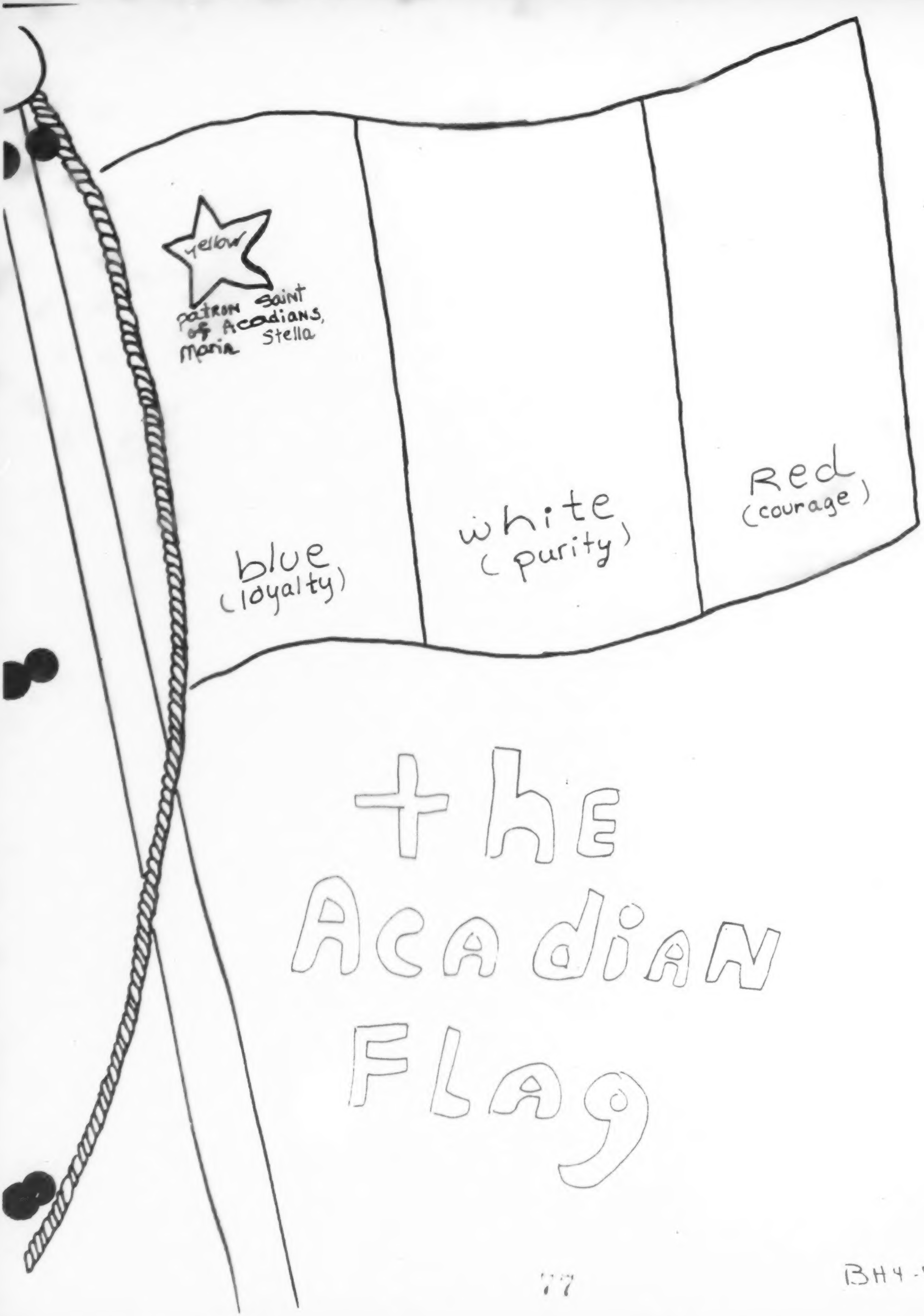

Bonjour! I'm an Acadian.
Hi! I'm an Acadian too.

Here we are in our traditional Acadian costumes which we wear for festivals.

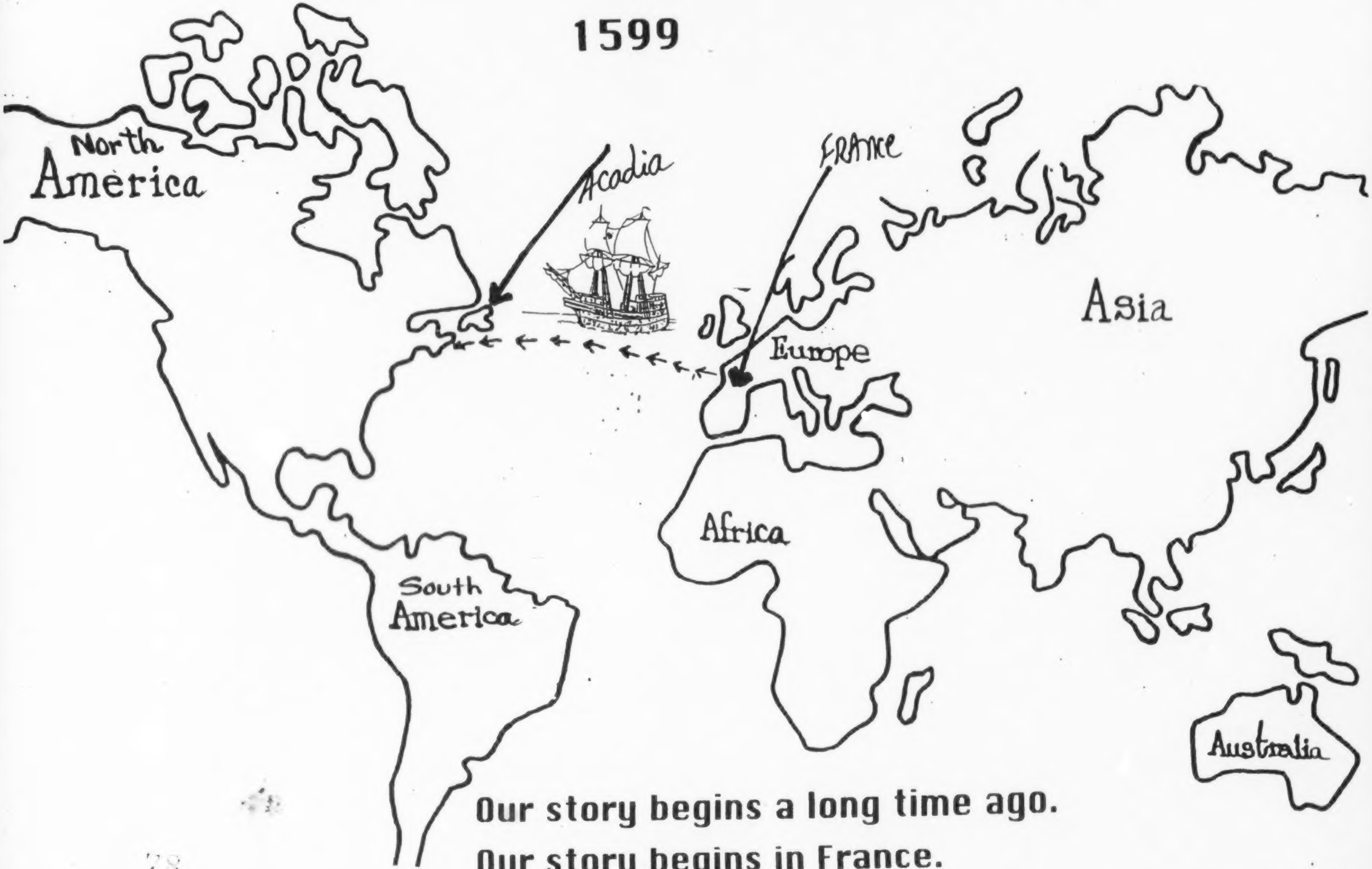
BH4-3


Canada
Québec
Gaspé Peninsula
New Brunswick
Madeleine Islands
Prince Edward Island
Nova Scotia
(ACADIA)
France
Boston
Atlantic Ocean

Acadia is our homeland. Acadia is a part of Canada.


yellow
patron saint of Acadians, Stella Maria
blue (loyalty)
white (purity)
Red (courage)

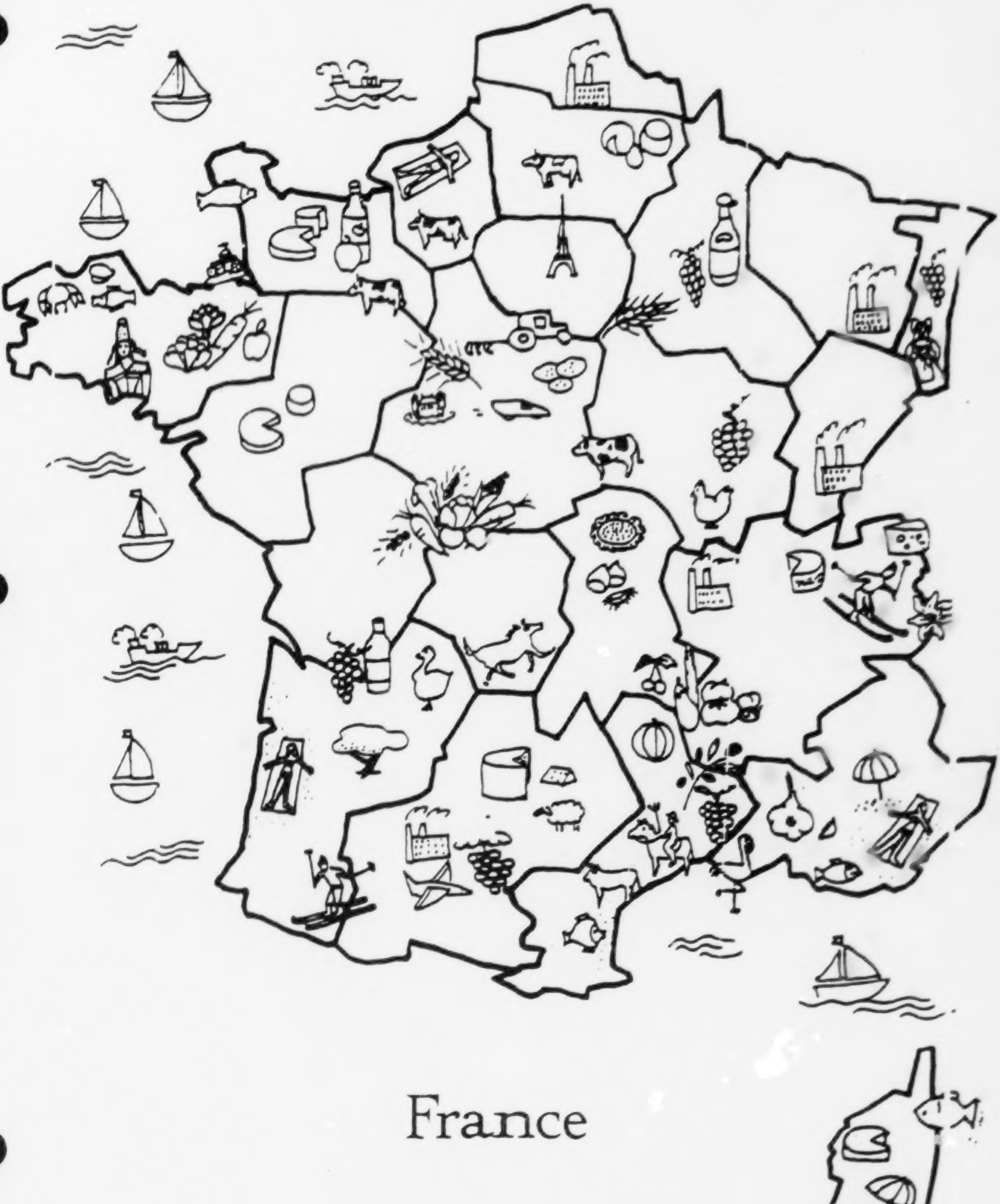
the Acadian Flag


1599
North America
Acadia
FRANCE
Europe
Asia
Africa
South America
Australia

Our story begins a long time ago.

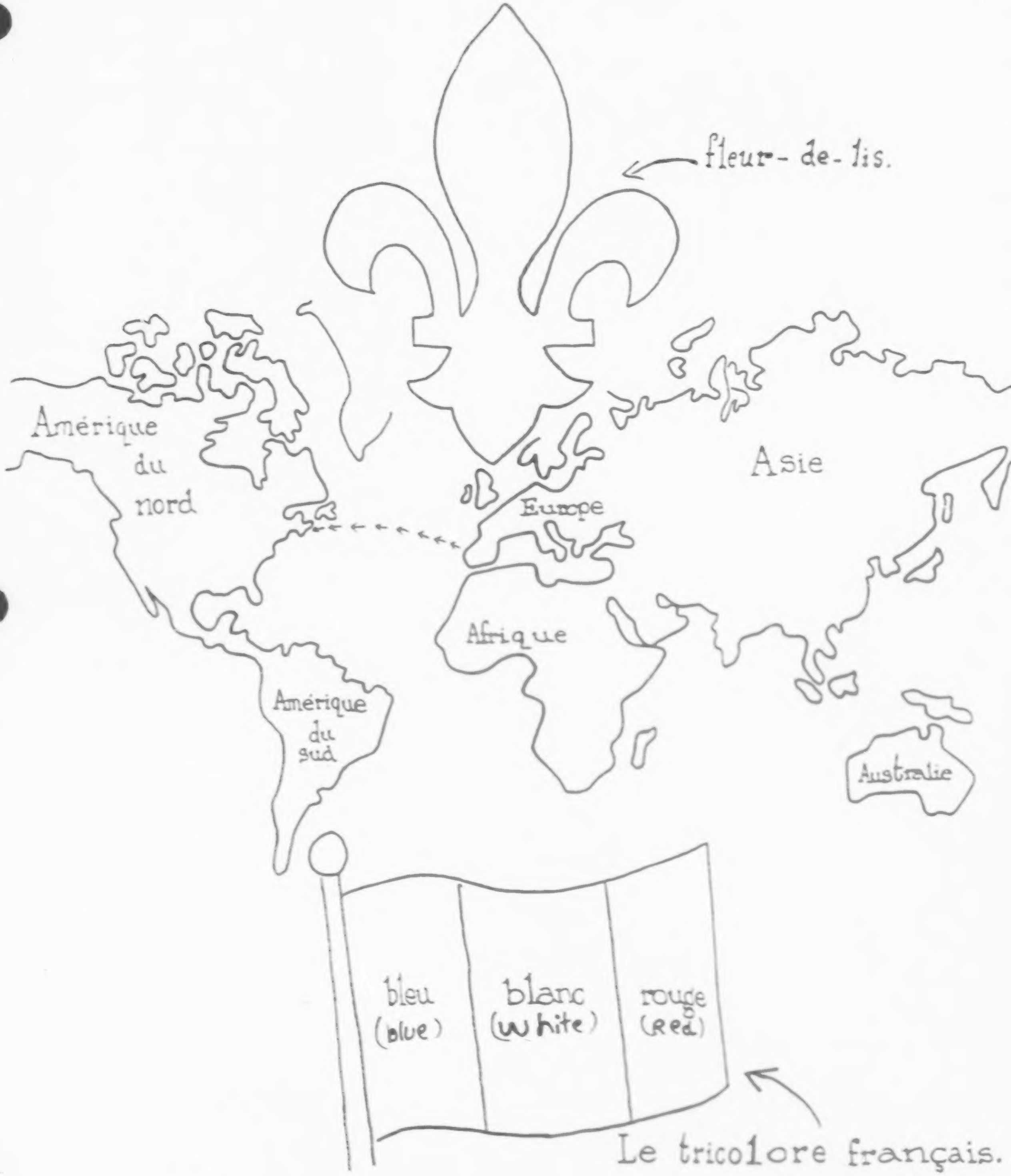
Our story begins in France.

BH4-6

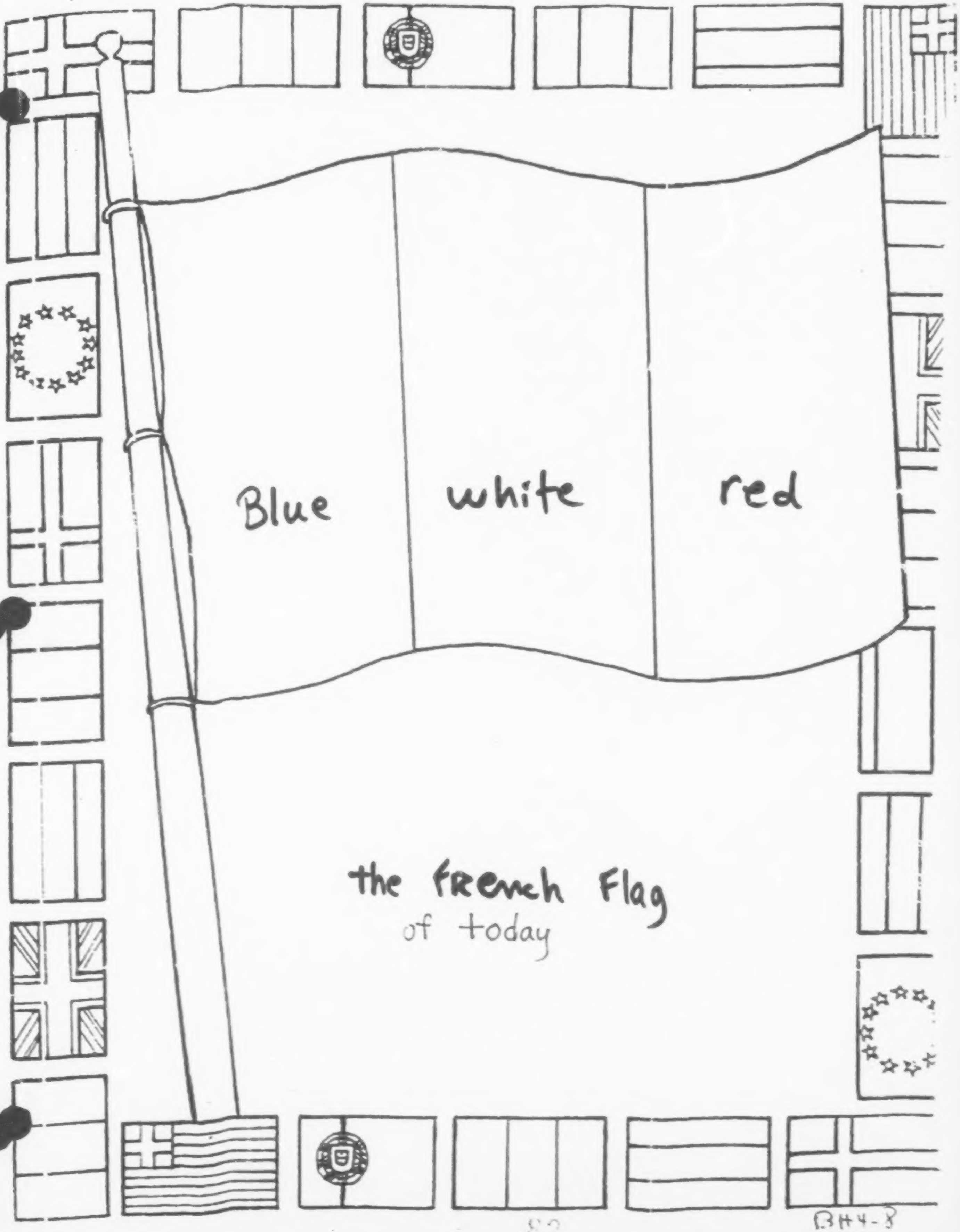


France

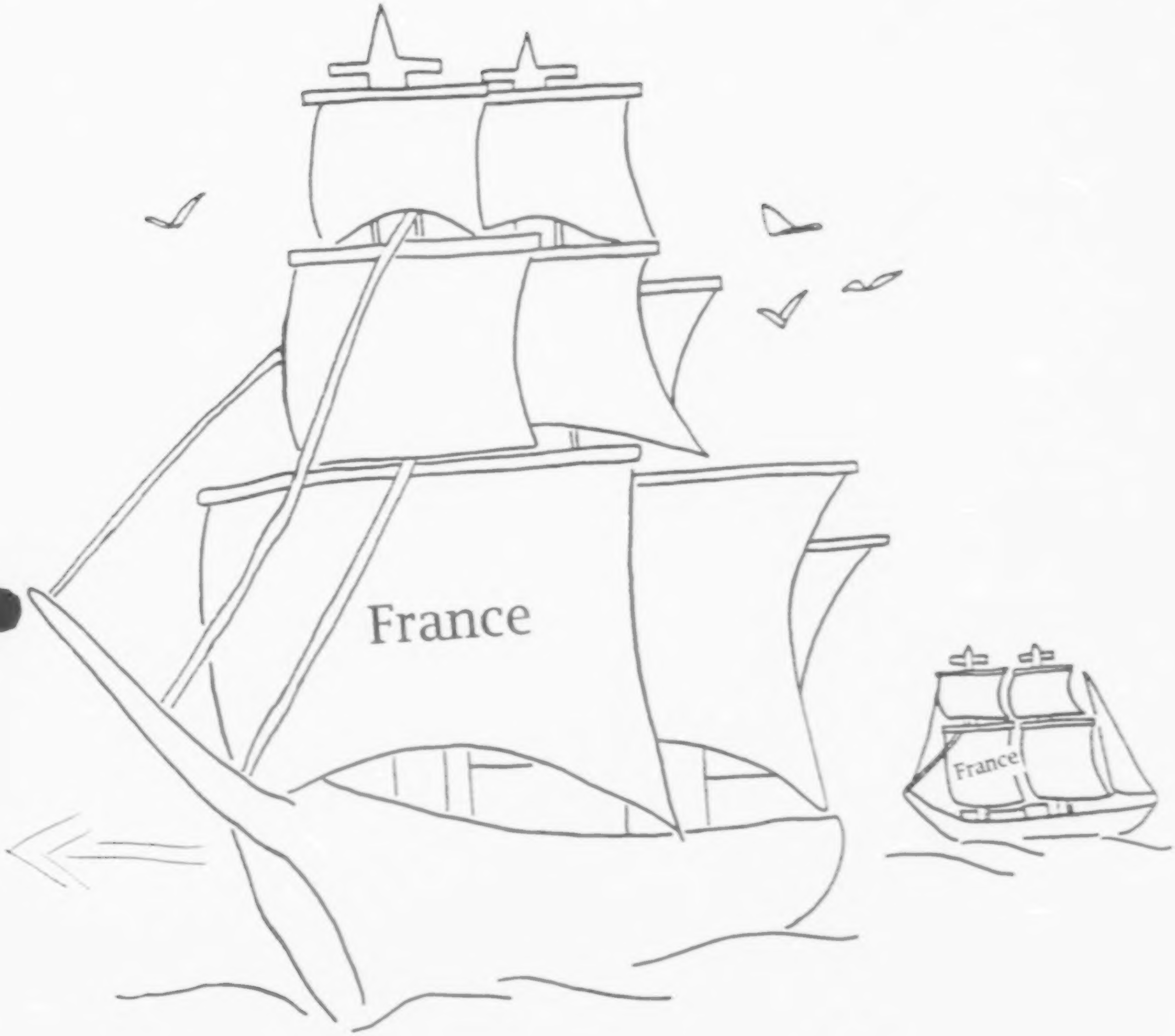
BH4-1


fleur-de-lis.
Amérique du nord
Europe
Asie
Afrique
Amérique du sud
Australie
bleu (blue)
blanc (white)
rouge (Red)
Le tricolore français.

Our ancesters came from France in the early 17th century.

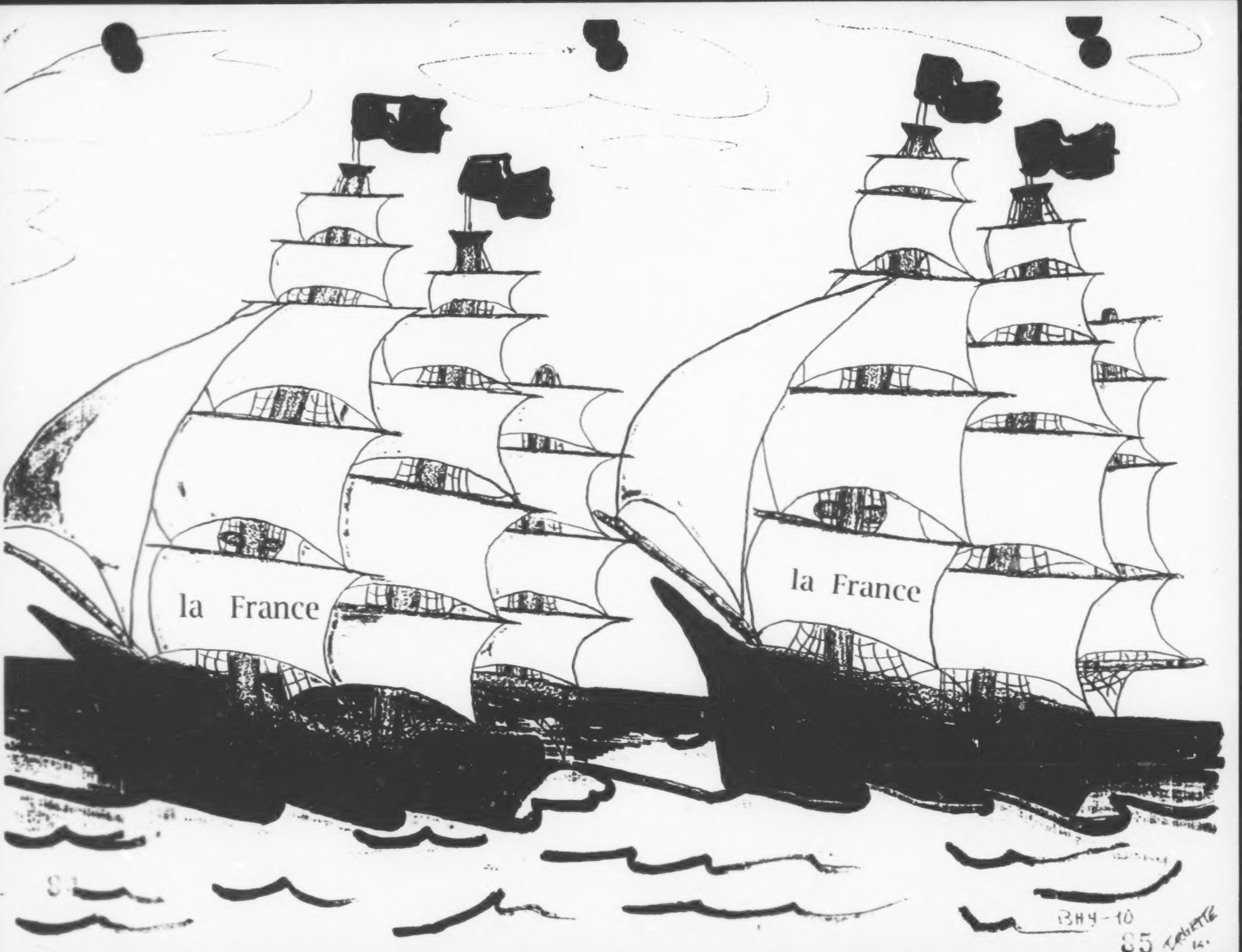

Blue
white
red

the french Flag
of today


France
France

They came in boats with the French explorer, Samuel de Champlain.

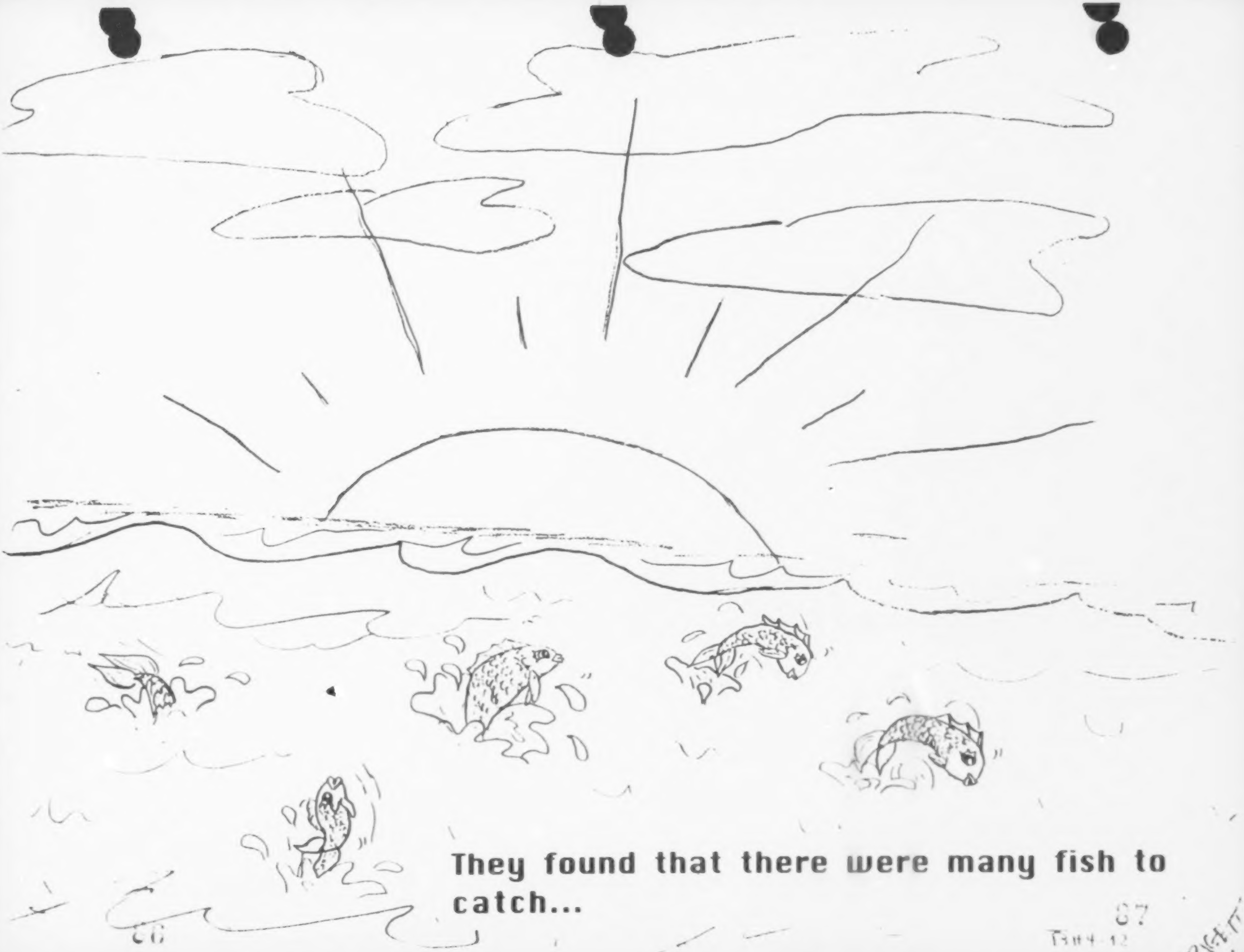
BH4-9


la France
la France
Colette
14.

84

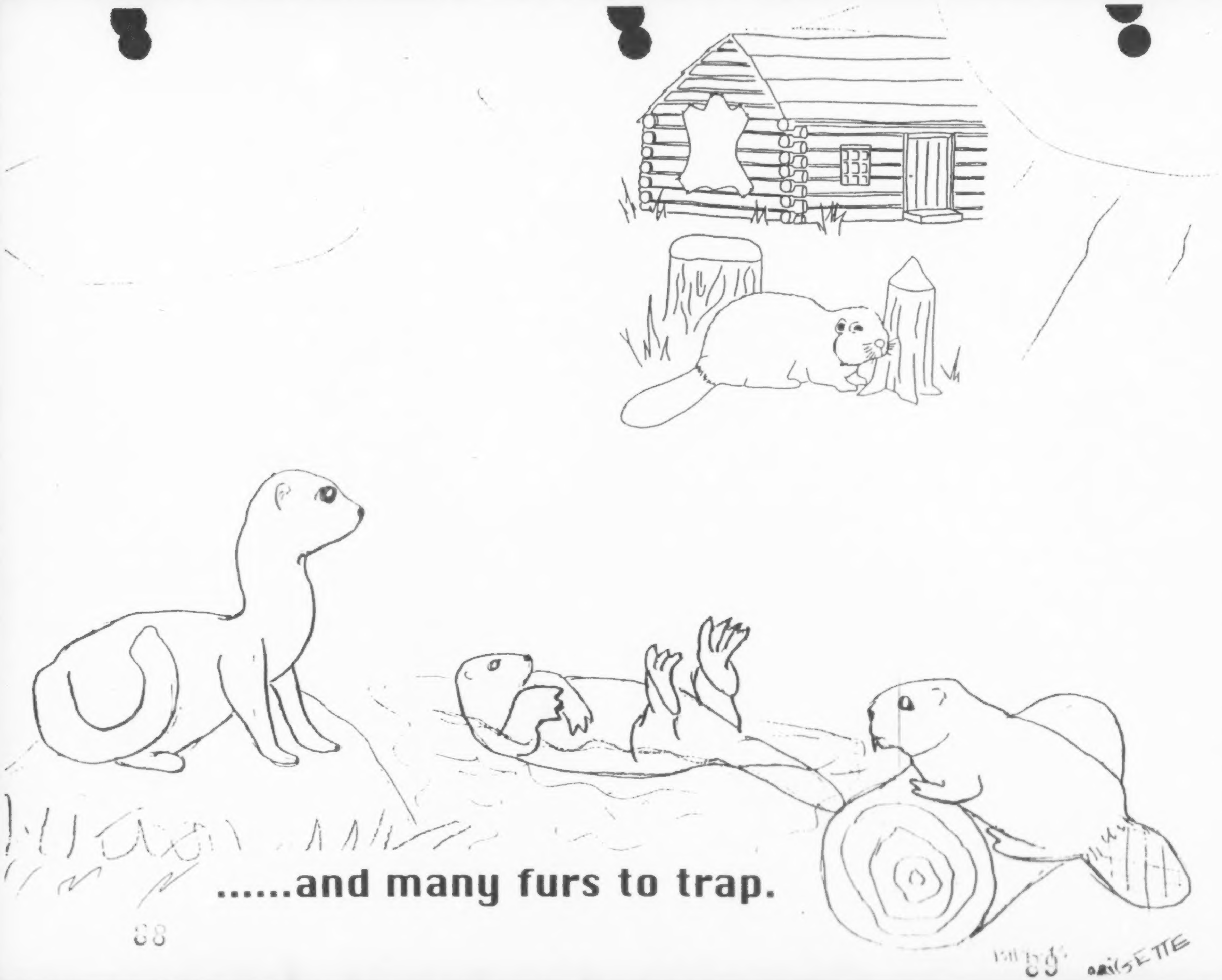
BH4-10

85

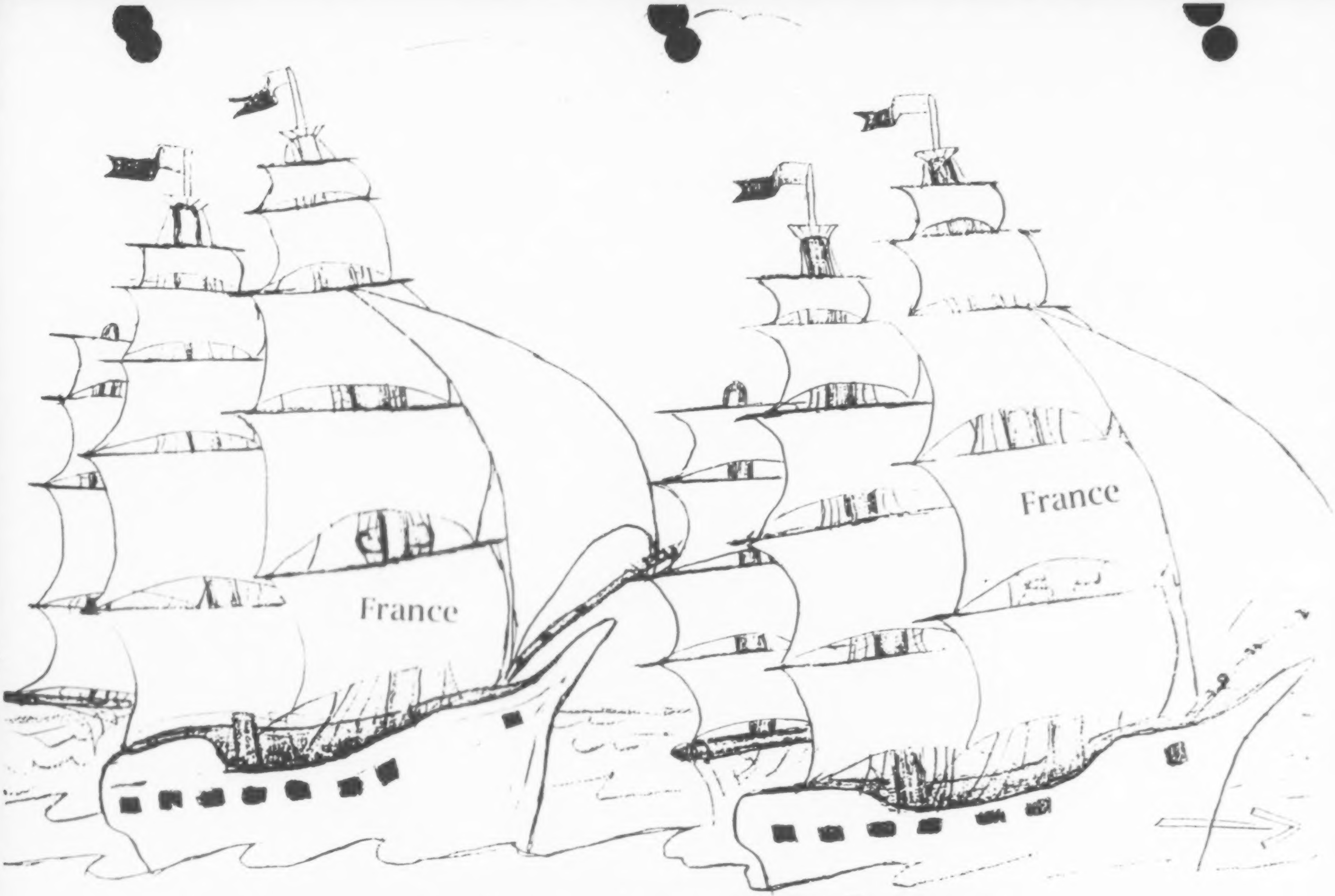


They found that there were many fish to catch...

T#4-12

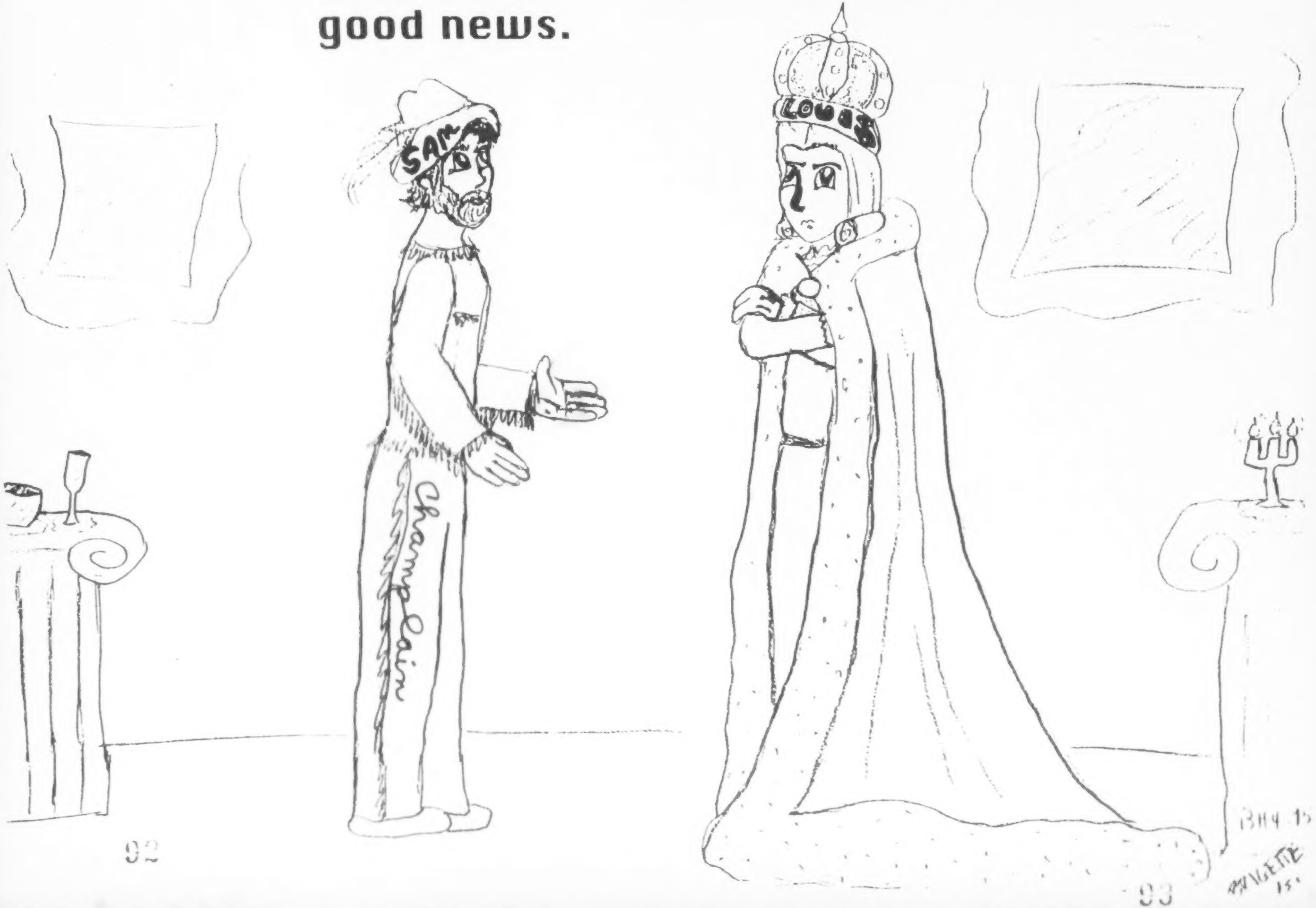

89
BRIGETTE

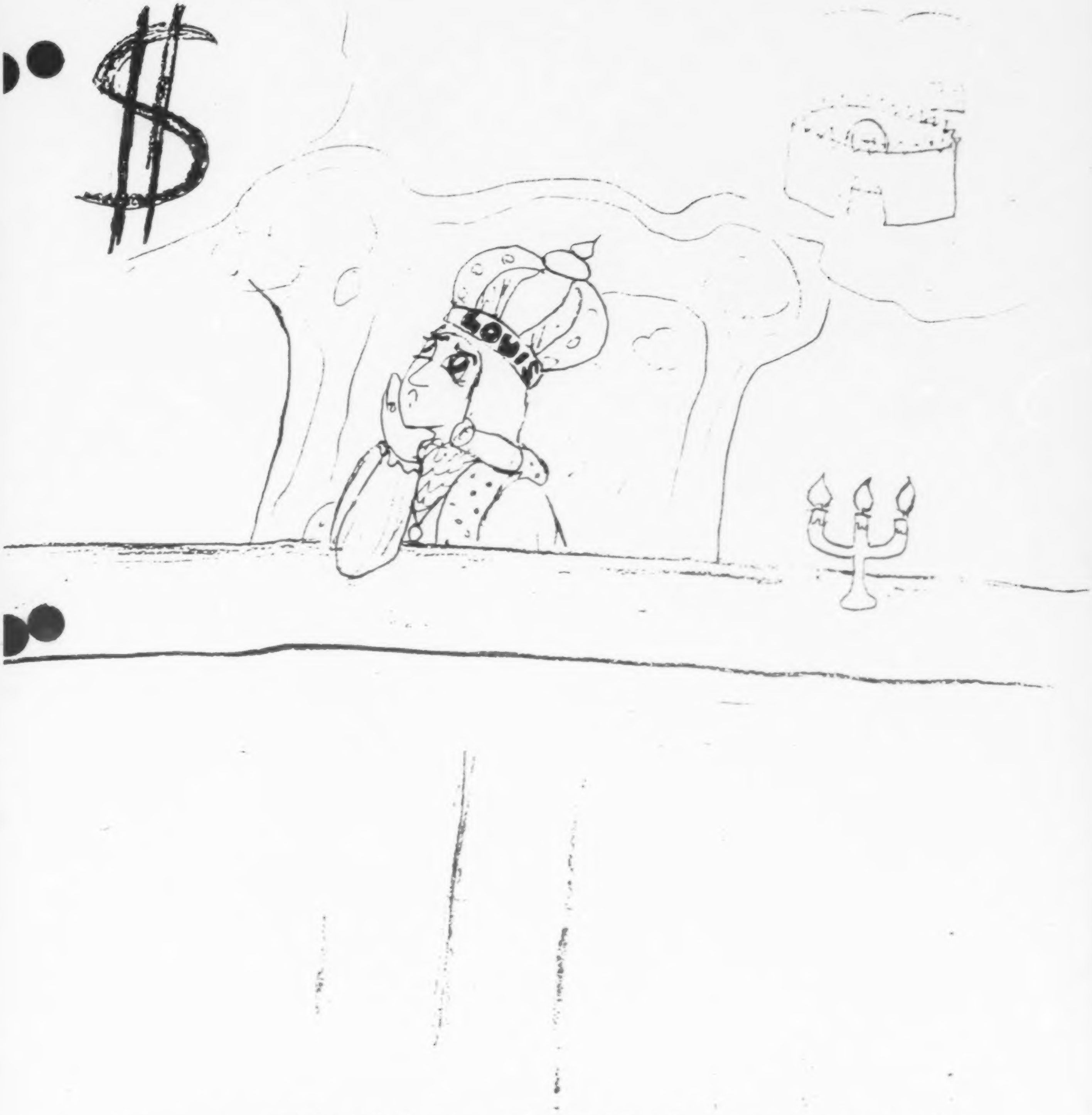
......and many furs to trap.


France
France

The explorers returned to France
to share the good news with the king.

King Louis XIV listened closely and seriously. He was thrilled with the good news.


SAM
LOUIS
Champlain
BHY-15
ANGETTE 15'

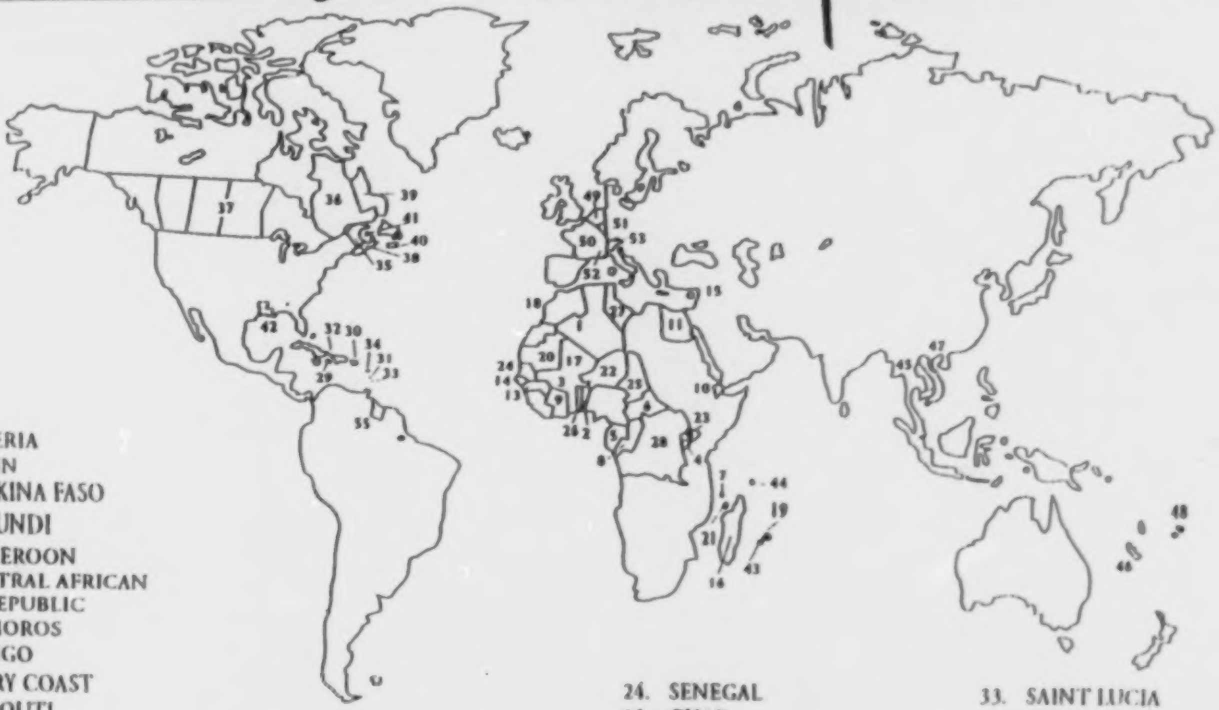


He decided to establish a colony in Acadia....known then as "Cadie."

BRIGETTE 15

The Francophone (French-speaking) World

Le Monde Francophone



37
36
39
41
40
35
38
42
32
30
34
31
33
29
55
49
50
51
53
52
18
1
27
11
15
20
17
24
14
13
3
22
25
10
23
26
2
9
5
6
8
28
4
7
44
19
21
16
43
45
47
48
46

1. ALGERIA
2. BENIN
3. BURKINA FASO
4. BURUNDI
5. CAMEROON
6. CENTRAL AFRICAN REPUBLIC
7. COMOROS
8. CONGO
9. IVORY COAST
10. DJIBOUTI
11. EGYPT
12. GABON
13. GUINEA
14. GUINEA-BISSAU
15. LEBANON
16. MADAGASCAR
17. MALI
18. MOROCCO
19. MAURITIUS
20. MAURITANIA
21. MAYOTTE
22. NIGER
23. RWANDA
24. SENEGAL
25. CHAD
26. TOGO
27. TUNISIA
28. ZAIRE
29. FRENCH ANTILLES
30. GUADELOUPE
31. MARTINIQUE
32. HAITI
33. SAINT LUCIA
34. DOMINICA
35. NEW BRUNSWICK
36. QUEBEC
37. CANADA
38. NOVA SCOTIA
39. NEWFOUNDLAND
40. SAINT PIERRE AND MIQUELON
41. PRINCE EDWARD ISLAND
42. LOUISIANA
43. REUNION
44. SEYCHELLES
45. CAMBODIA AND LAOS
46. VANUATU
47. VIETNAM
48. WALLIS AND FUTUNA
49. BELGIUM
50. FRANCE
51. LUXEMBOURG
52. MONACO
53. SWITZERLAND
54. FRENCH POLYNESIA
55. FRENCH GUIANA

(As you can see, France colonized many areas of the world.)

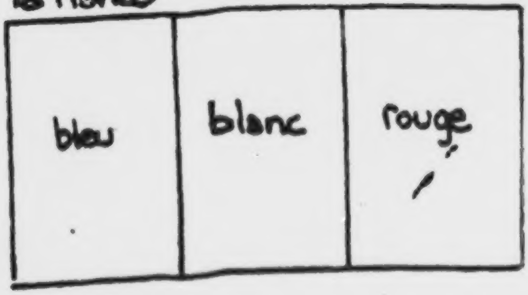
BH4-17

BEST COPY AVAILABLE

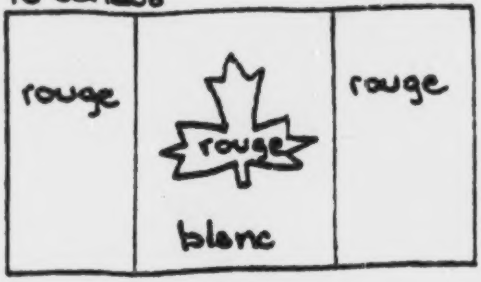
FRENCH

French-Speaking Countries

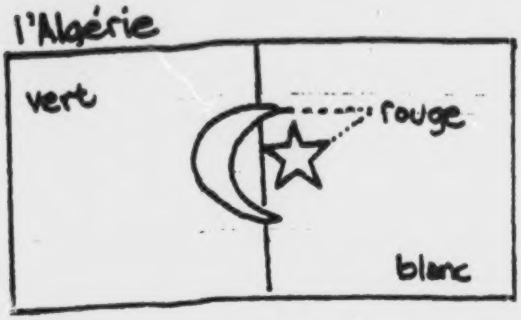
la France


bleu
blanc
rouge

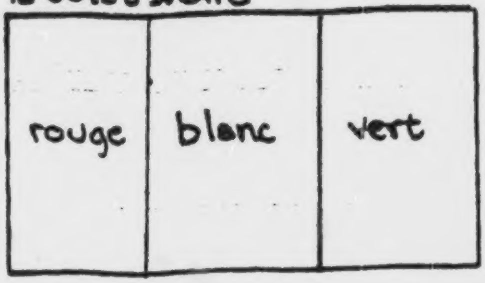
le Canada


rouge
rouge
rouge
blanc

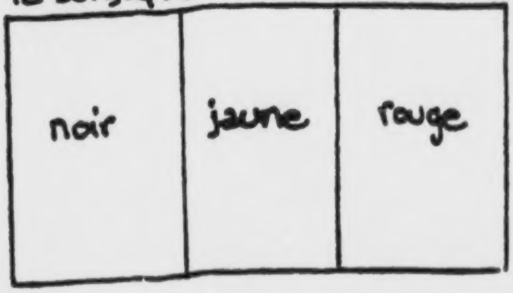
l'Algérie


vert
rouge
blanc

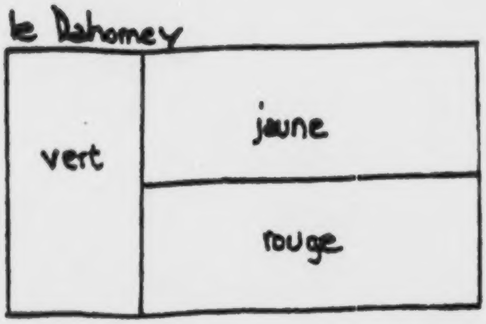
la Côte d'Ivoire


rouge
blanc
vert

la Belgique

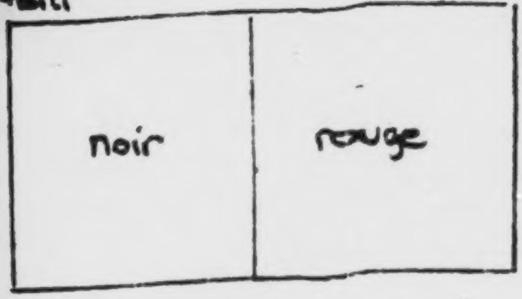

noir
jaune
rouge

le Dahomey

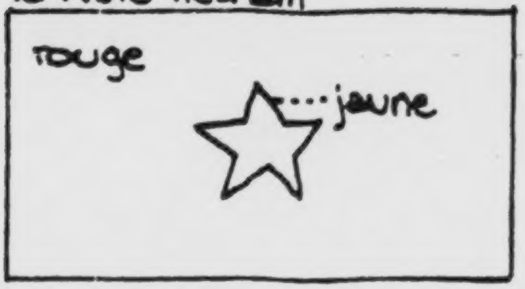

vert
jaune
rouge

over

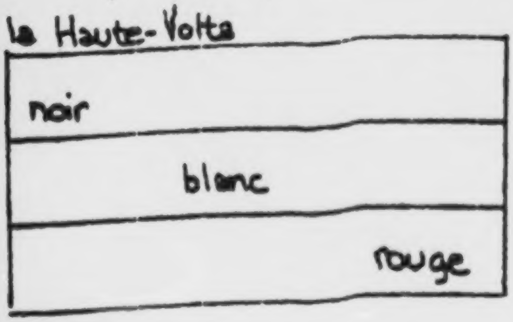
Haiti



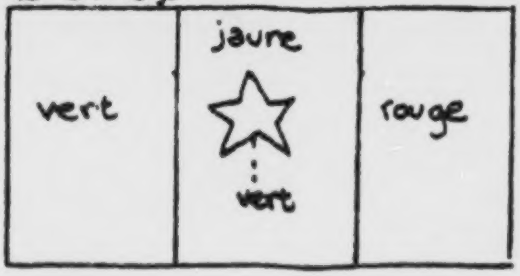
le Nord Vietnam


rouge
jaune

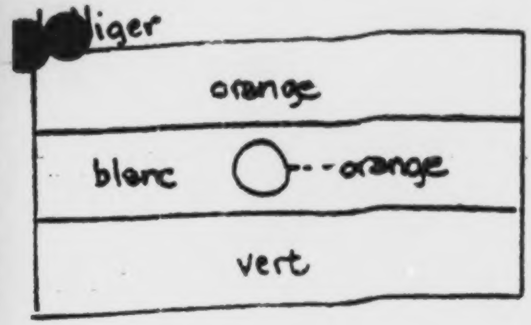
la Haute-Volta


noir
blanc
rouge

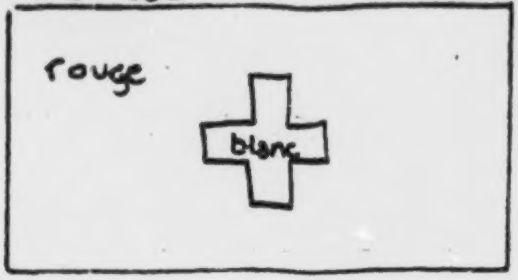
le Sénégal


vert
jaune
vert
rouge

le Niger


orange
blanc
orange
vert

la Suisse


rouge
blanc

courtesy of:

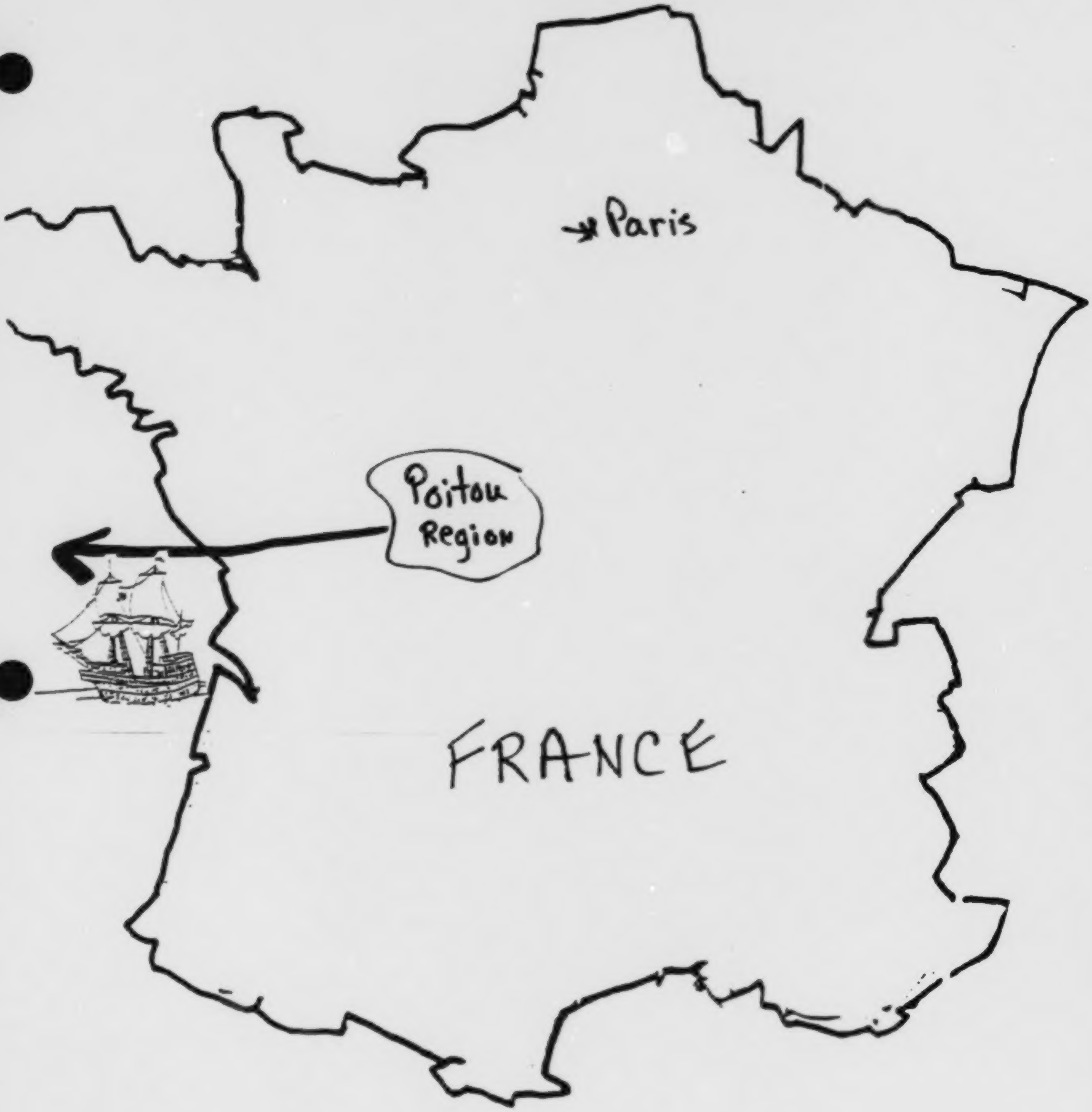
Coordinator for School Foreign Languages
M21 Memorial East
INDIANA UNIVERSITY
Bloomington, Indiana 47405

Lorraine A. Strasheim
Coordinator

Translation of colors:
rouge = red
blanc = white
bleu = blue
vert = green
jaune = yellow
noir = black

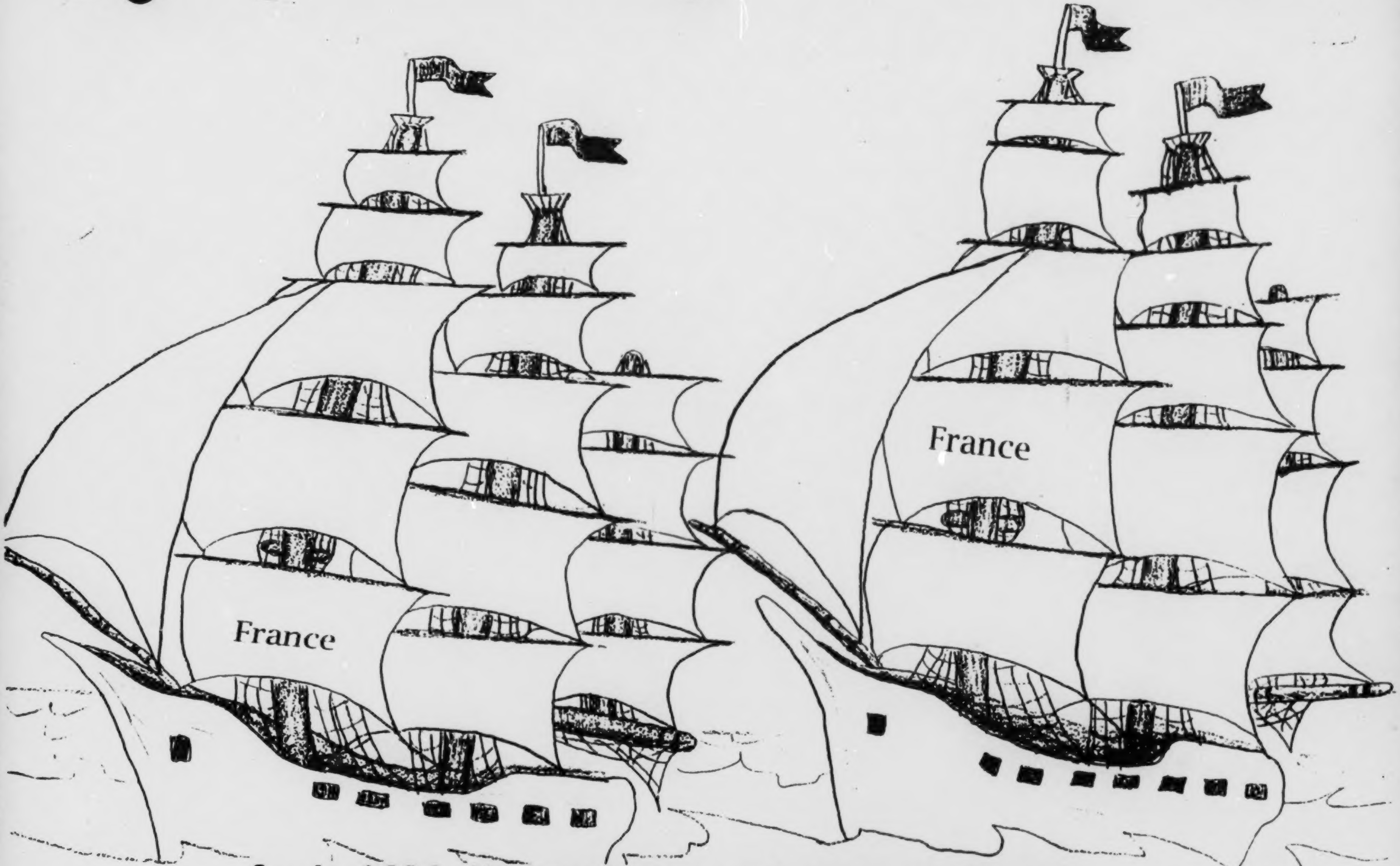
BEST COPY AVAILABLE

BH4-19


Paris
Poitou Region
FRANCE

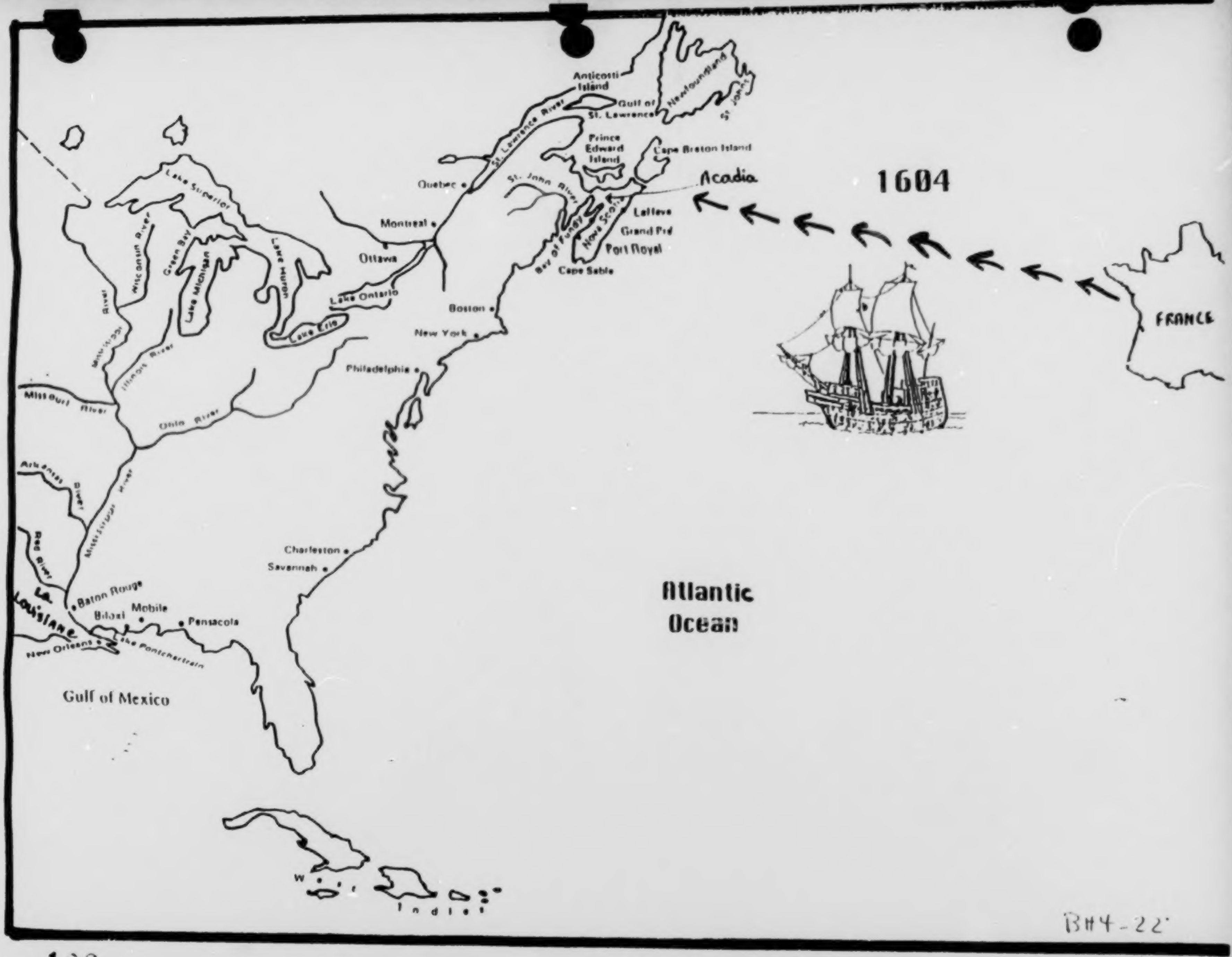
People from the area of Poitou in France are ready to make the long trip to Acadia.

BH4-20

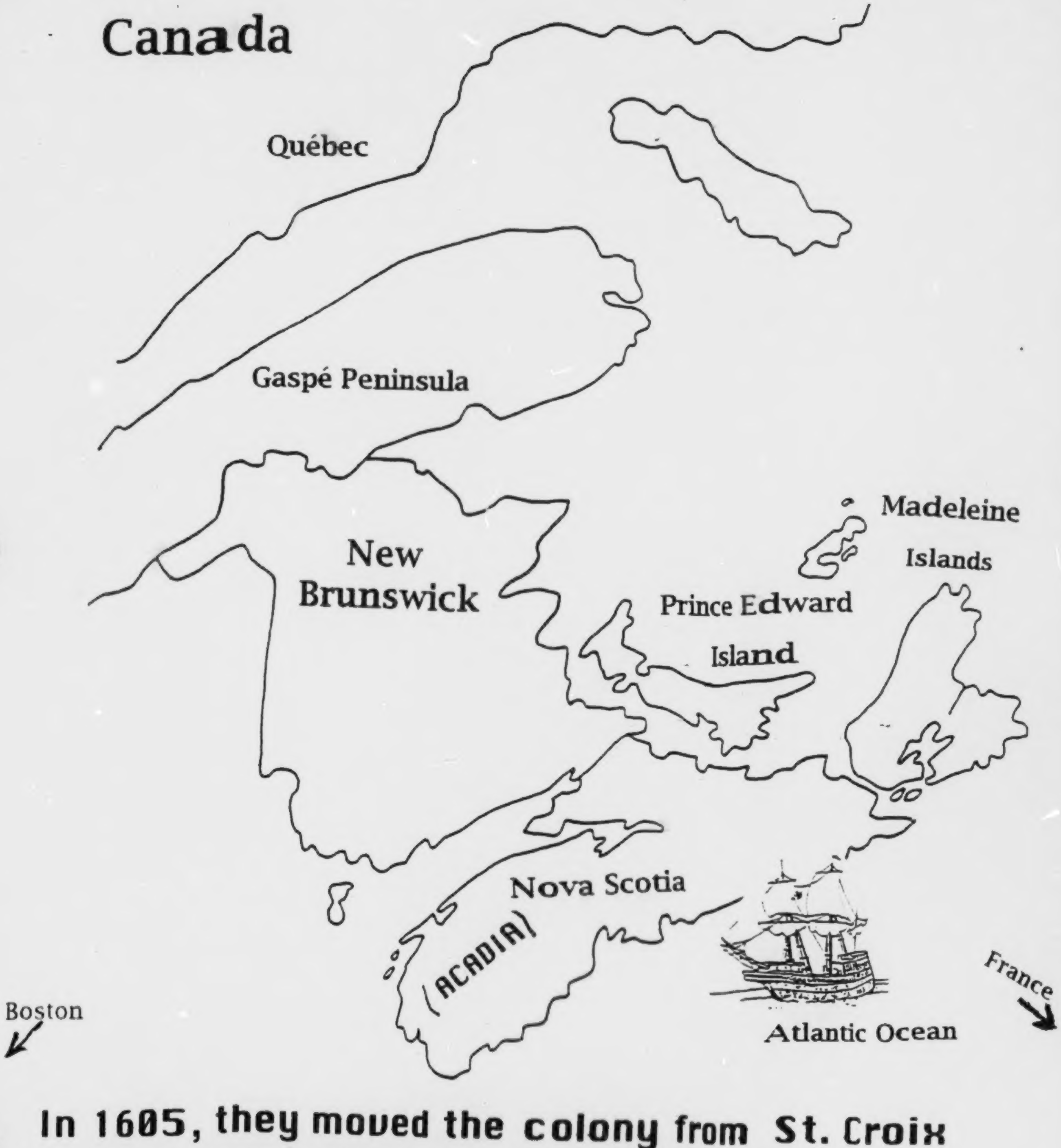


So, in 1604, the explorers and many craftsmen from the Poitou region of France returned to the beautiful territory of Acadia.

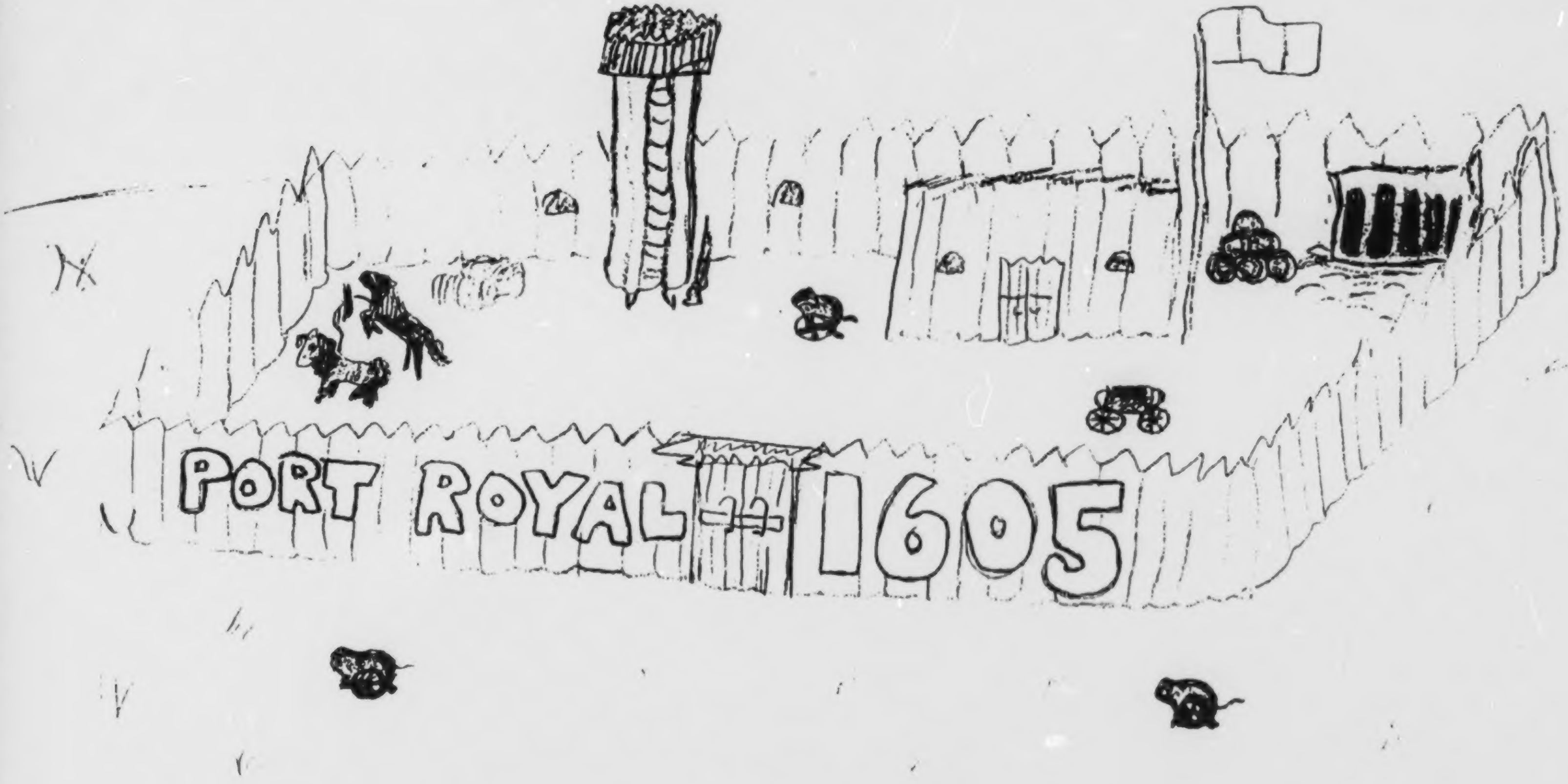
BH4·21


1604
Acadia
FRANCE
Atlantic Ocean
Gulf of Mexico
Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
Prince Edward Island
Cape Breton Island
St. Lawrence River
St. John River
Quebec
Montreal
Ottawa
Nova Scotia
Bay of Fundy
LaHave
Grand Pré
Port Royal
Cape Sable
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Lake Ontario
Lake Erie
Wisconsin River
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Red River
Boston
New York
Philadelphia
Charleston
Savannah
LA LOUISIANE
Baton Rouge
Biloxi
Mobile
Pensacola
New Orleans
Lake Pontchartrain
West Indies

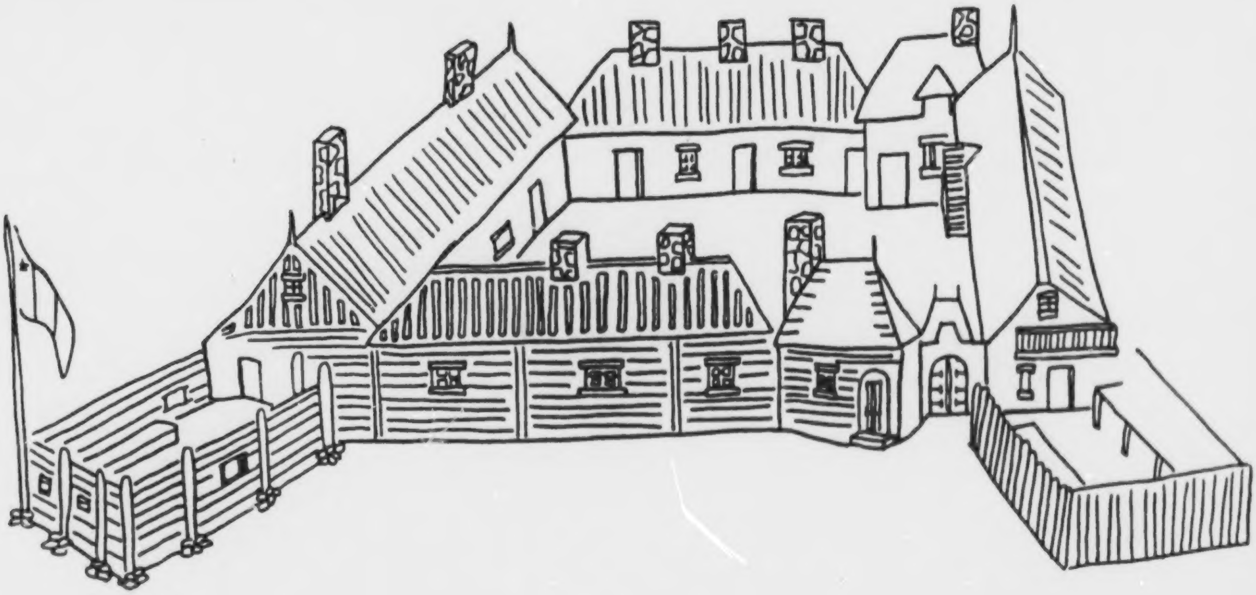
B#4-22


Canada
Québec
Gaspé Peninsula
New Brunswick
Madeleine Islands
Prince Edward Island
Nova Scotia
(ACADIA)
Boston
France
Atlantic Ocean

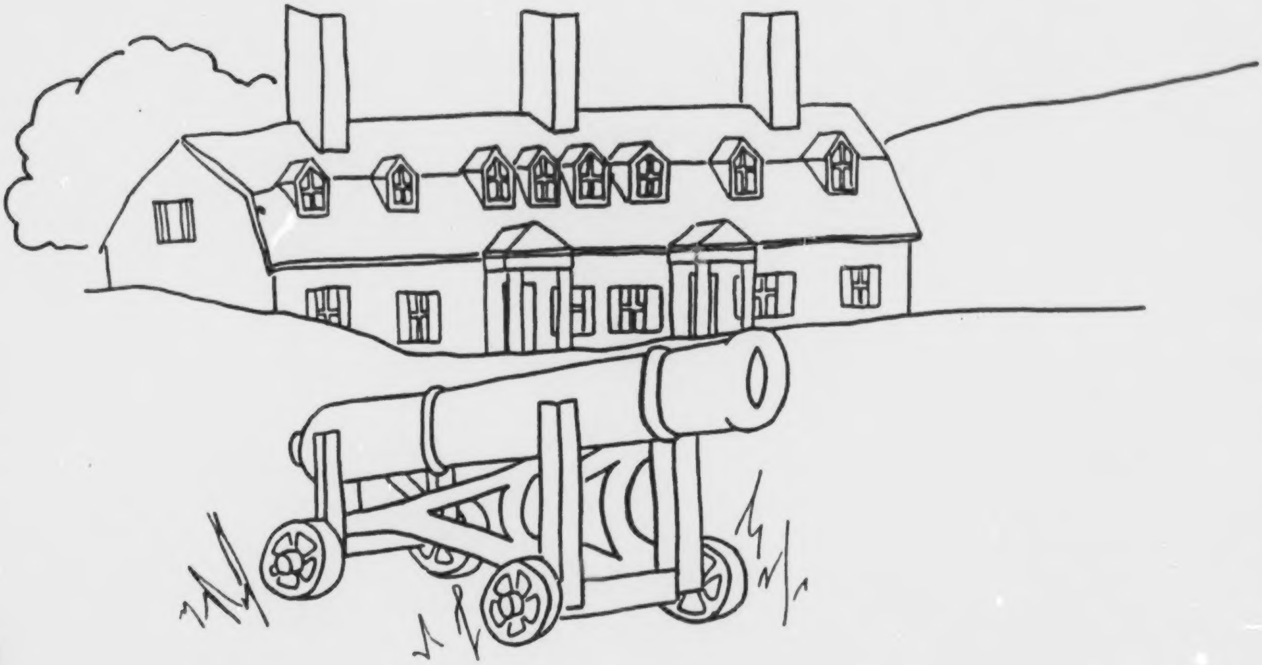
In 1605, they moved the colony from St. Croix to Port Royal where they established themselves permanently in the "New World."


PORT ROYAL 1605

TRYGETTE
6

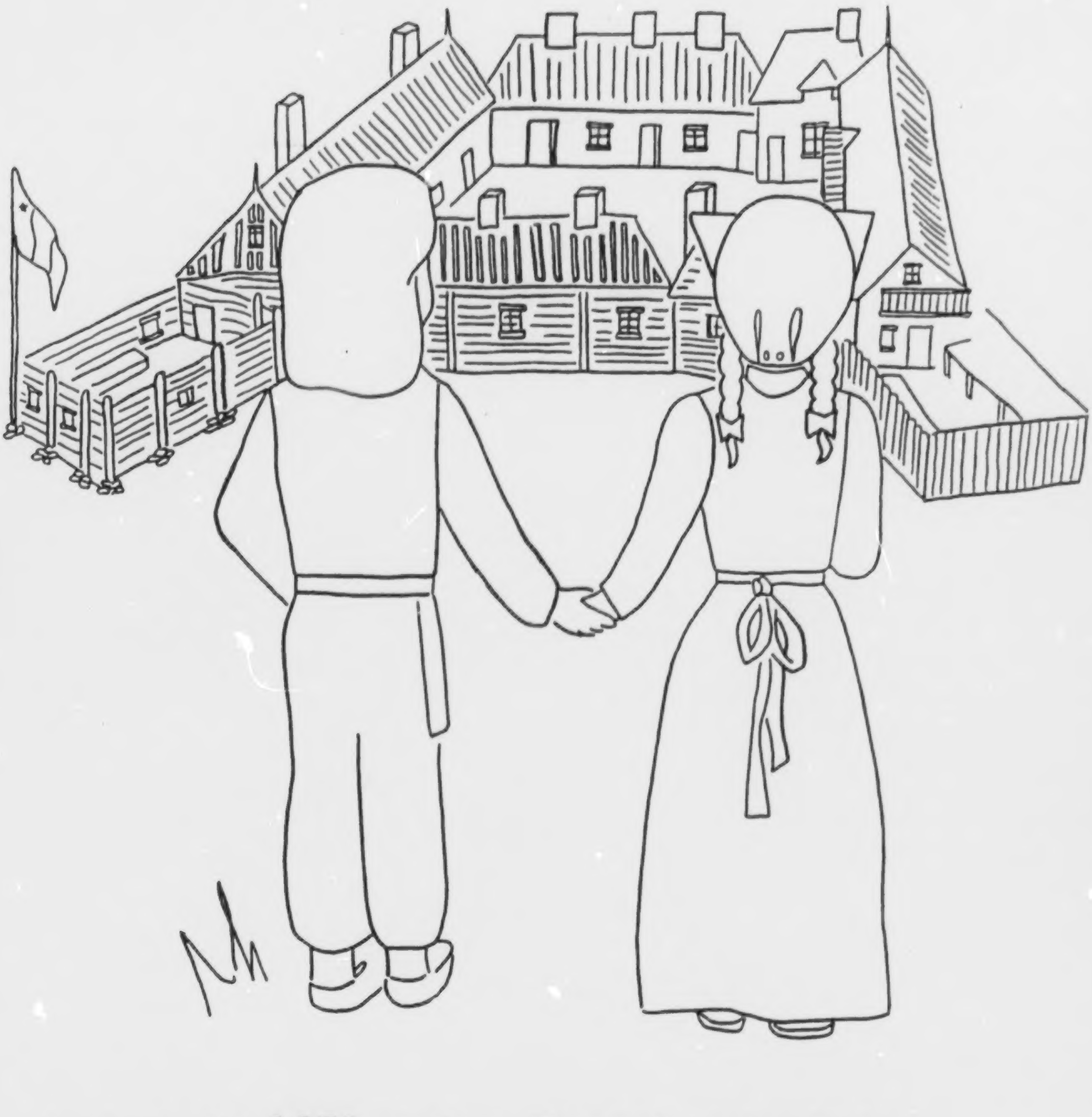


Fort Anne and the old cannon at the colony in Port-Royal, founded in 1605 by Samuel de Champlain.



BH 4-25

1632



Later, in 1632, more French colonists began arriving. Families were formed. These French colonists became known as "Acadians." And the colony grew.

BH4-26

Port Royal

CENSUS OF ACADIA IN 1686

For Census of Acadia in 1671 see Page 21.

PORT ROYAL

Alexandre Le Borgne, age 43, Marie Latour, wife 32; 2 sons: Emmanuel, 11; Alexandre, 7; 2 daughters.–Etienne Aucher, servant 73.
Michel Boudrot, Michelle Aucoin, wife, 2 sons, Michel, age 26; Francois, 20.
Philippe–Mius d'Entremont, age 85, 1 son; Philippe, 24; 1 daughter.
Claude Petitpas, Catherine Bugart, wife, 4 sons; Claude, age 23; Jacques, 19; Paul, 11; Charles, 10; and 5 daughters.
Claude Terio, Marie Gotro, wife, 3 sons: Jean, age 18; Claude, 8; Pierre, 2; and 7 daughters.
Michel Dupeux, Marie Gotro, wife, 3 sons: Martin, age 21; Pierre, 17; Jean, 10; 1 daughter.
Francois Rimbaut, age 30, Marie Babin, wife.
Charles Babin, age 22, Madeleine Richard, wife.
Charles Gotro, Francoise Rimbaut, wife, 1 son, Francois, 7 mos.
Mathieu Martin, age 47.
Pierre Joan, age 60, Madeleine Brun, widow of Guillaume Trahan, 4 sons of Trahan: Guillaume, age 19; Jean, 17; Alexandre, 15, and 3 daughters.
Rene Richard, Madeleine Landry, wife, 2 sons: Michel, age 5; Antoine, 2; 1 daughter.
Jean Douaron, Mariane Canol, wife, 6 sons; Abraham, age 14; Charles, 12; Jean 8, Philippe, 4; Pierre, 6; Noel, 2; 1 daughter.
Rene Landry, Marie Bernard, wife; 6 sons: Charles, age 23; Jean, 20; Rene, 18; Germain, 12; Abraham, 8; Pierre, 6; and 6 daughers.
Marie Sale, age 86.
Antoine Landry, Marie Thibodeau, wife; 1 son: Antoine, age 2; daughters.
Francois Broussard, Catherine Richard, wife; 3 daughters.
Claude Dugas, Francoise Bourgeois, wife; 2 sons: Claude, age Joseph, 6; and 6 daughters.
Germain Terio, age 23; Anne Richard, wife.
Vincent Brun.
Francois Levron, Catherine Savoye, wife; 1 son: Jacques, 9 and 3 daughters.

Charles Melanson, Marie Dugas, wife, 3 sons: Charles, age 11, Pierre, Ambroise, and 4 daughters.
Pierre Cournoyer, age 81, 3 sons: Pierre, age 27; Antoine, 24, Jean, 21.
Bernard Bourc, Francoise Brun, wife; 2 sons: Rene, age 9, Abraham, and 6 daughters.
Martin Blanchard, Marguerite Guilbaut, wife, 1 son: Rene, age 9, 1 daughter.
Francois Girouard, age 70, Anne Aucoin, wife, 5 children, all married.
Julien Lort and Charlotte Girouard, 3 sons: Alexandre, age 10, Jacques, 8, Pierre, 5, 1 daughter.
Bonaventure Terio and Jeanne Boudraut, 2 daughters.
Michel Richard and Jeanne Babin, 3 sons: Martin 19, Alexandre, 17, Michel, 2; 3 daughters.
Emmanuel Hebert and Andree Braut, 4 sons: Guillaume, Jean Jacques, 1 not yet baptized, 1 daughter. With a previous marriage to Germain Terio, Andree Braut had 2 sons; Germain, age 18, Pierre, 15; and 1 daugher who lives with them.
Pierre Godet and Marie Blanchard, 5 sons: Pierre, age 10, Antoine, 7, Germain, 5; Guillaume, 3, Denis, 2 mos.
Bastien Brun and Huguette Bourg, 5 sons: Claude, age 7, Abraham, 6, Vincent, 5; Jean, 4, Antoine, 1 mo., 1 daughter.
Pierre Landry and Madeleine Robichaut, 1 son: Pierre, age 1.
Charles Doucet and Huguette Guerin, 1 son: Claude, age 1.
Francois Gotro, age 71, and Aimee Lejeune.
Claude Gotro and Marie Terio, 1 daughter 6 mos.
Jean Hebert, age 27, batchelor.
Pierre Guillaume, age 60, batchelor.
Pierre Arsenaut and Marie Guerin, 2 sons: Pierre, age 10, Abraham, 8.
Christophe Margery, age 55, batchelor.
Claude Bertran and Catherine Pitre, age 35.
Francois Tourangeau and Marie Pitre, 1 daughter, 2 years.
Nicolas Barillot and Martine Hebert, 1 daughter, age 2.
Marie Bourc, widow of Vincent Brau, 5 sons: Antoine, age 22; Pierre, 14; Francois, 12; Jean, 11; Rene, 3; 5 daughters.
Jeanne Roumilliere, widow of Godin, 2 sons: Gabriel, age 29; Pierre 20; 1 daughter.
Rene Rimbaut and Anne Marie, 1 son: Rene 12 years; 2 daughters.
Jacques Girouard and Marguerite Gotrot, 6 sons: Alexandre, 16.

'Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

Pierre, 14; Jacques, 13; Jean, 10; Francois, 6; Claude, 3; and 1 daughters.
Jean Blanchart and Radegonde Lambert, age 75.
Guillaume Blanchart and Huguette Goujon, 3 sons: Rene age 8, Antoine, 6; 3 daughters.
Jacques Le Blanc and Catherine Hebert, 4 sons: Jean, age 13; Jacques, 9; Pierre, 2; Rene, 1 son, and 4 daughters.
Jean Hebert and Anne Doucet, 4 sons: Jacques, age 9; Pierre 7; Jean, 5; Joseph, 2 sons, and 1 daughter.
Antoine Hebert and Genevieve Le Franc, ages 73 and 60.
Daniel Leblanc and Francoise Gaudet, age 60.
Andre Leblanc and Marie Dugas, 1 son: Jean, age 3.
Pierre Leblanc and Marie Terio, 1 son: Pierre, age 1.
Rene Leblanc and Anne Bourgeois, 3 sons: Jacques, age 6; Francois, 4; Rene, 2.
Antoine Leblanc and Marie Bourgeois, 2 sons: Antoine, age 4; Charles, 2.
Jacob Bourgeois and Anne Trahan, 1 son: Guillaume, age 11.
Jean Commeaux and Francoise Hebert, 3 sons: Pierre, age 6, Etienne, 6; Jean, 3; and 3 daughters.
Abraham Dugas and Marguerite Doucet, age 70.
Martin Benoit and Marie Chaussegros, 1 son: Pierre, age 1; Clement, 9; Jean, 5; and 2 daughters.
Charles Boudrot, widower, 4 sons: Charles, age 10; Rene, 6; Claude, 3; Jean-Baptiste, 3; and 3 daughters.
Jean Bourc and Marguerite Martin, 1 son: Jean-Baptiste, age 3; 6 daughters.
Abraham Boudrot, age 30, and Cecile Melanson.
Thomas Vincent and Michel Vincent, two brothers, age 20 and 18.
Germain Doucet and Marie Landry, 4 sons: Bernard, 19; Laurent, 16; Jacques, 15; Claude, 13; Alexis, 4; Pierre 1; and 2 daughters.
Jean Pitre and Marie Pesselet, 5 sons: Claude, 16; Marc, 12; Pierre, 9; Jean, 6; Francois, 4; and 3 daughters.
Jeanne Pitre, widow of Bernard Martin, 2 sons: Rene, age 15; Etienne, 8; and 5 daughters.
Pierre Vincent, age 20.
Jean Prejean and Andree Savoye.
Nicole Colson, widow Godet.
Jean Godet and Jeanne Henry, Jean, son 12, and 4 daughters.
Jacques Le Prince and Marguerite Hebert, 4 daughters.
Antoine Belliveau and Andree Guion, age 70.

Jean Belliveau and Jeanne Bourc, 3 sons: Jean, age 14, Charles, 8, Antoine, 7; and 1 daughter.
Olivier Boudrot and Isabelle Petitpas, ages 25 and 17.
Laurent Granger and Marie Landry, Pierre, age 16; Jacques, 14 Rene, 10; Claude, 8; and 3 daughters.
Antoine Bourc, age 95, and Antoinette Landry, age 80, 1 daughter, Marguerite, 18.
Francoise Boudrot, widow of Etienne Robichaut, 4 sons: Prudent, 17, Alexandre, 11; Francois, 9, Charles, 19, and 1 daughter.
Jehan Godet and Jeanne, 1 son: Jean, age 12; and 3 daughters.
Jean de Beaurache, age 25; Huguette Vincent and 1 daughter.
Jean Forest and Marie Godet, 5 sons: Bernard, age 16, Louis, 13, Olivier, 12; Jean, 10; Pierre, 5; and 2 daughters.
Pierre Godet and Anne Blanchard, 5 sons: Bernard 13, Girard, age 20, Pierre, 11; Claude, 9, Abraham, 7; and 3 daughters.
Antoine Babin and Marie Mercier, 3 sons: Vincent, age 21, Antoine, 10, Jean, 1; and 5 daughters.
Robert Henry and Marie Godin, 2 sons: Martin, age 7, Jean, 1; and 1 daughters.
Pierre Martin, 6 sons: Pierre, age 23; Andre, 20; Jacques, 19, Jean, 11, and 3 daughters.
Germain Savoye and Marie Breault, 2 sons: Germaine 5; Francois 2.
Etienne Comeau, age 35; and Marie-Anne Lefevre, 1 son: Alexandre, 11; and 3 daughters.
Laurent Godin and Anne Guerin, 3 sons: Pierre, age 8; Guillaume, 6, 3 daughters.
Pierre Comeau, age 32, and Jeanne Bourc, 2 sons: Abraham, 7; Joseph, 1 son; 4 daughters.
Etienne Pellerin, age 40; and Jeanne Savoye, 3 sons: Pierre, 5, Jean-Baptiste, 1; and 3 daughters.
Abraham Brun, 11 years, and Marie Brun, 1 son: Jean, 2; and 1 daughter.
Pierre Bourc, age 76.
Claude Landry, age 26, and Marguerite Terio, 1 daughter.
Martin Bourc, age 36, and Marie Potet, 3 sons: Abraham, 7; Pierre, 5, and 1 daughter.
Pierre Thibodeau, age 55, and Jeanne Terio, 6 sons: Pierre, 16; Jean, 13; Antoine, 11; Pierre, 10; Michel, 8; Claude, 3; and 8 daughters.
Pierre Guilbaut and Catherine Terio, 2 sons: Hugues, 15; Charles, 9; 1 daughter.
Jean Campeau and Francoise Savoie, 1 son: Jean, 10; and 7 daughters.

BEST COPY AVAILABLE

Fam[illegible]s from Poitou region:
husba[illegible]s, wives, professions,
and date of birth of 1st child

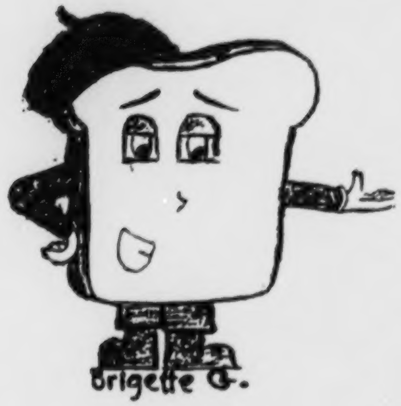
ETAT, APPRECIE EN [illegible] DES FAMILLES ACADIENNES.
PERSONNES D'ORIGINE [illegible]EVINE ? REGION DE LOUDUN ?

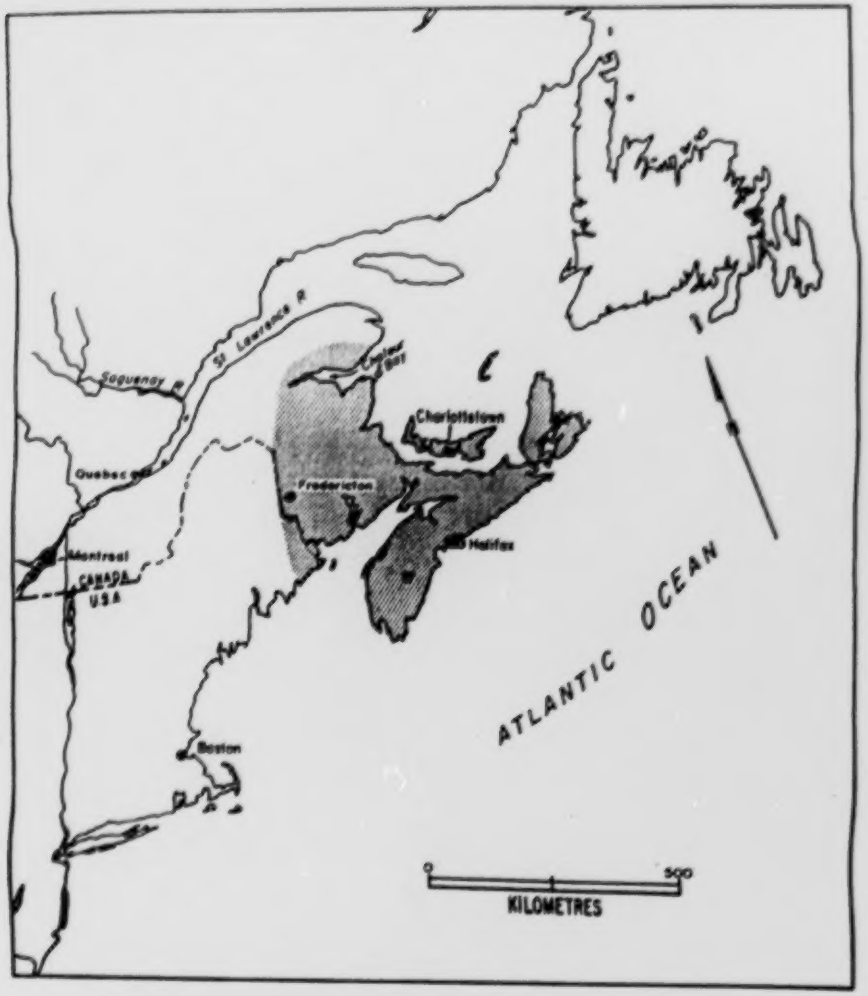
Patronymes et année présumée de naissance		Possibilité de mariage en ou avant 1644		Année de naissance du 1er enfant connu	Professions		
Epoux	Epouses	oui	non		Laboureur	Autres	Propriétair
Babin Antoine, 1626.	Mercier Marie, 1645.		X	1662	X		2 arpent
Belliveau Antoine, 1621.	Guion Andrée, 1615.	X		1652	X		
Bertrand Clément, 1621.	Lambelot Huguette, 1623.	X		1651		Charpentier	6 a
Blanchard Guillaume, 1590.	Poirier Huguette, ?	X		1611			
Blanchard Jean, 1611.	Lambert Radegonde, 1629 ?	X		1643	X		5 a
Boudrot Michel, 1600.	Aucoin Michelle, 1618.	X		1642	X		8 a
Bourg Antoine, 1609.	Landry Antoinette, 1618.	X		1644	X		4 a
Bourgeois Jacob, 1621.	Trahan Jeanne, 1631.		X	1645		Chirurgien	20 a
Commeaux Pierre, 1596.	Bayol ou Bayou Rose, veuve Lefebvre, 1631.		X	1650		Tonnelier	6 a
Doucet Pierre, 1621.	Pelletrat Henriette, 1640.		X	1661		Maçon	4 a
Doucet Germain, 1641.	Landry Marie, 1647.		X	1665	X		3 a
Dugast Abraham, 1616.	1° X .... 2° Doucet Marguerite, 1625.	X	X	1648 ? 1662		Armurier	16 a
Dupont-Dupeux — Dupuy Michel, 1634.	Gautrot Marie, 1637. Veuve Potier ou Potet.		X	1665	X		6 a
Gaudet Jean, 1575.	1° X .... 2° Colson Nicole, 1607.	X	X	1623 1653	X		3 a
Gaudet Denis, 1625.	Gautier Martine, 1619.	X		1646	X		6 a
Hébert Etienne, décédé, 1630.	Gaudet Marie, 1633.		X	1651	X		2 a
Gautrot François, 1613.	1° X .... 2° Lejeune Edmée, 1624.	X		1637 1647	X		6 a

"Les origines françaises des premières familles acadiennes: Le sud Loudunais"
by Nicole T. BUJOLD et Maurice CAILLEBEAU

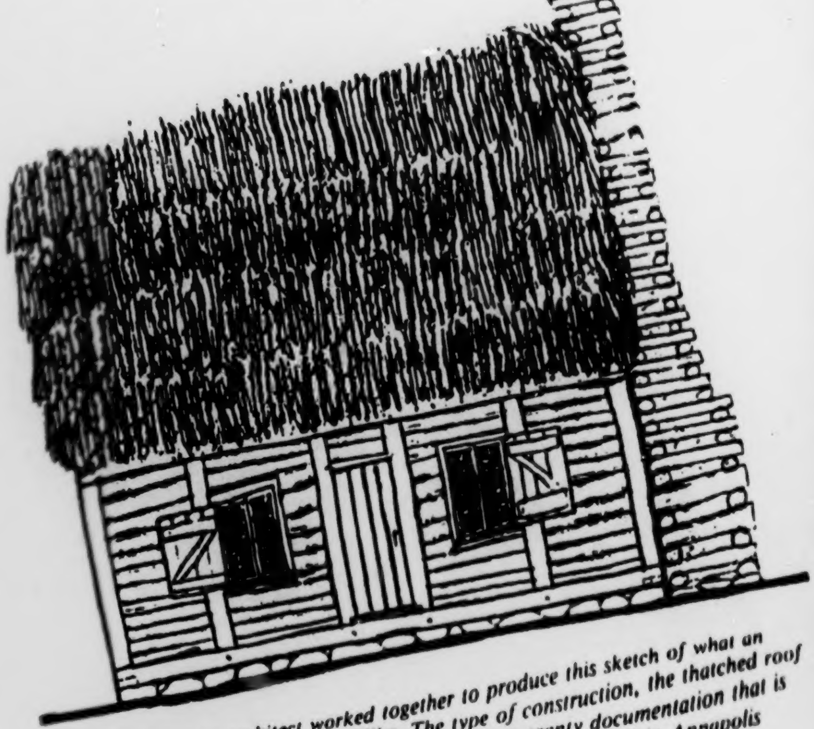
Br 4-28

Life
in
Acadia
(1605 to 1755)




St Lawrence R
Saguenay R
Chaleur Bay
Quebec
Montreal
CANADA
U.S.A
Fredericton
Charlottetown
Halifax
Boston
ATLANTIC OCEAN
0
500
KILOMETRES

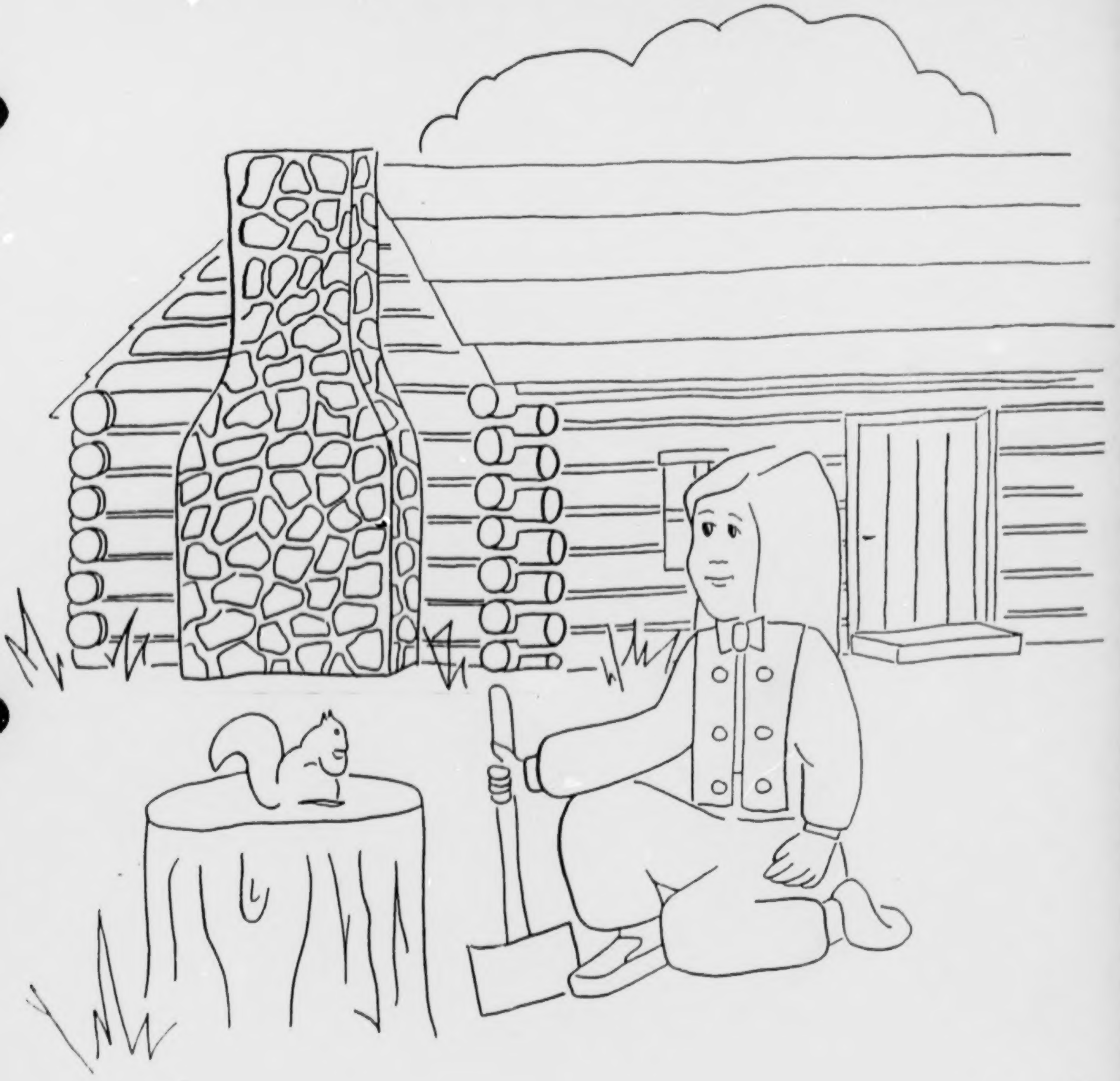
There were never any official boundaries defining precisely what constituted Acadia, but the shading represents the approximate extent of the territory usually included under the name.



A historian and an architect worked together to produce this sketch of what an Acadian house might have looked like. The type of construction, the thatched roof and the log and clay chimney are based on the very scanty documentation that is available. Using these plans, an Acadian cottage is being erected in Annapolis Royal's Historic Gardens.

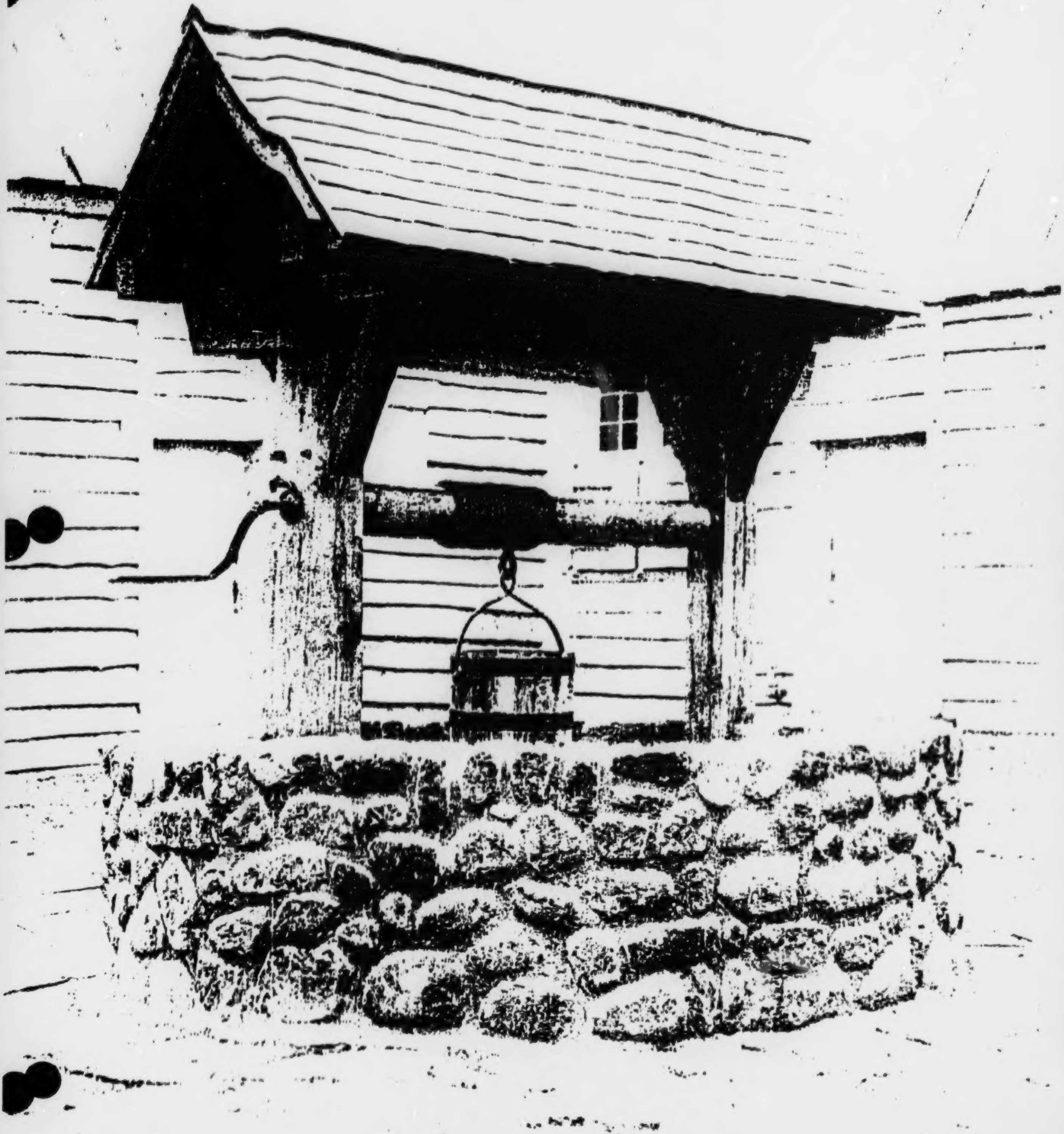
BEST COPY AVAILABLE

The Acadians par Barry Moody, Brolier Limited, Toronto

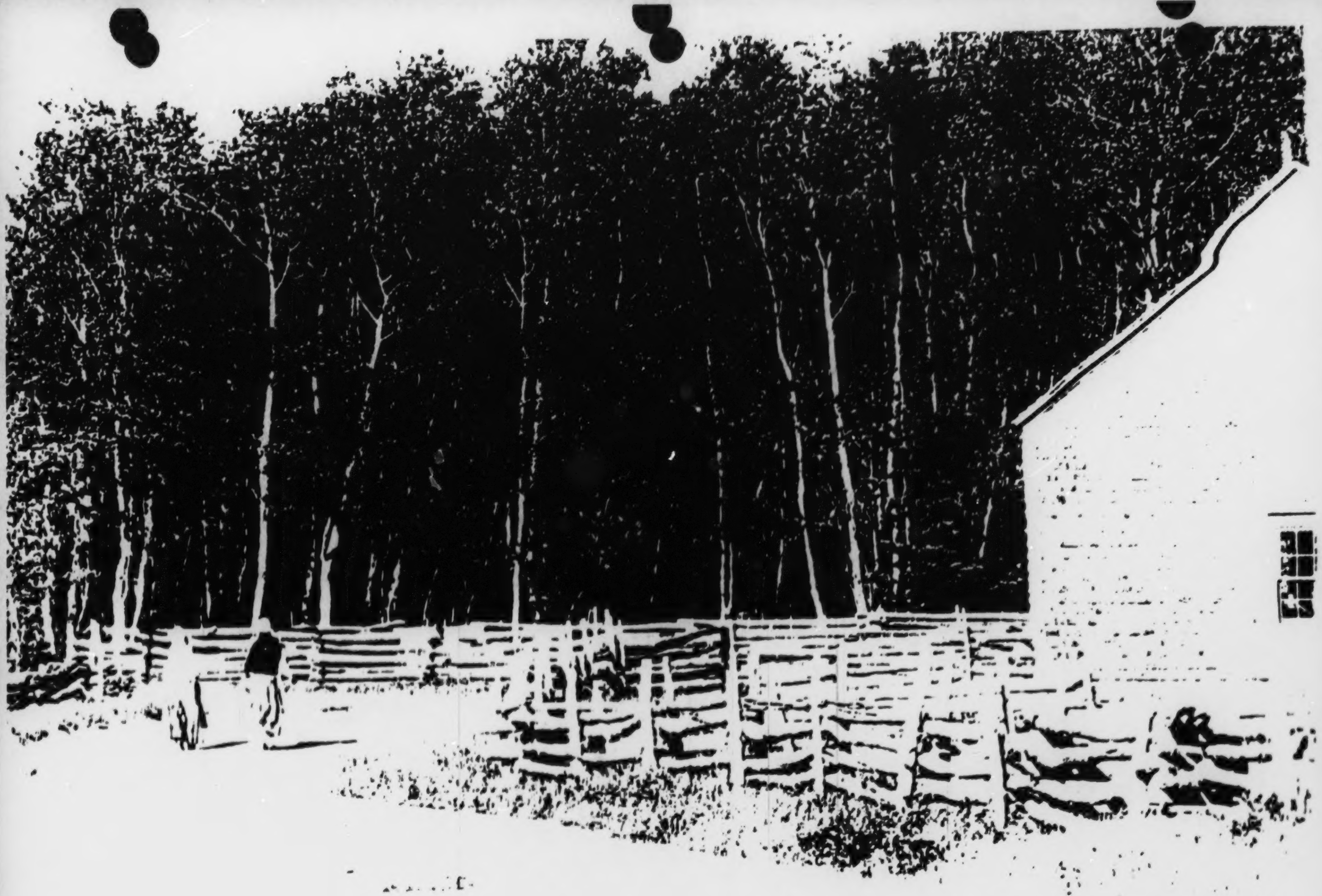


The first Acadian houses were very simple in style.

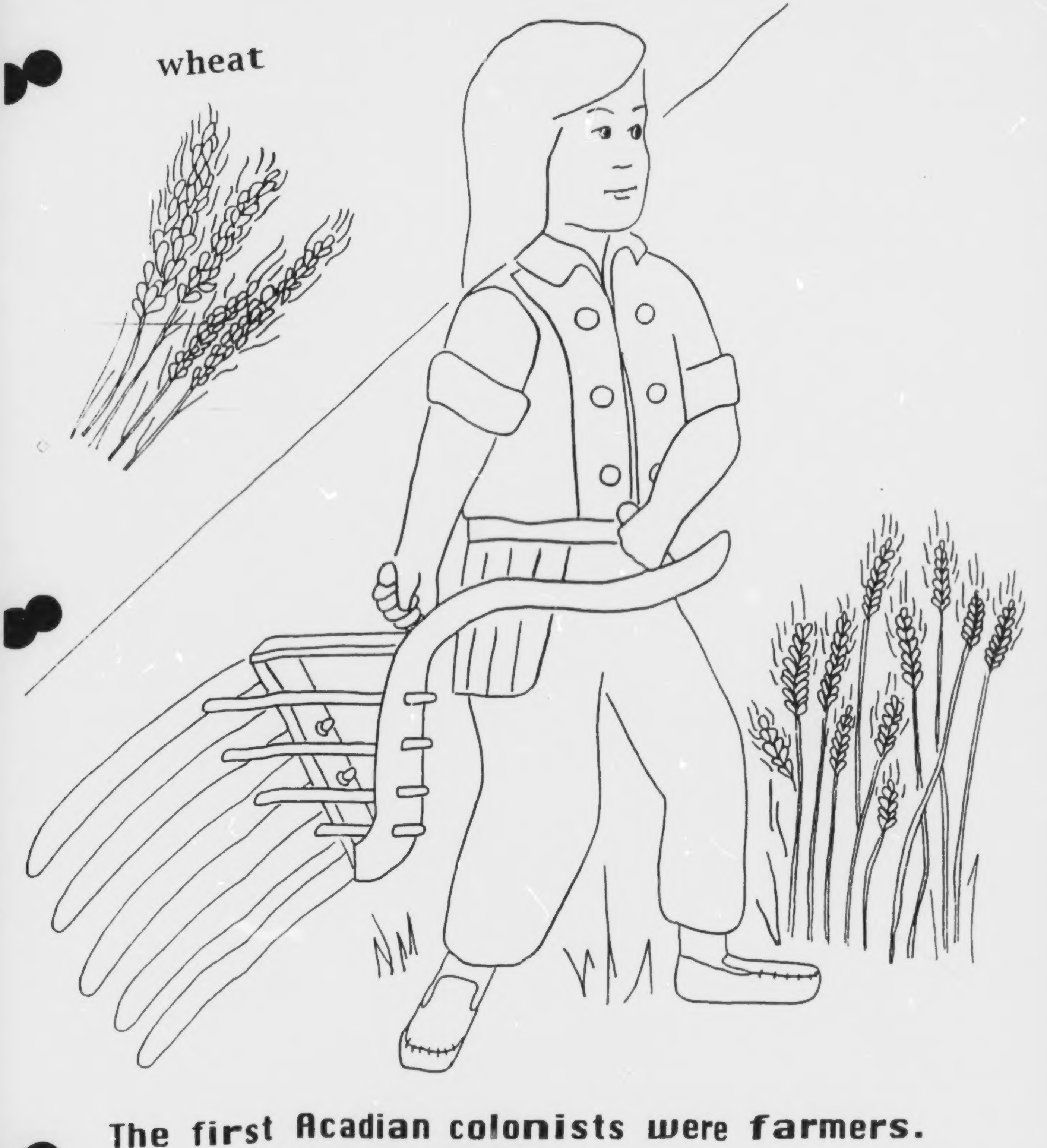
BH5-2



BHS-4

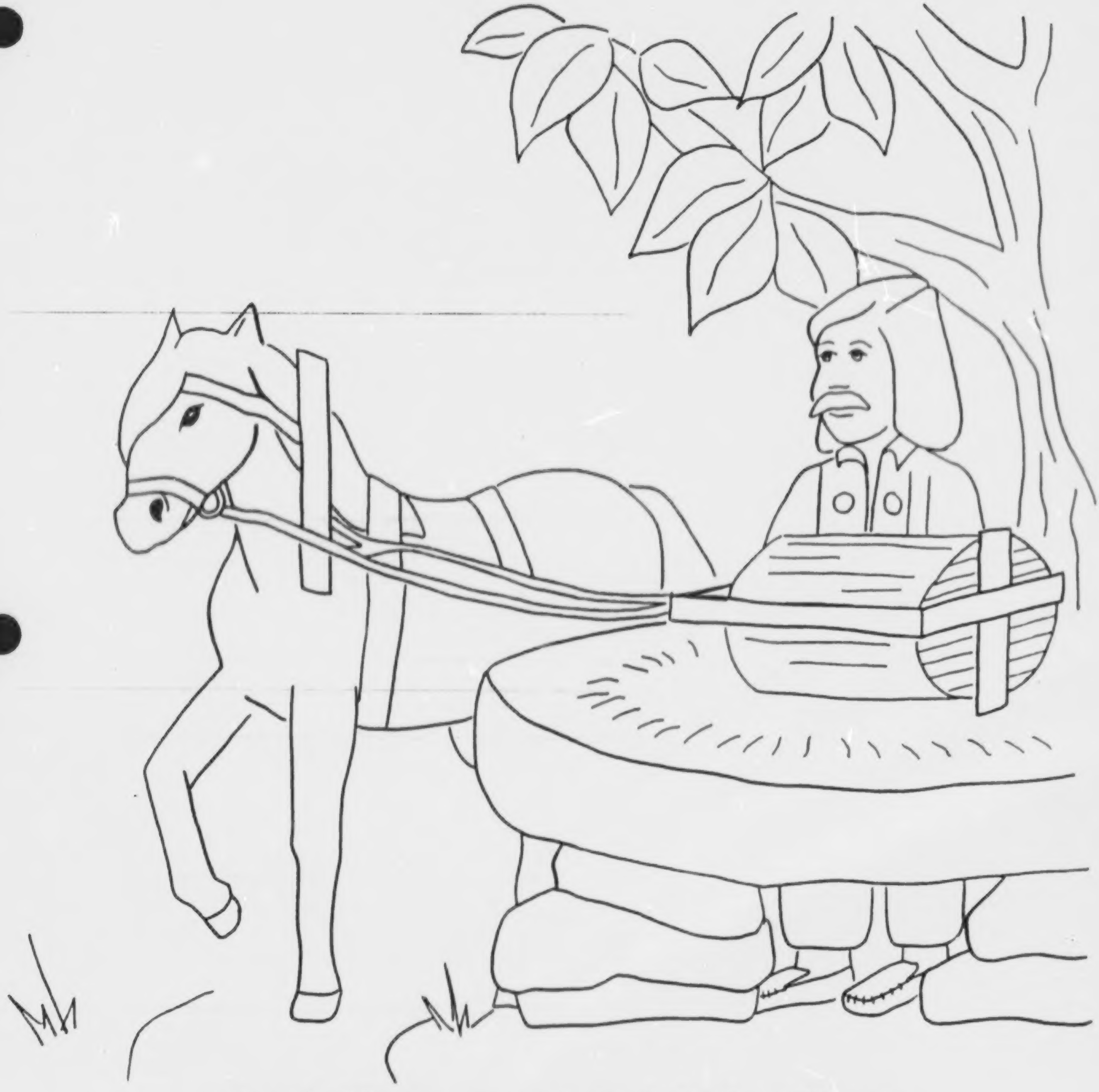


BEST COPY AVAILABLE



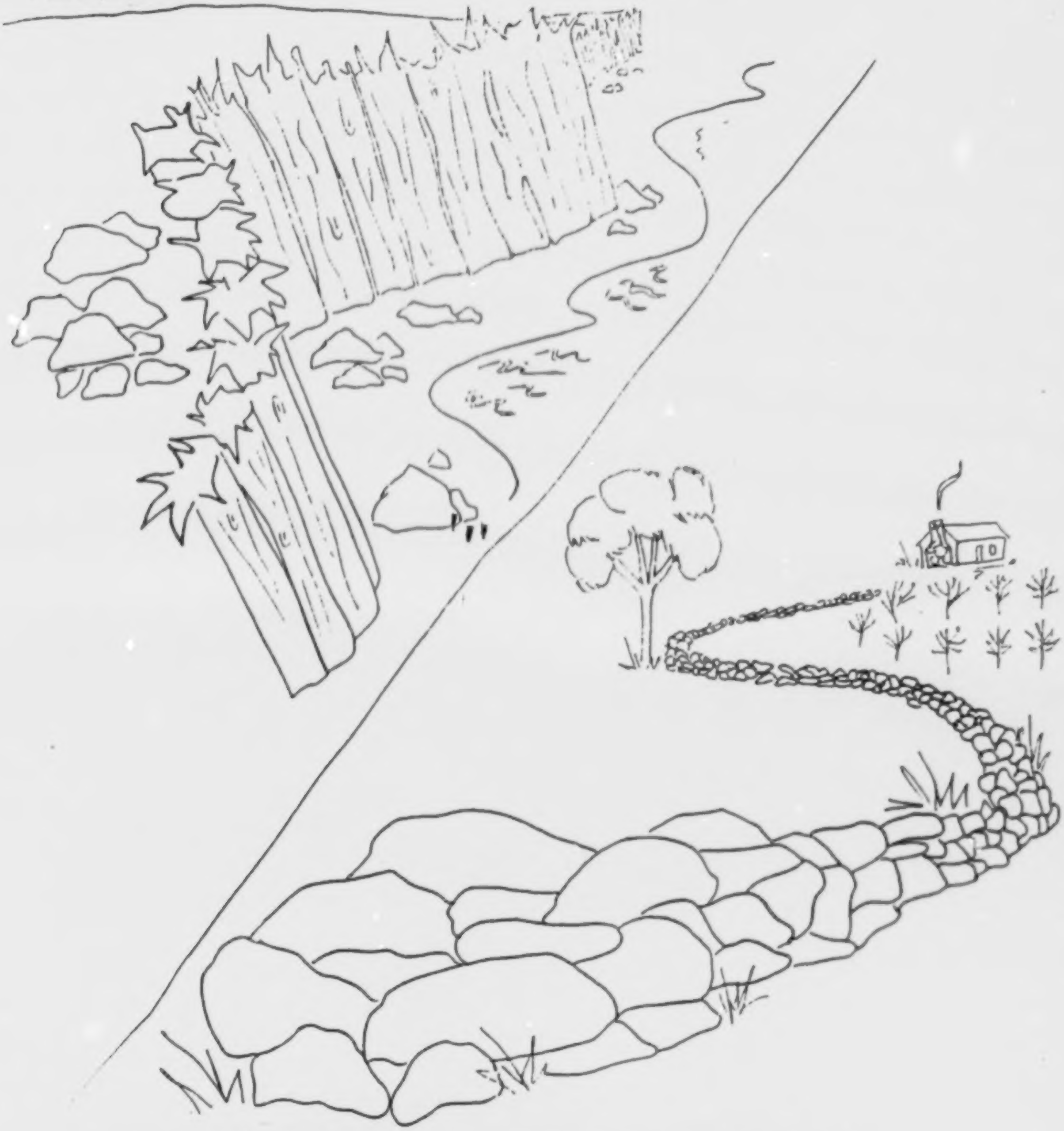
The first Acadian colonists were farmers.
They cultivated wheat.....

BHS-6



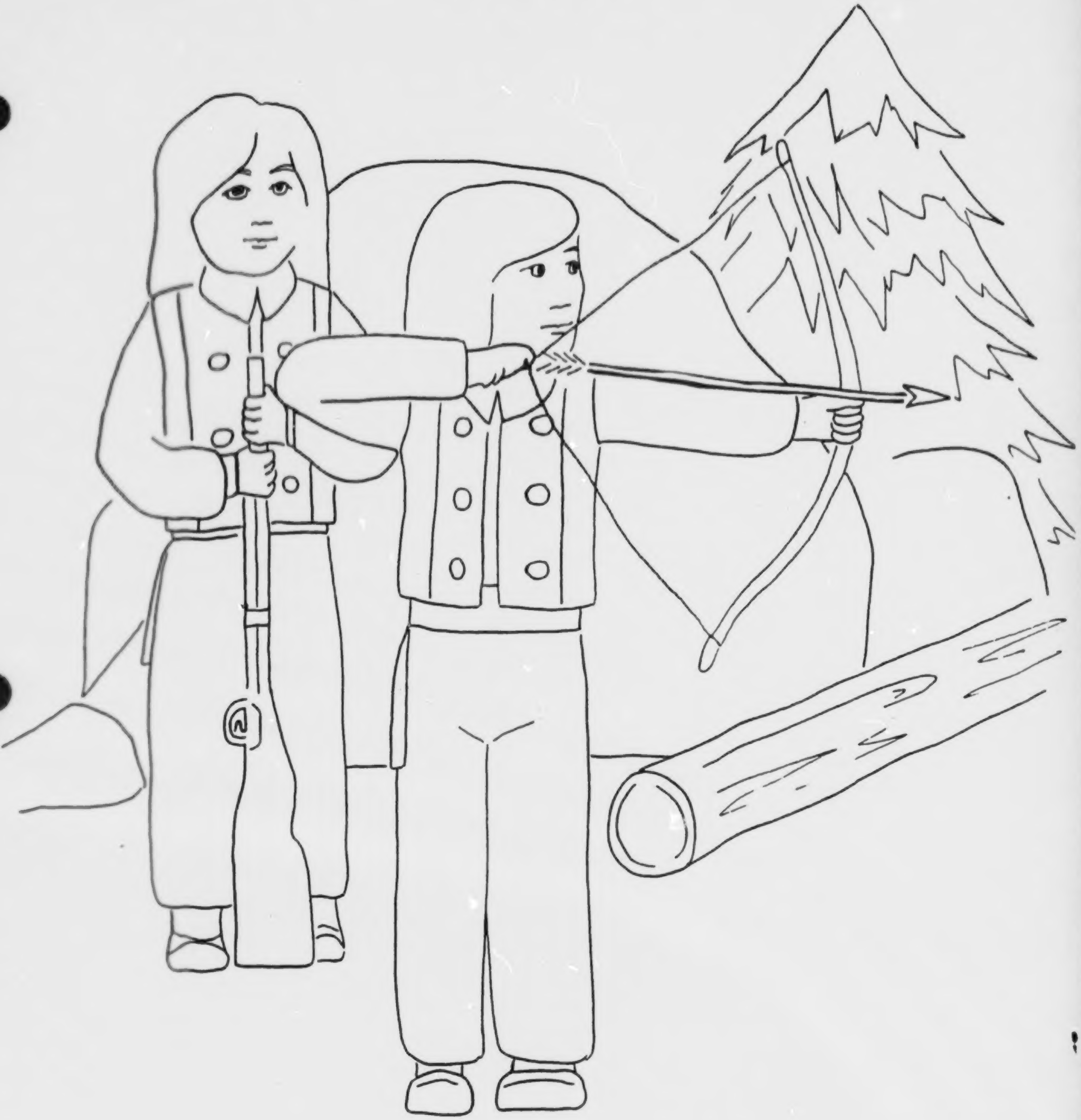
....that they ground into flour. Their mill was the first one in Canada.

They constructed dykes to block the sea water from flooding their lands...

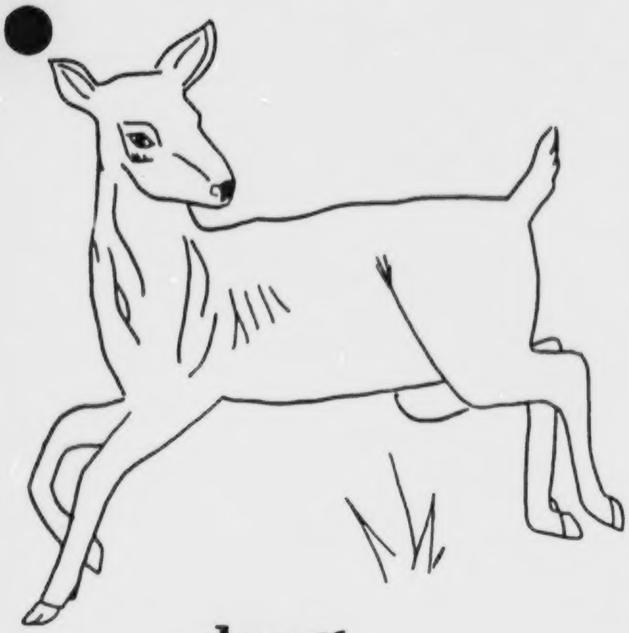


....and levees to separate their fields from their gardens.

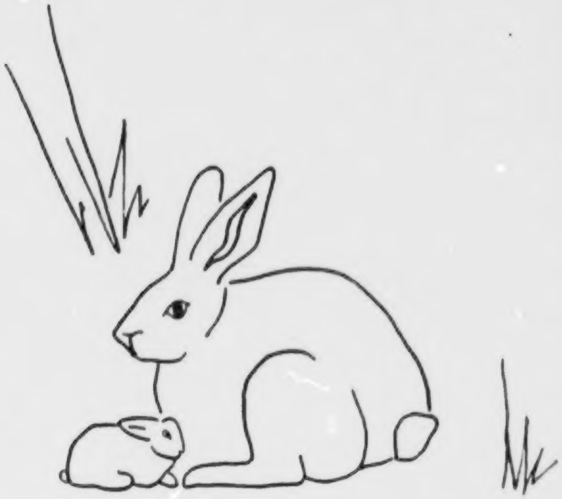
BHS-8



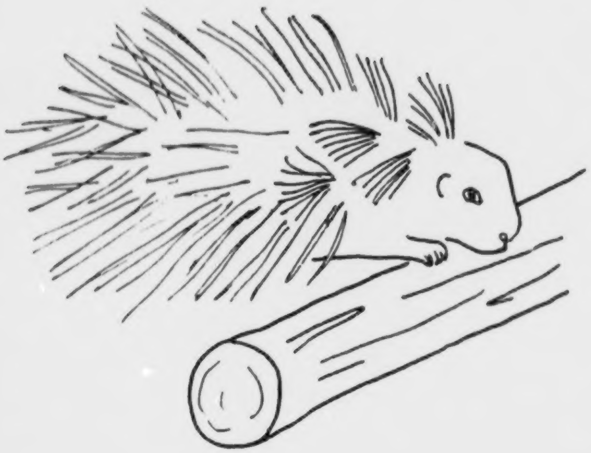
The Acadian was a good hunter and shared his game with his neighbors.



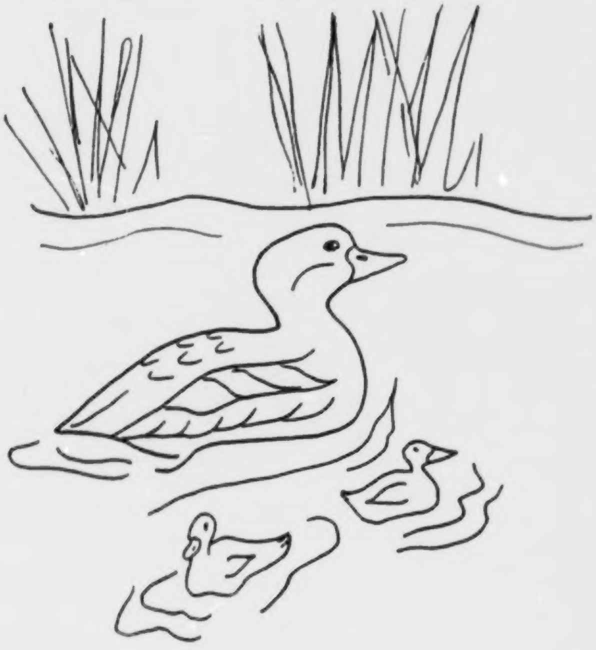
... **deer**



... **hare** (or) **rabbit**

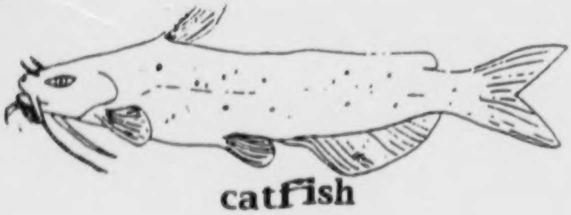


... **porcupine**

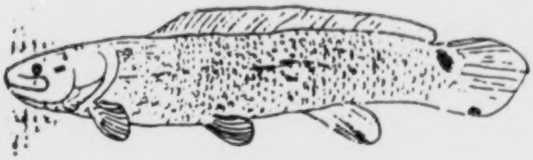


... **duck**

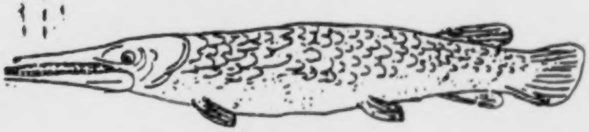
compared to.....Animals in Louisiana



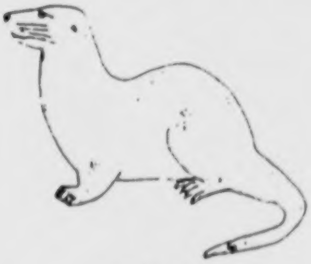
catfish



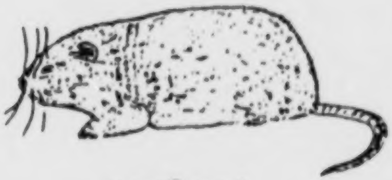
cypress trout



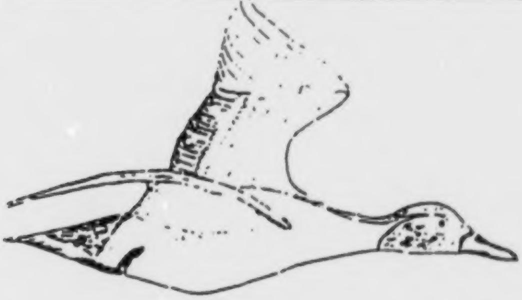
garfish



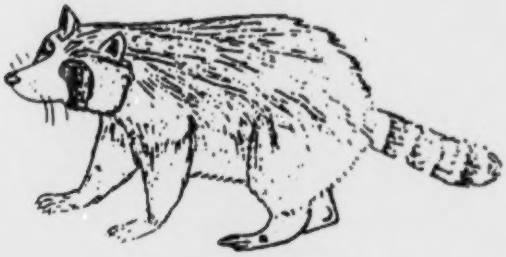
otter



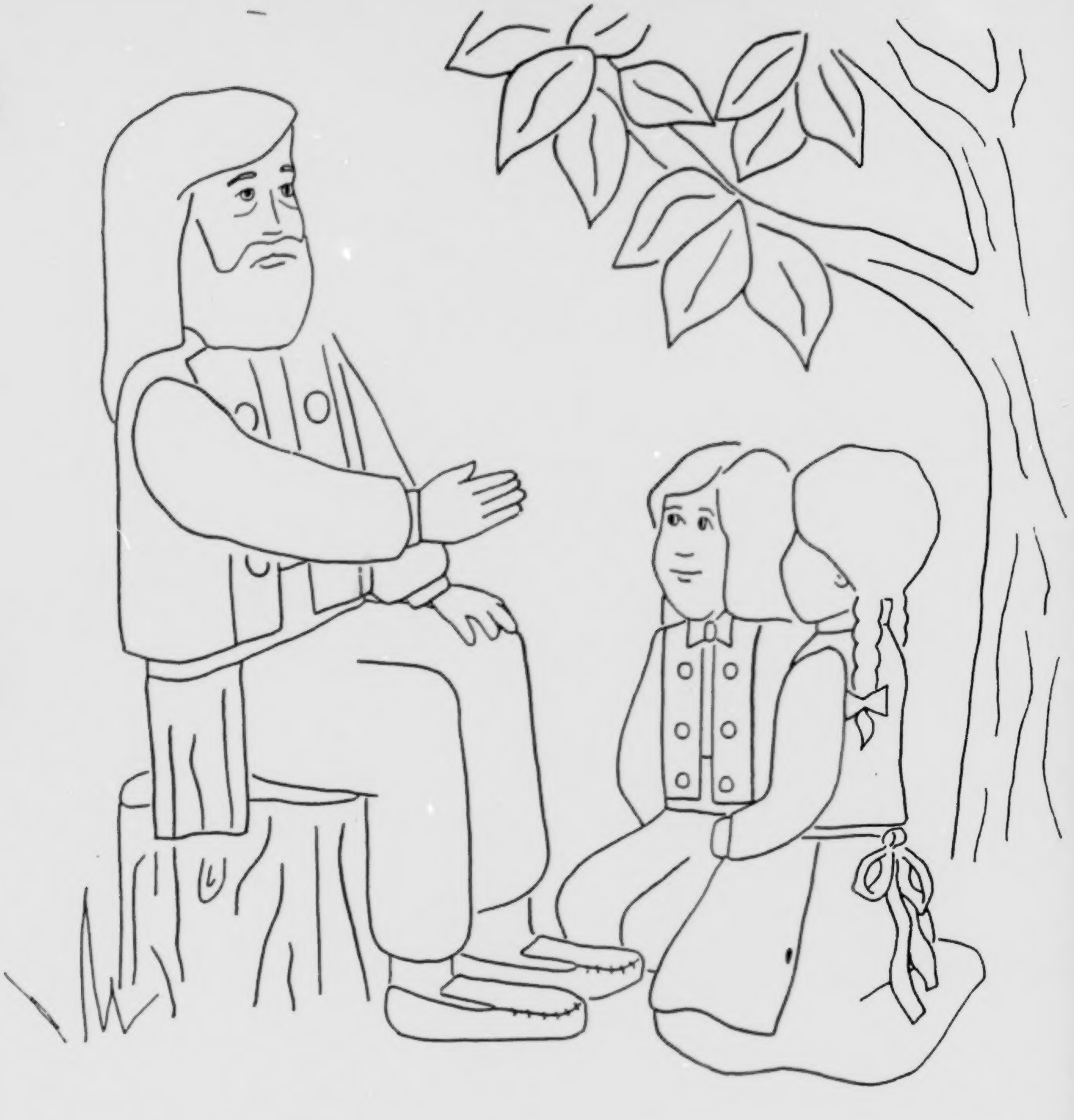
muskrat



pintail

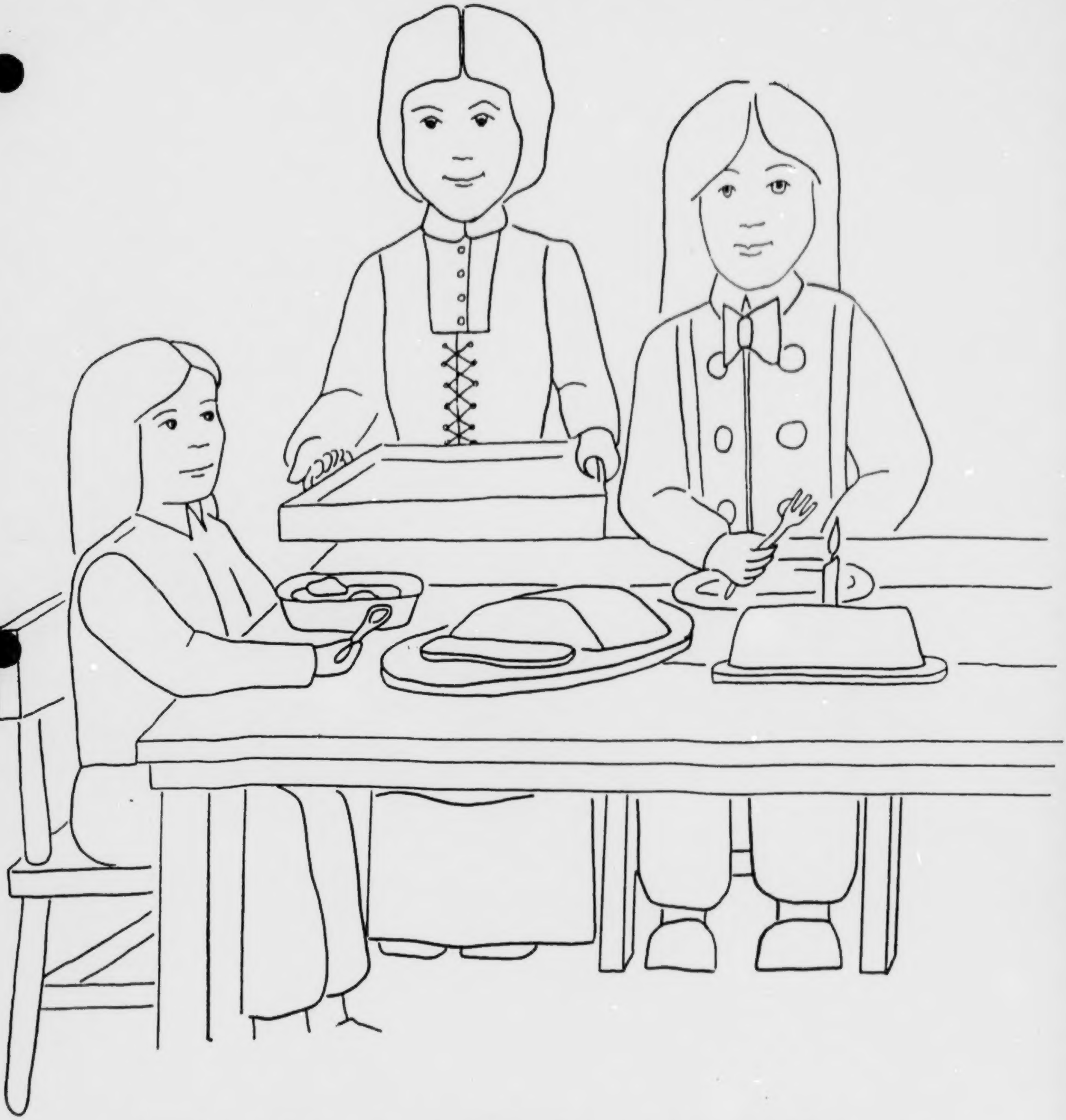


raccoon

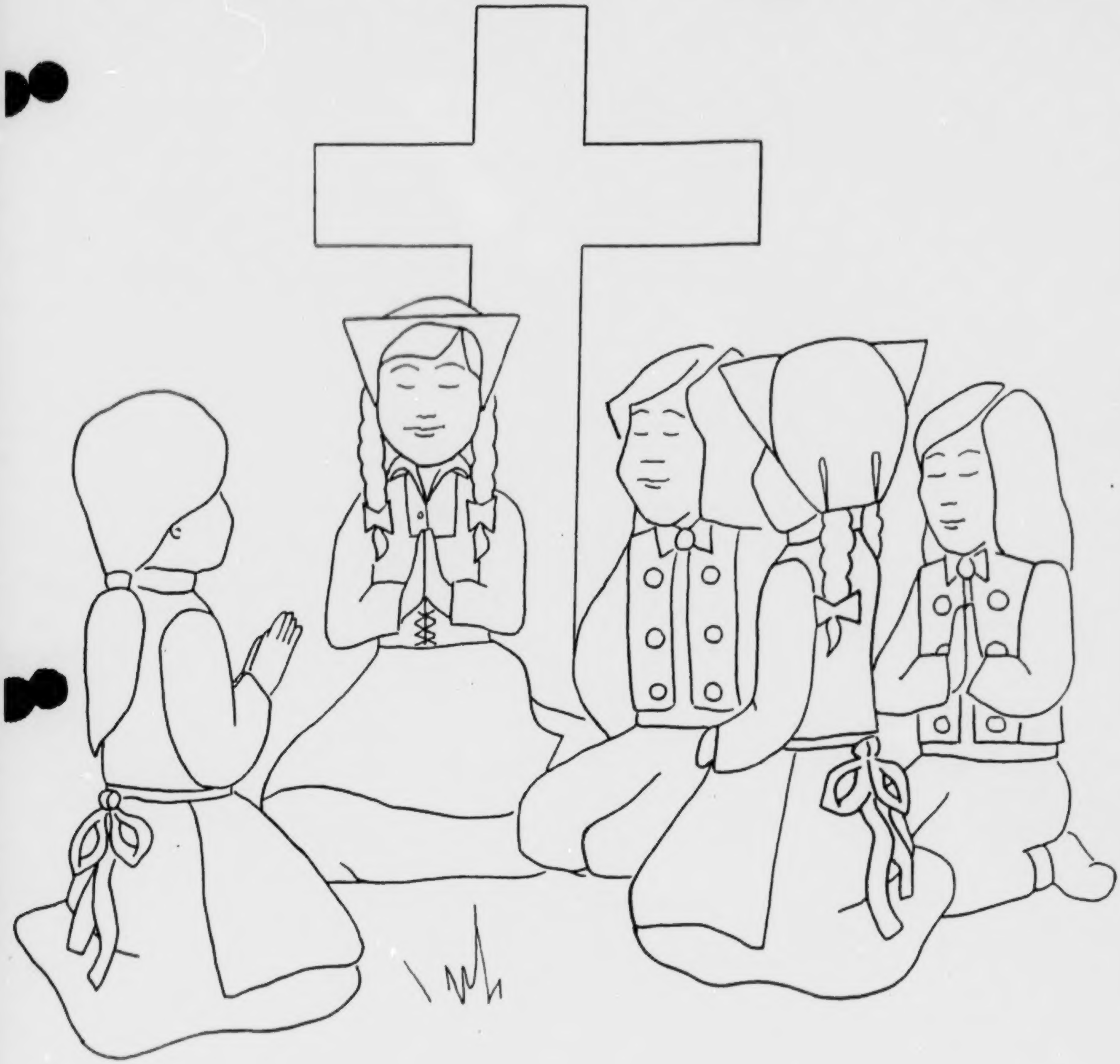


Acadian children were very respectful to both their parents and their grandparents.

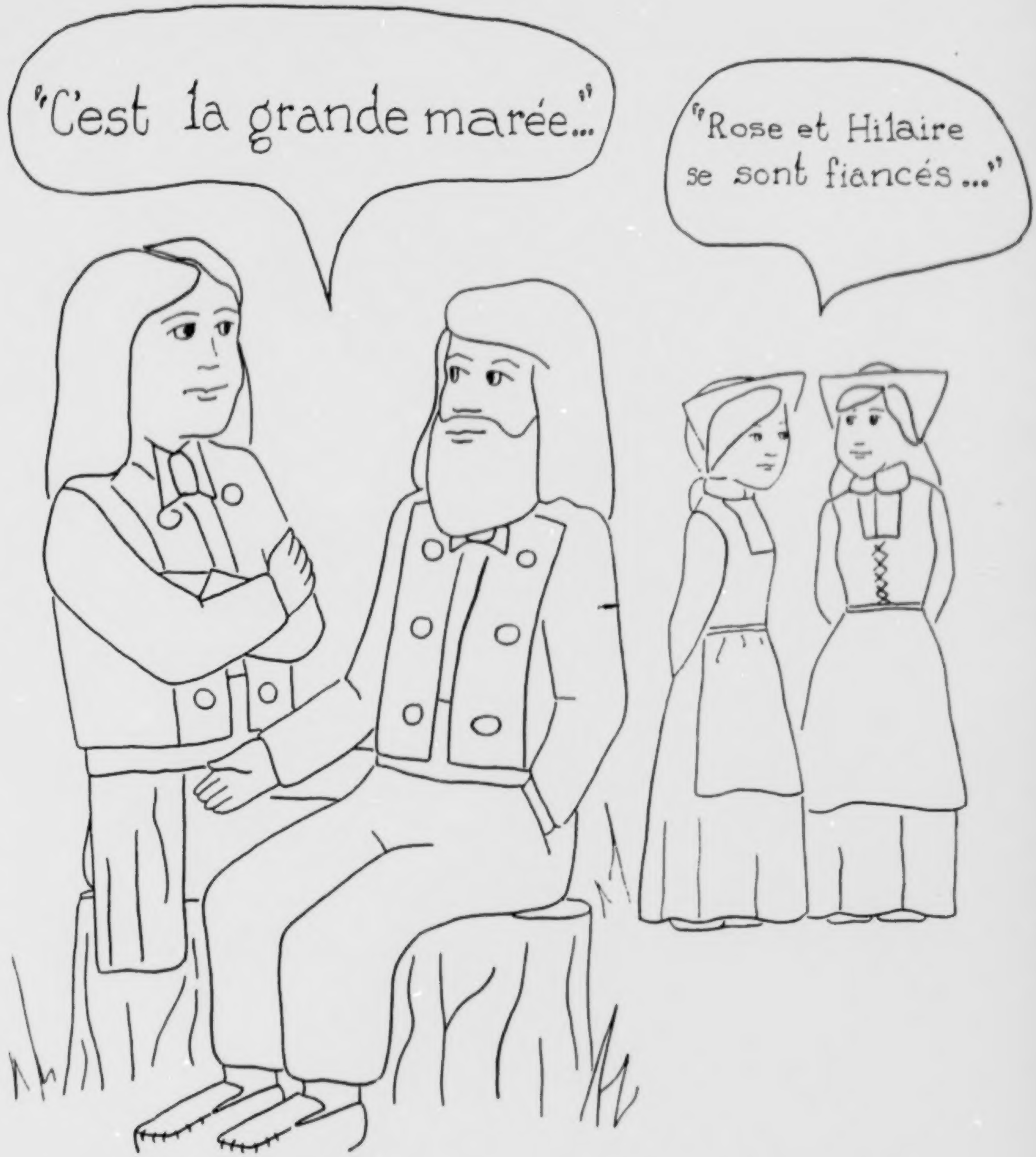
BH5 - 12



Meals were an occasion for family and friends to share time together.



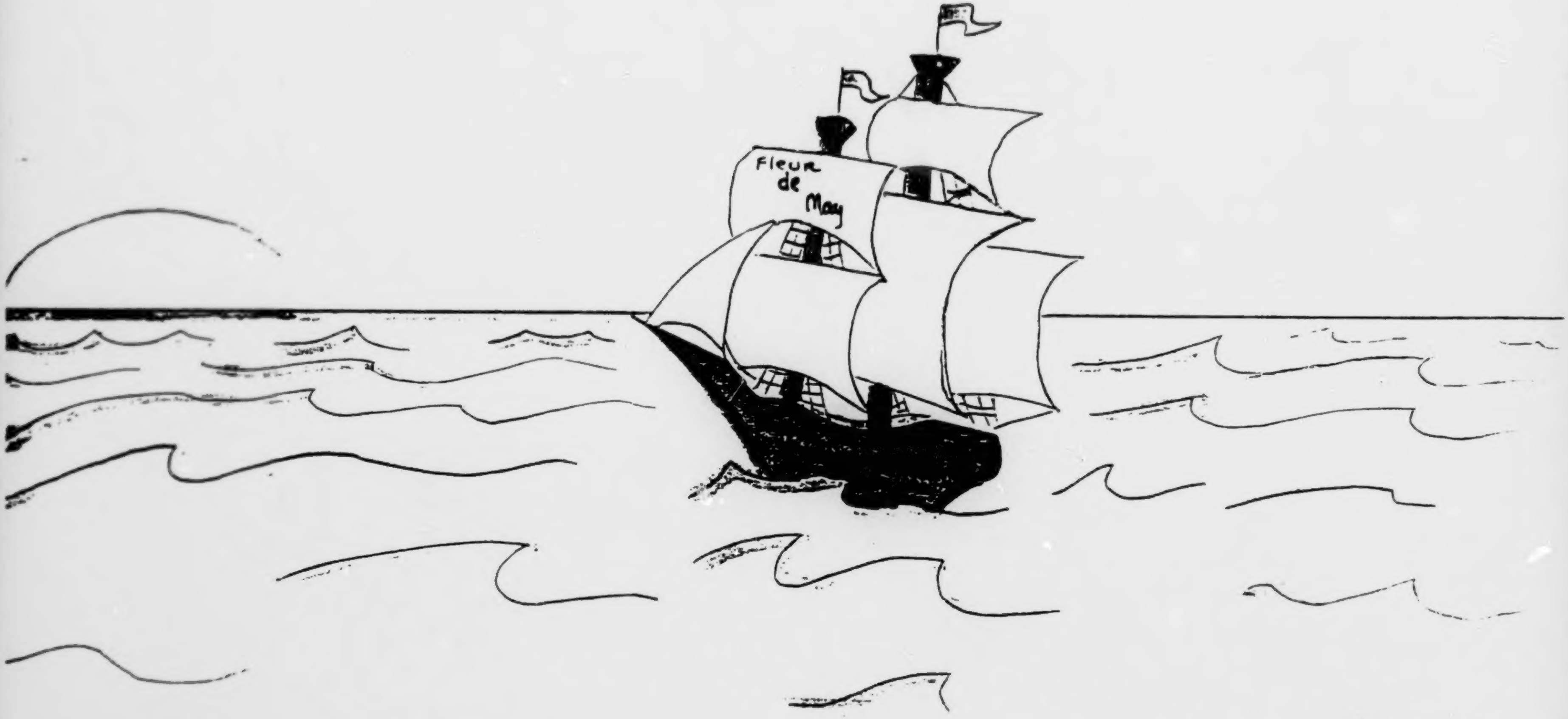
The Acadian colony did not have a church during the 17th century, but every Sunday the colonists got together to share a common prayer.

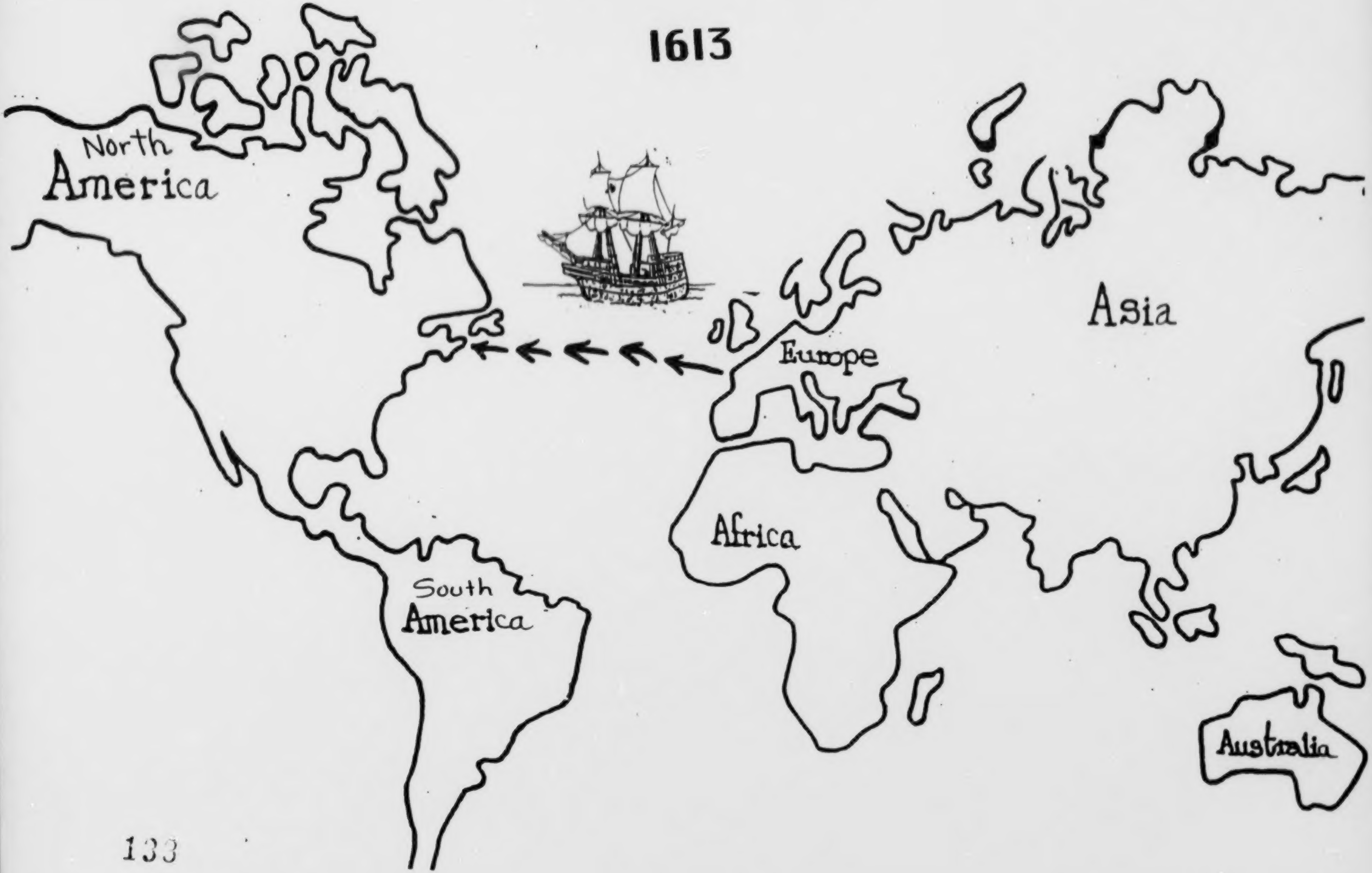

"C'est la grande marée..."
"Rose et Hilaire se sont fiancés..."

They met often to exchange local news or gossip.

BHS -15

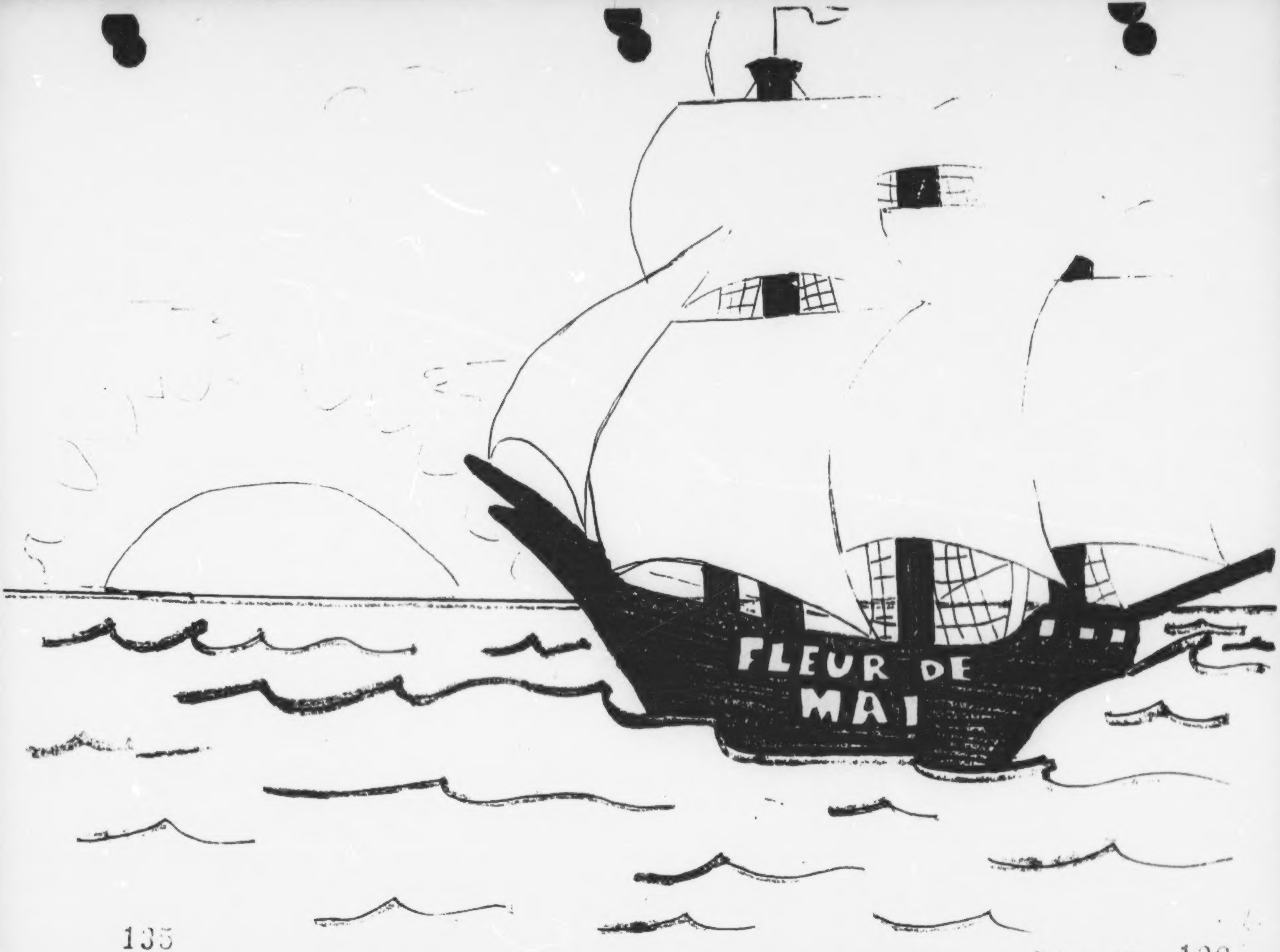
In 1613, a French boat named "Fleur de Mai (Flower of May) left France for Acadia.

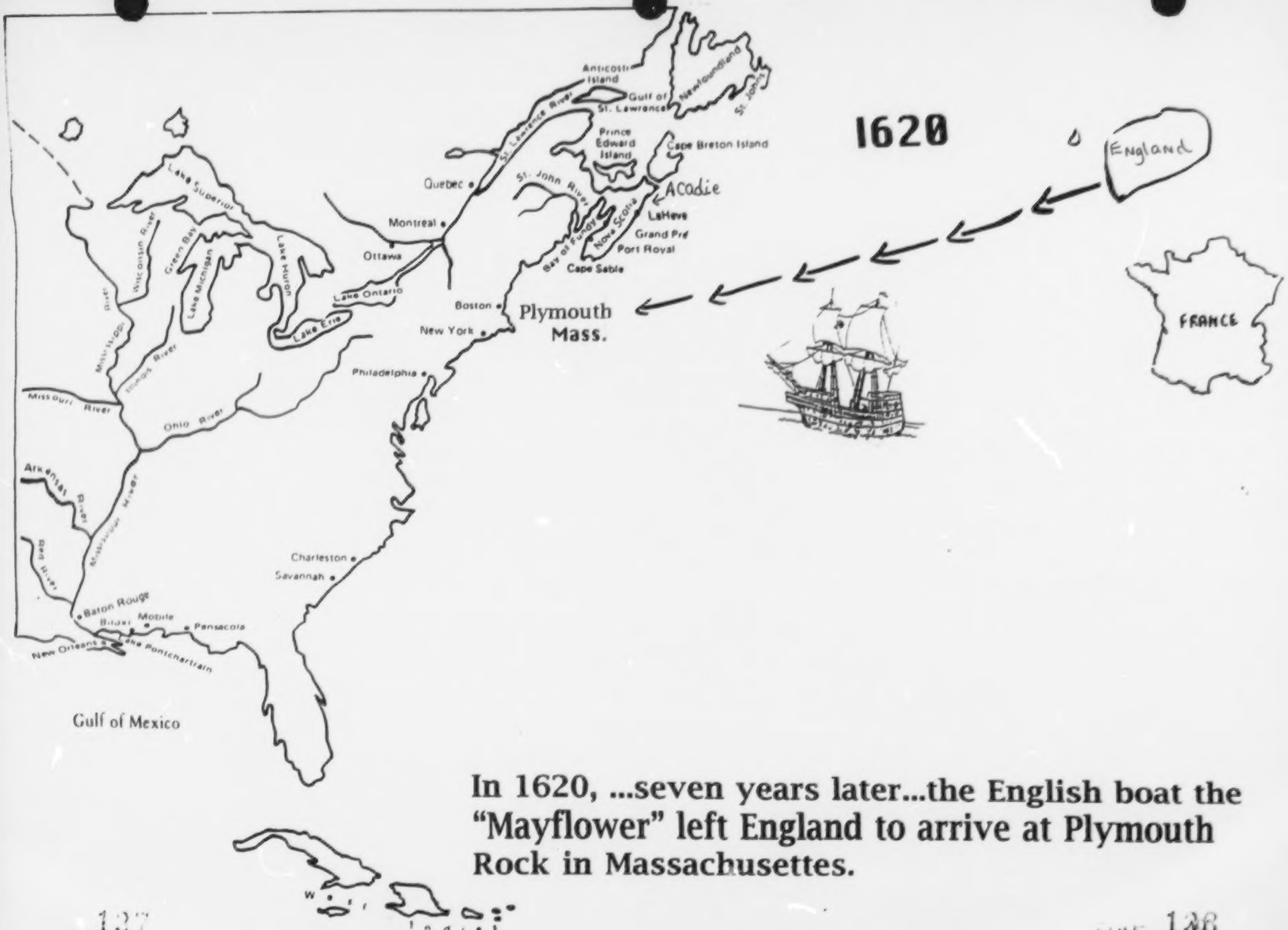

Fleur
de
May



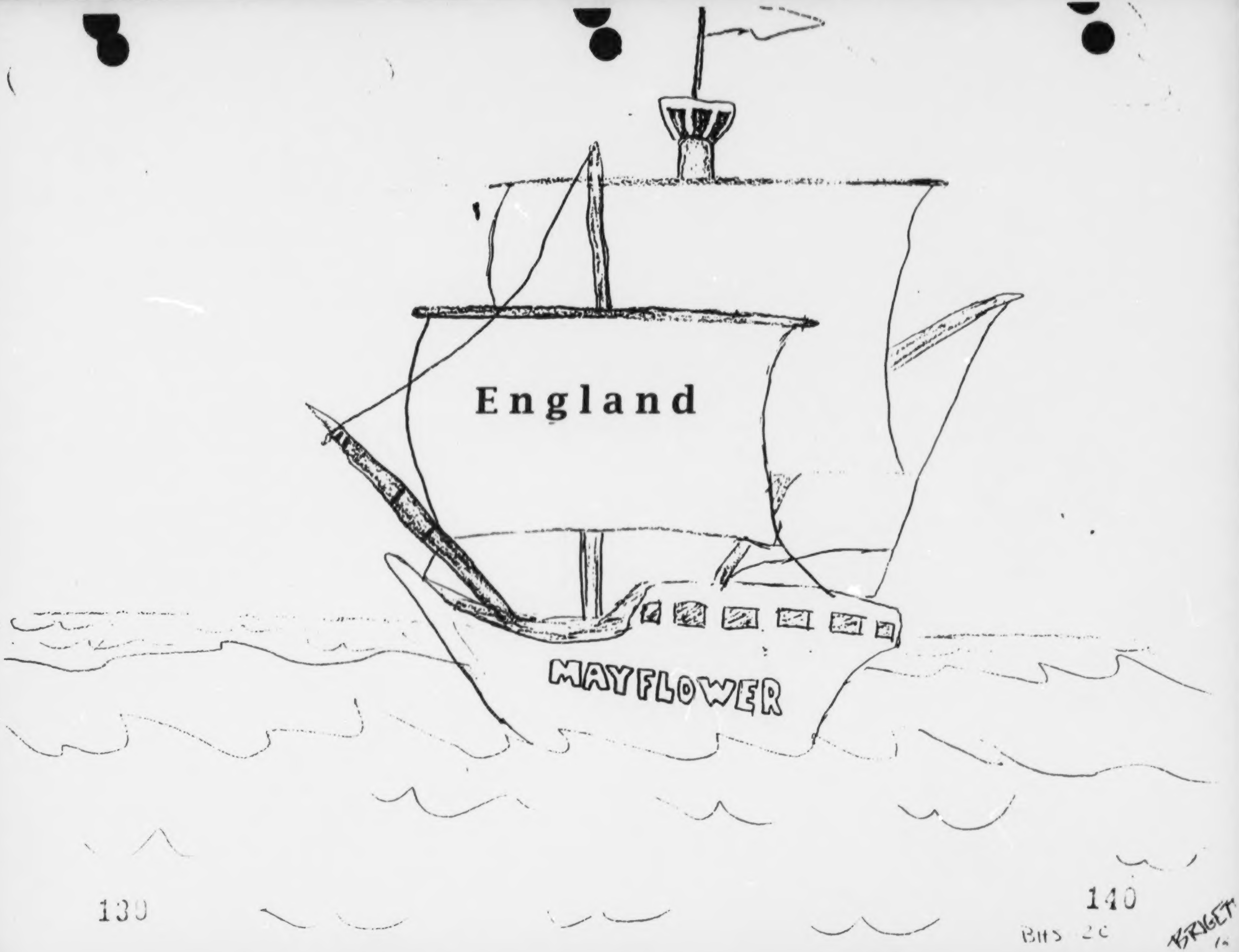
1613

North
America
Europe
Asia
Africa
South
America
Australia


FLEUR DE MAI


1620
England
FRANCE
Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
Prince Edward Island
Cape Breton Island
Acadie
LaHeve
Grand Pré
Port Royal
Cape Sable
Nova Scotia
Bay of Fundy
St. John River
St. Lawrence River
Quebec
Montreal
Ottawa
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Lake Ontario
Lake Erie
Wisconsin River
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Red River
Boston
Plymouth Mass.
New York
Philadelphia
Charleston
Savannah
Baton Rouge
Biloxi
Mobile
Pensacola
New Orleans
Lake Pontchartrain
Gulf of Mexico
West Indies

In 1620, ...seven years later...the English boat the "Mayflower" left England to arrive at Plymouth Rock in Massachusettes.


England
MAYFLOWER
BRIGET

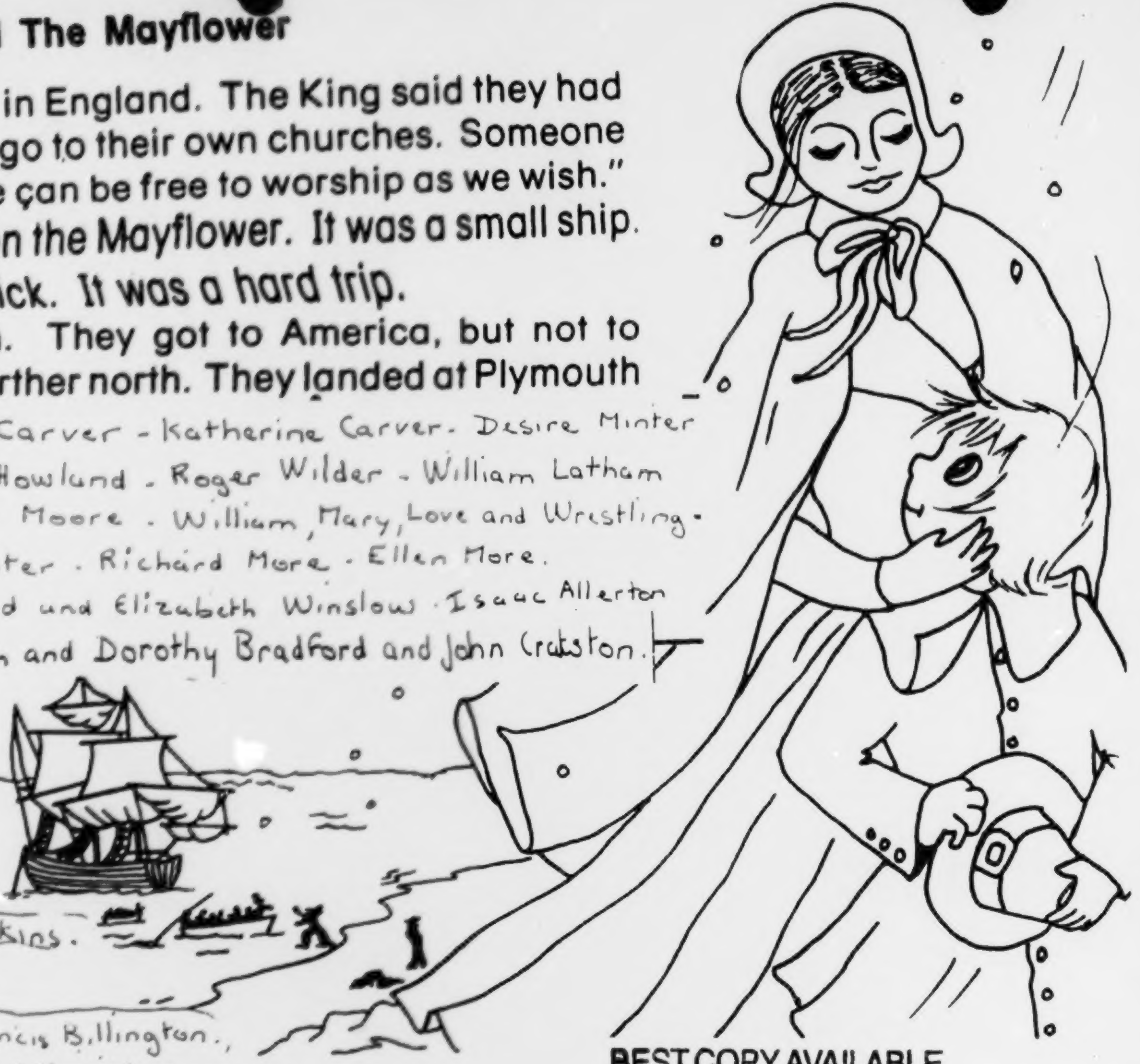
Bhs 2c

Pilgrims And The Mayflower

There were some unhappy people in England. The King said they had to go to his church. They wanted to go to their own churches. Someone said, "Let's go to America. There we can be free to worship as we wish."

About 100 Pilgrims left England on the Mayflower. It was a small ship. The sea was stormy. People got sick. It was a hard trip.

They were to go to Jamestown. They got to America, but not to Jamestown. The wind blew them farther north. They landed at Plymouth Rock in December of 1620.

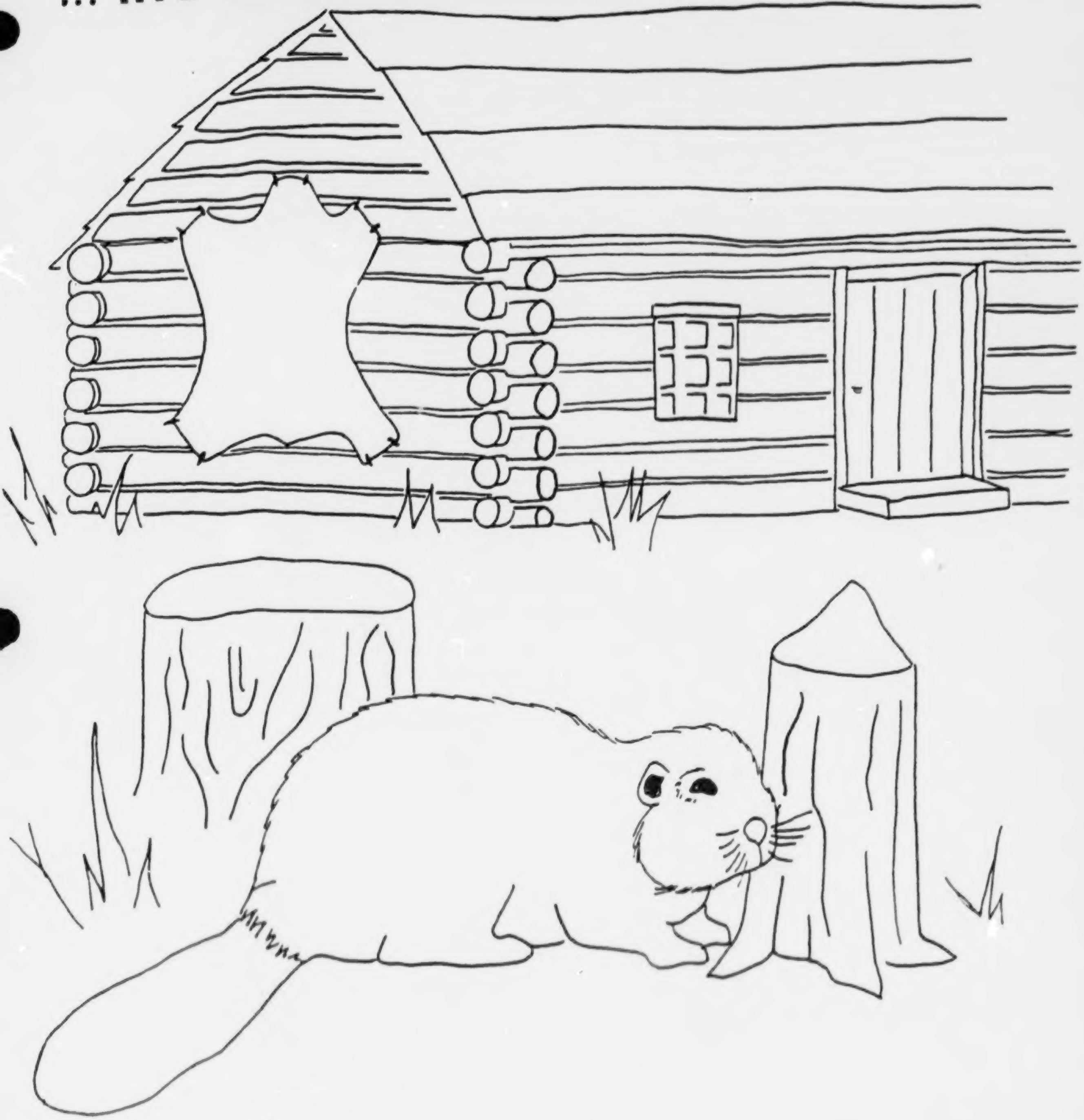


John Carver - Katherine Carver - Desire Minter
John Howland - Roger Wilder - William Latham
Jasper Moore - William, Mary, Love and Wrestling -
Brewster . Richard More . Ellen More .
Edward and Elizabeth Winslow . Isaac Allerton
William and Dorothy Bradford and John Cratston .

George Soule - Elias Story
amuel Fuller . William Butten .
Myles and Rose Standish .
Solomon Prower . Christopher Martin
John Langmore
William, Alice, Joseph, Priscilla Mullins .
William, Susanna,
William Holbeck, Edward Thompson .
Stephen and Elizabeth Hopkins -
Hopkins . Damaris and Oceanus Hopkins .
Edward Doty . Edward Leister .
John Billington, Eleanor, John and Francis Billington.,
Edward and Ann Tiley. - Henry Samson and Humility Cooper
John and Elizabeth Tiley . Francis and John Cooke - Richard Gardiner - Gilbert Winslow - John Alden - John
Thomas and Joseph Rogers . Thomas Tinker . Allerton . Thomas English . William Trevore
John and Alice Ringdale . James and Mary Chilton .
Robert Carter
Edward and Samuel Fuller - John Turner . Francis, Sarah
Resolved and Peregrine White
and Samuel Eaton . Moses Fletcher . John Goodman,
Mary, Barthdomew
Thom. Williams Degory Priest - Edmund Margeson,

BEST COPY AVAILABLE

... life went on in Acadia........



Beaver skins brought a good price.

BH5-22

CENSUS OF THE MINES, 1714

GRAND PRÉ

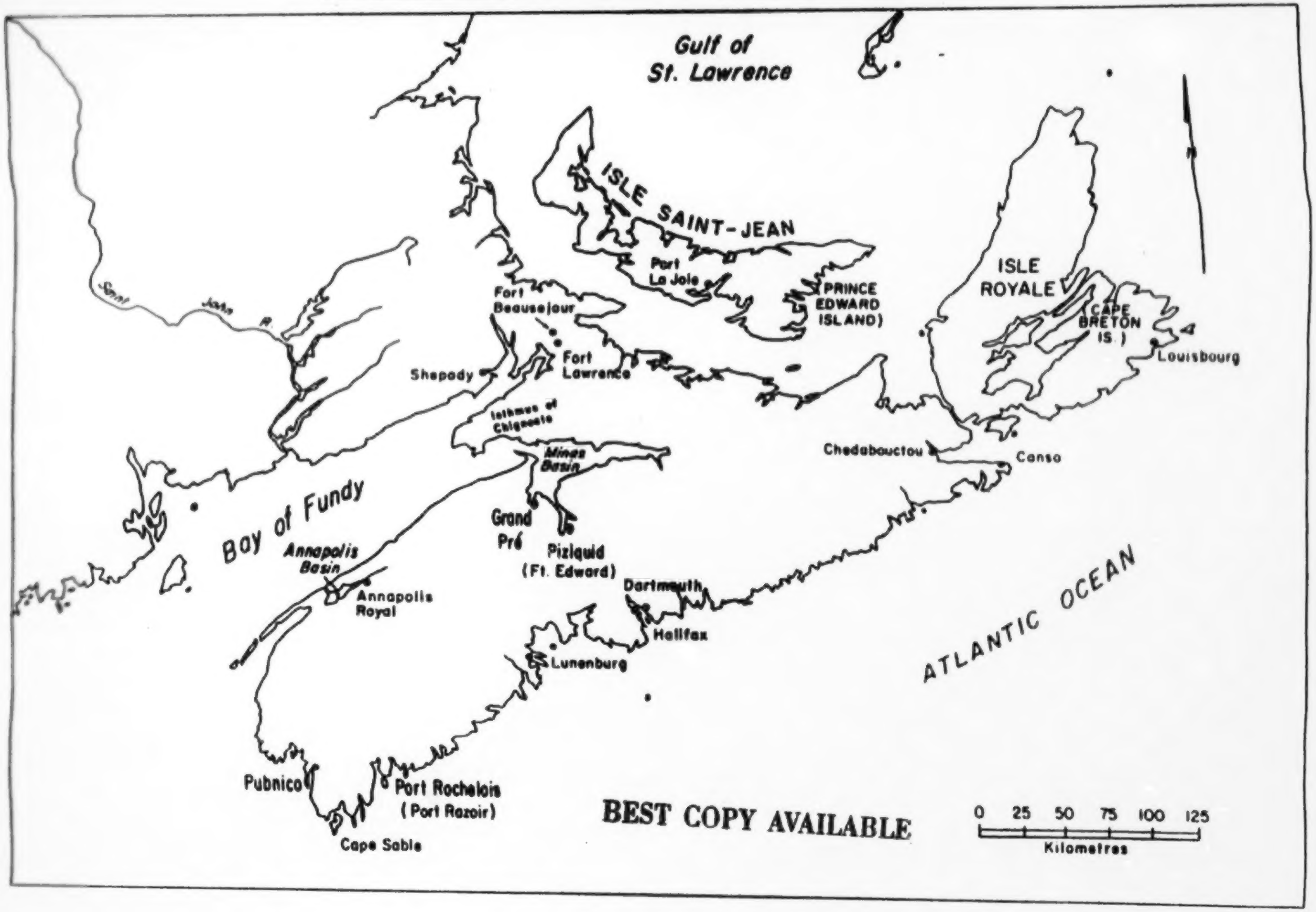
Abraham Dugas and wife, 1 son.
Jean Douaron and wife, 1 daughter.
Joseph Dugas and wife, 2 sons.
Jean Leblanc and wife, 3 sons, 1 daughter.
Jean Leblanc and wife, 5 sons, 3 daughters.
Andre Leblanc and wife, 4 sons, 2 daughters.
Pierre Leblanc and wife, 1 daughter.
Germain Terriot and wife, 2 daughters.
Jacques Terriot and wife, 1 son.
Mathieu Brasseux and wife, 2 sons, 3 daughters.
Antoine Leblanc and wife, 4 sons, 2 daughters.
Charles Leblanc and wife, 3 daughters.
Pierre Leblanc and wife, 2 daughters.
Jean Mouton and wife, 1 son.
Pierre Terriot and wife.
Claude Landry and wife, 1 daughter.
Claude Terriot and wife, 2 daughters.
Rene Richard and wife, 1 son, 1 daughter.
Jean Richard and wife.
Francois Rimbaut and wife.
Widow Perrine, 2 sons, 1 daughter.
Jassemin and wife, 1 son, 1 daughter.
Francois Gautereau and wife, 1 son, 1 daughter.
Rene Blanchard and wife. 3 sons, 2 daughters.
Martin Aucoin and wife, 2 sons, 4 daughters.
Francois Le Blanc and wife, 3 sons, 2 daughters.
Pierre Le Blanc and wife, 1 son.
Charles Babin and wife, 6 sons, 2 daughters.
Rene LeBlanc and wife, 2 sons, 1 daughter.
Jacques LeBlanc and wife, 3 sons, 4 daughters.
Jean Doucet and wife, 2 sons, 3 daughters.
Jean Terriot and wife, 1 daughter.
Pierre Richard and wife, 5 sons, 2 daughters.
Jacques Grange and wife, 4 sons, 2 daughters.
Pierre Grange and wife, 2 sons, 5 daughters.
Pierre Vincent and wife, 3 sons, 4 daughters.
Jean Thibodeau and wife, 4 sons, 2 daughters.
Rene Leblanc and wife, 6 sons, 2 daughters.
Alexandre Bourc and wife, 2 sons, 7 daughters.
Pierre Melanson and wife, 2 sons, 4 daughters.
Jacques Hebert and wife, 2 sons, 3 daughters.

BEST COPY AVAILABLE

Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

BH5-23

· The Acadians par Barry Moody, Brolier Limited, Toronto


Gulf of St. Lawrence
Saint John R.
ISLE SAINT-JEAN
Port La Joie
(PRINCE EDWARD ISLAND)
ISLE ROYALE
(CAPE BRETON IS.)
Louisbourg
Fort Beausejour
Fort Lawrence
Shepody
Isthmus of Chignecto
Minas Basin
Chedabouctou
Canso
Bay of Fundy
Annapolis Basin
Annapolis Royal
Grand Pré
Pizlquid (Ft. Edward)
Dartmouth
Halifax
Lunenburg
ATLANTIC OCEAN
Pubnico
Port Rochelois (Port Razoir)
Cape Sable
0 25 50 75 100 125
Kilometres

BEST COPY AVAILABLE

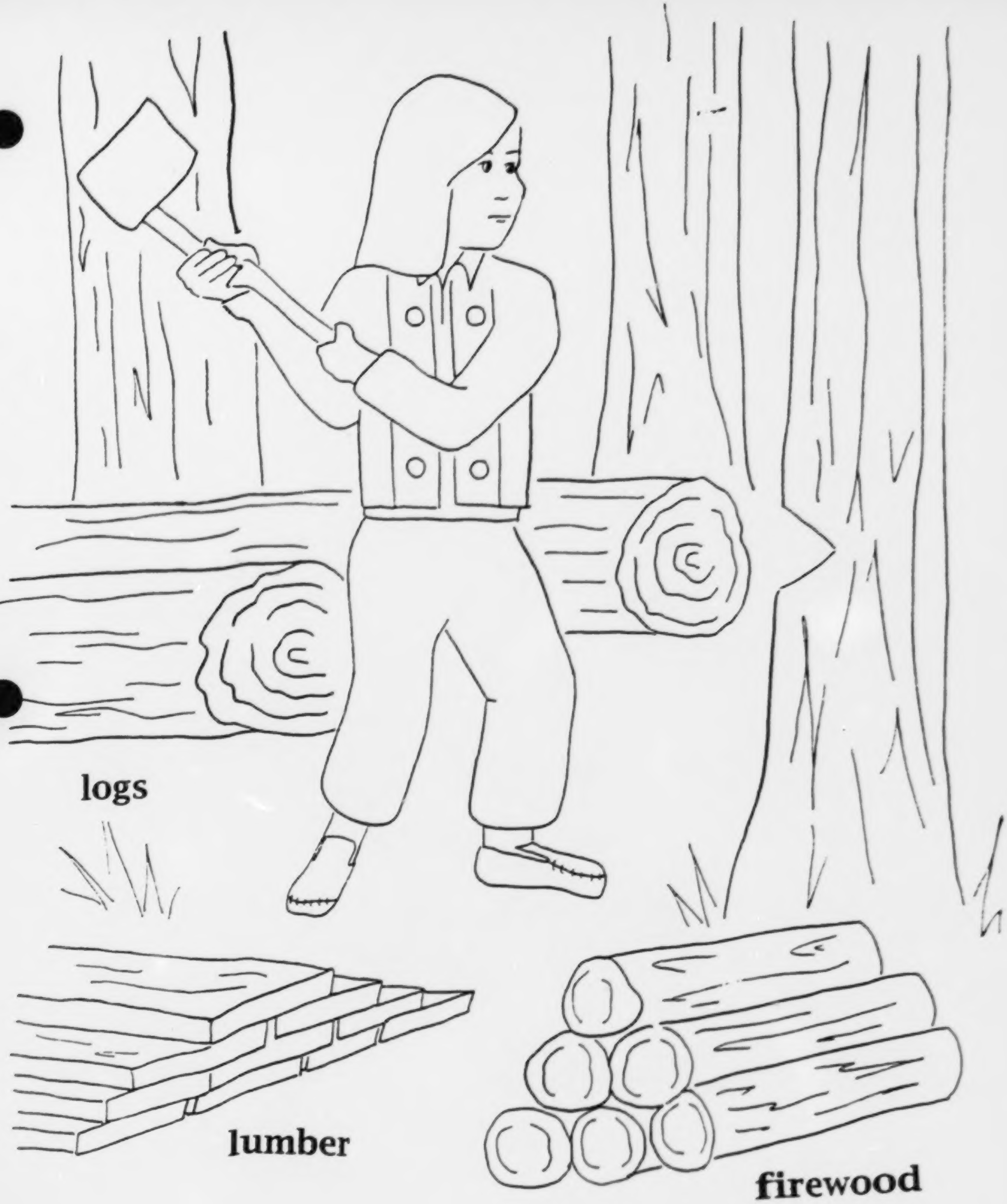
Main towns, forts and settlements of Nova Scotia in the early 1750s.

Population of Acadia, 1687-88

			Priests and Monks	Men	Boys over 15 yrs.	Boys under 15 yrs.	Women	Girls over 12 yrs.	Girls under 12 yrs.	Enlisted men	Indians	Total number of souls
River of the Dauphin or Port Royal	Lower River	Port Royal	1	9		6	7	2	4	1	26	55
		Le Cap		7	8	10	13	4	8		10	60
		A Beau Sejour				3	1	1	1			6
		A la pointe aux sauvages		3	1	2	4	2	1			13
		A Ste Marie		2		3	2	1	5	1		14
		A la pointe aux chesnes		6	2	6	6	8	6			34
		A l'Isle du Pont		2		5	2	3	5			17
		A l'Isle Corneille		6	2	7	6	2	2			25
	Upper River	A la pointe de Paris		2	1	2	2	2	3			12
		Au d'Estroit		1	1	2	1	1				6
		A la Préronde		2	3	8	2	2	7			24
		Aux Loups Marins		1	1	5	1		2			10
		A l'afferme		2	3	8	2	1	4	1		21
		A Beaupré		2		2	3		1			8
		A la Valée de Misère		1		1	1	2				5
		A St. Christophe		1	3	2	1		2			9
		A la Montagne		1		3	2		2			8
		A la Renaudière		1	2	2	2	2	3			12
		A Bellisle		12	5	24	12	2	19			74
		A la pointe aux chesnes		3		9	3		5			20
		A la Grave		2		1	1			1		5
		A la Grand Marre		2	2	5	2	1	1			13
		A St. Jean		1	1		1	1	3			7
		A Beaulieu		2	1		2	2	2			9
		A Vert Pré				2	4	1	6			17
		Au Bout du Monde		1		1	1	1	3			7
		Les Mines	1	25	7	32	24	4	18	3	50	163
		Chienitou	1	13	12	28	14	13	21		21	122
St. John River		Je Messec et Medoctec		2	1	2	2			3	258	268
		St. Louis et Fernuze		1			1			4	14	20
		Menagouez		2	1		1			3	22	29
		Pechmoucady		4	3	5	4	1	4		40	61
		Lincourt		2							73	75
		Mageis		3							26	29
		Deaquet									68	68
		Pentagouet	1	1	2	1	1	2	2	3	160	172
		Montenickeis et Montenies		2	2	2	1		1			8
		Le Petit Plaisance		3	3		2					8
		L'archimaguan		2		3	2				20	27
		Cap Breton		1						5	52	58
		Isles St. Pierre									77	77
		Canceau									13	13
		Chedabouctou	2	20		7	12		8	2	52	103
		Chibouctou		1		1	1				33	36
		Lahève		7		2	3				48	60
		Merliguech		1	5	2	1		1		11	21
		Port Rochelois		5	3	4	5		3		21	41
		Cap de Sable		4	2	5	4		6	1	24	46
		TOTAL	6	175	77	213	162	61	159	28	1119	1996

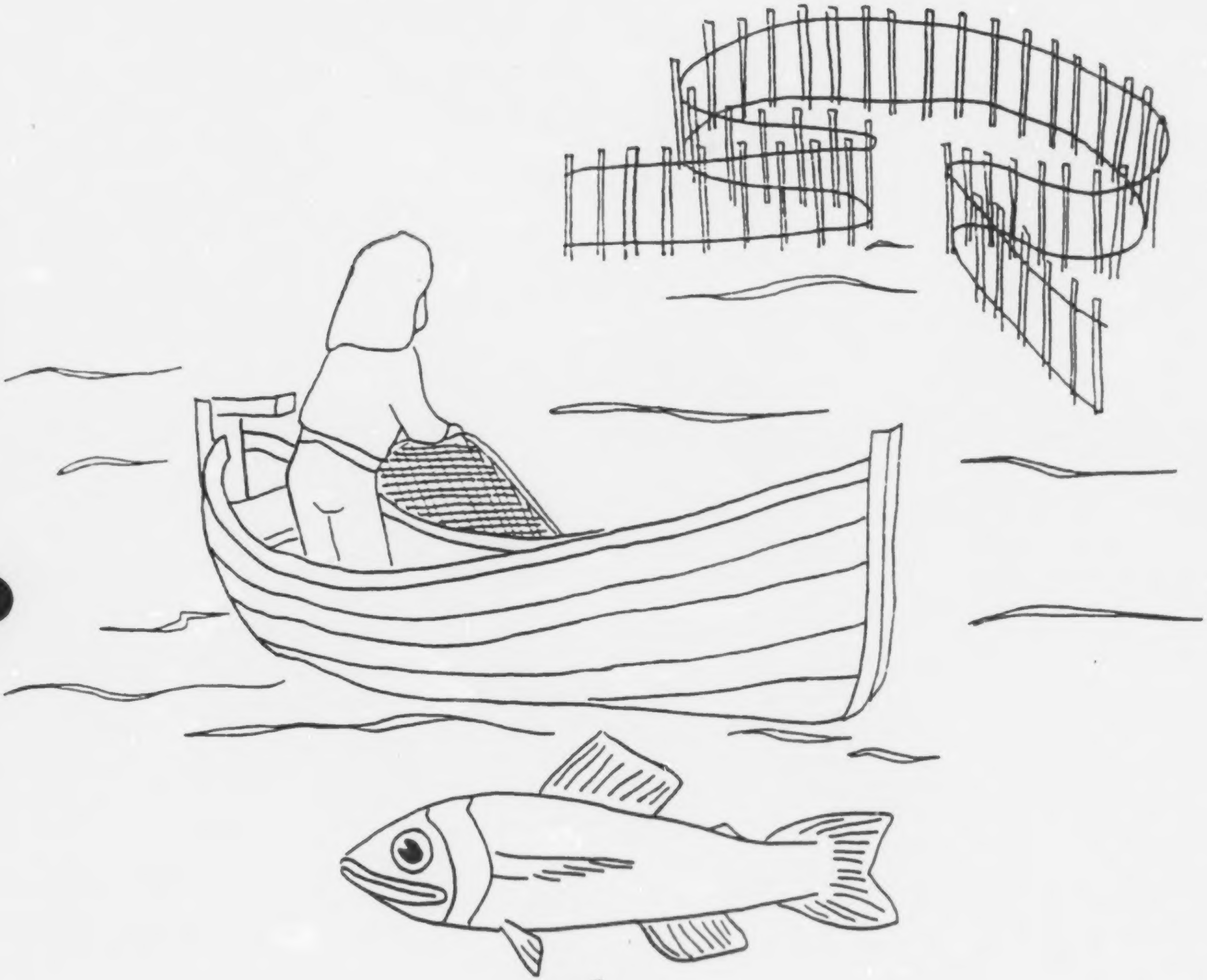
"The Acadians" by Barry Moody, Brolier Limited, Toronto

BH5-25


logs
lumber
firewood

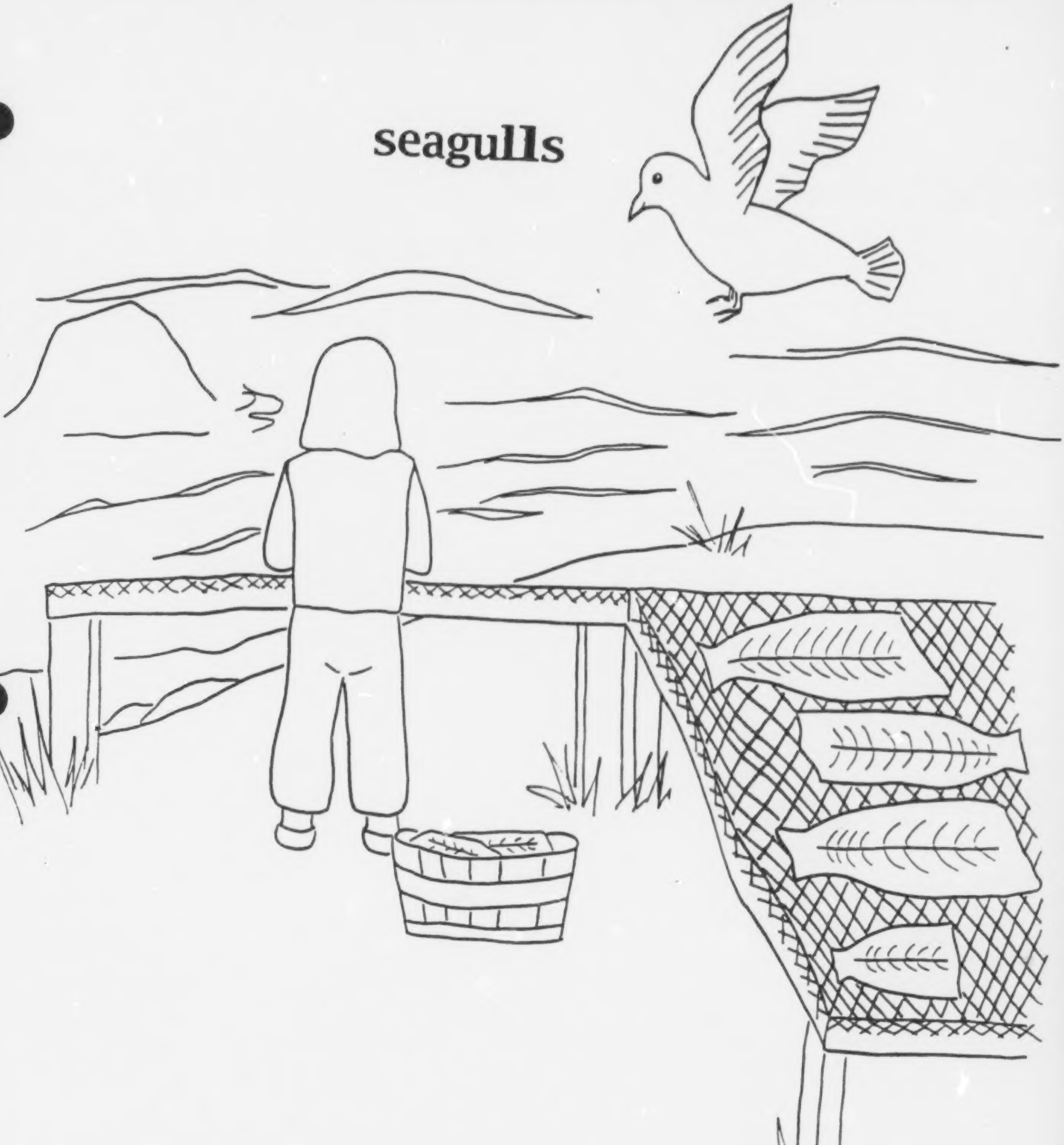
The Acadian was a good lumberjack.

He was also a good fisherman.



The ocean was loaded with fish.

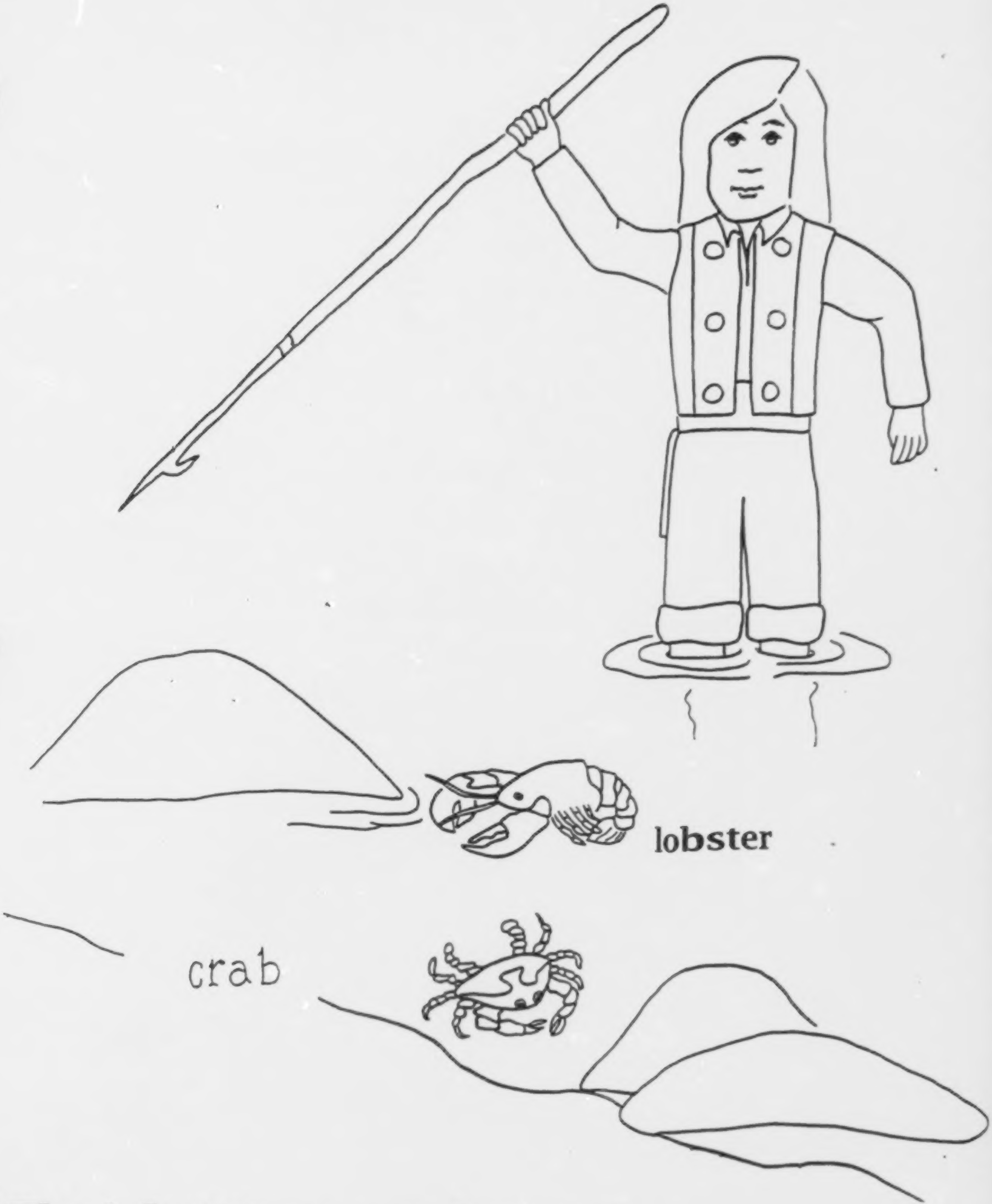
seagulls



He dried the fish in the sun.

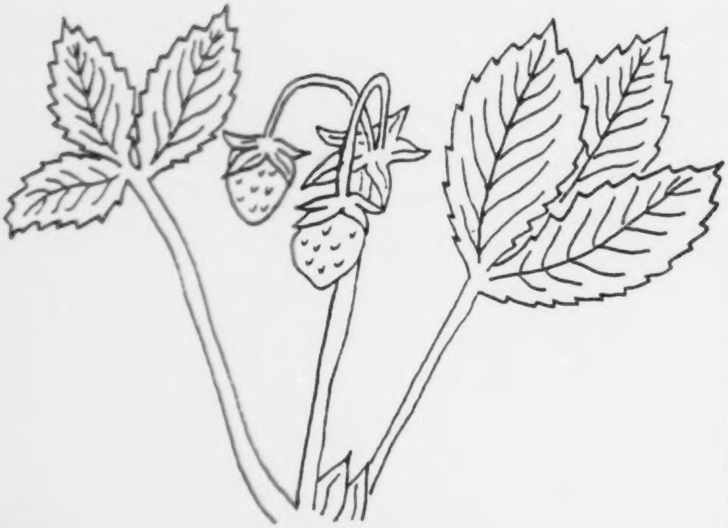
(In Louisiana, we dry shrimp in the sun.)

(We also dry fish in the Bayou LaFourche area near New Orleans.)

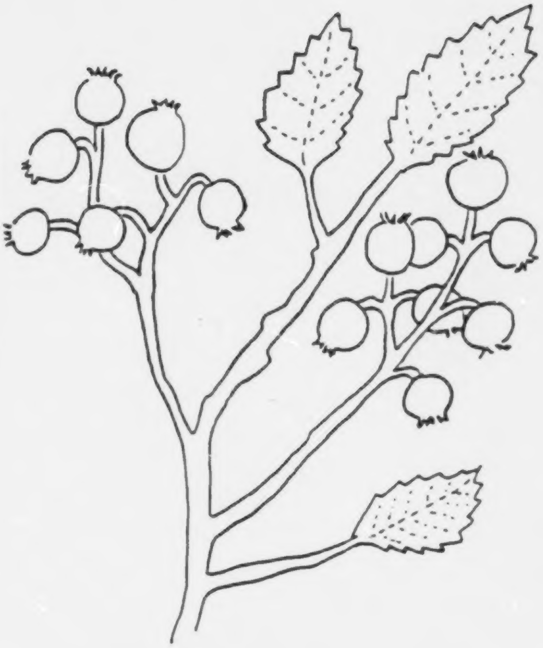

lobster
crab

The lobster was caught with a spear.

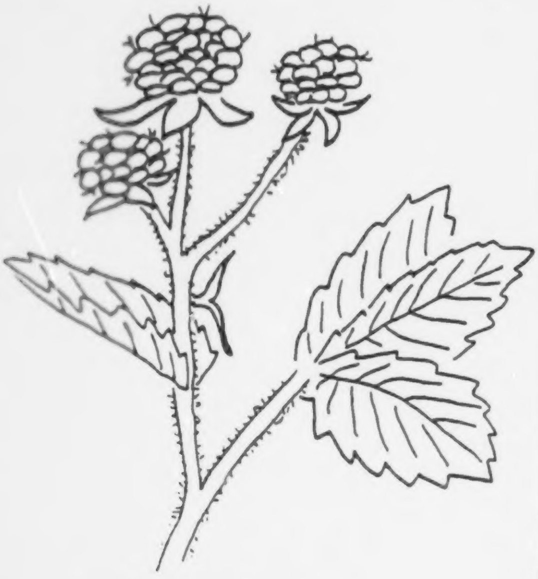
Common fruits in Acadia:



strawberries

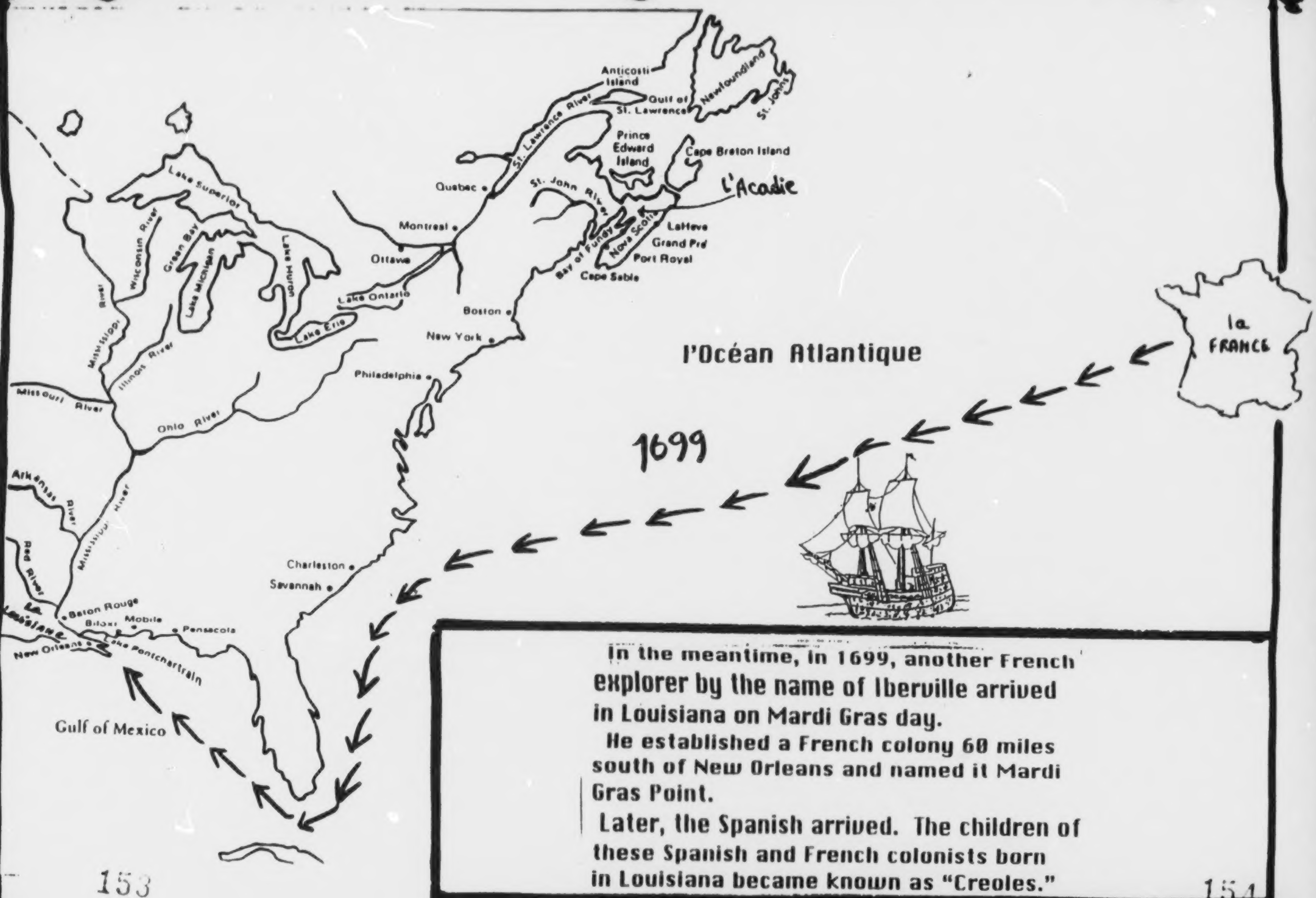


blueberries



raspberries

Can you name
some Louisiana fruits?

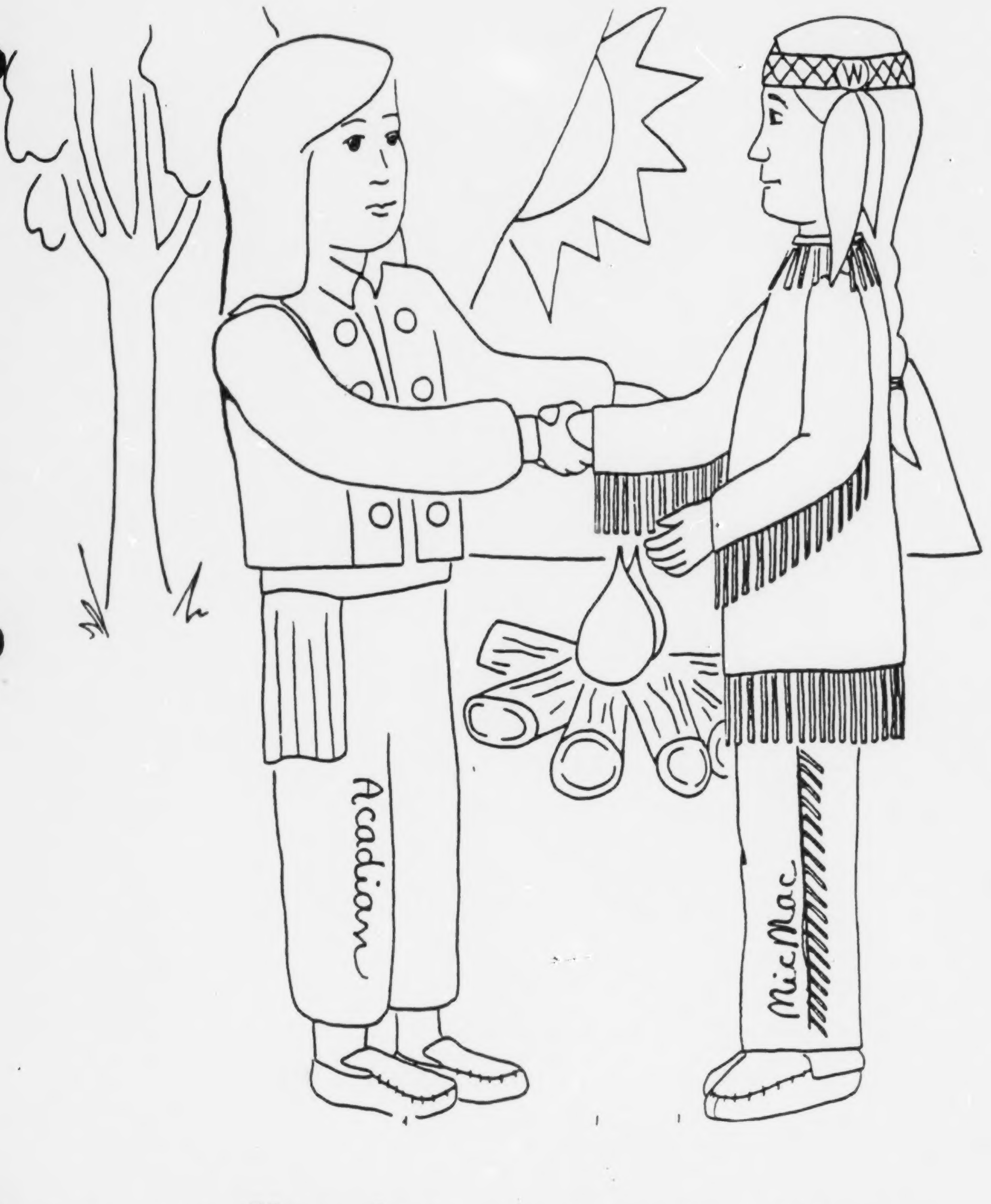

Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
St. Lawrence River
Prince Edward Island
Cape Breton Island
L'Acadie
Quebec
St. John River
Montreal
Ottawa
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Wisconsin River
Lake Ontario
Lake Erie
LaHeve
Grand Pré
Port Royal
Nova Scotia
Bay of Fundy
Cape Sable
Boston
New York
Philadelphia
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Red River
Mississippi River
Charleston
Savannah
La Louisiane
Baton Rouge
Biloxi
Mobile
Pensacola
New Orleans
Lake Pontchartrain
Gulf of Mexico
l'Océan Atlantique
1699
la FRANCE

In the meantime, in 1699, another French explorer by the name of Iberville arrived in Louisiana on Mardi Gras day.

He established a French colony 60 miles south of New Orleans and named it Mardi Gras Point.

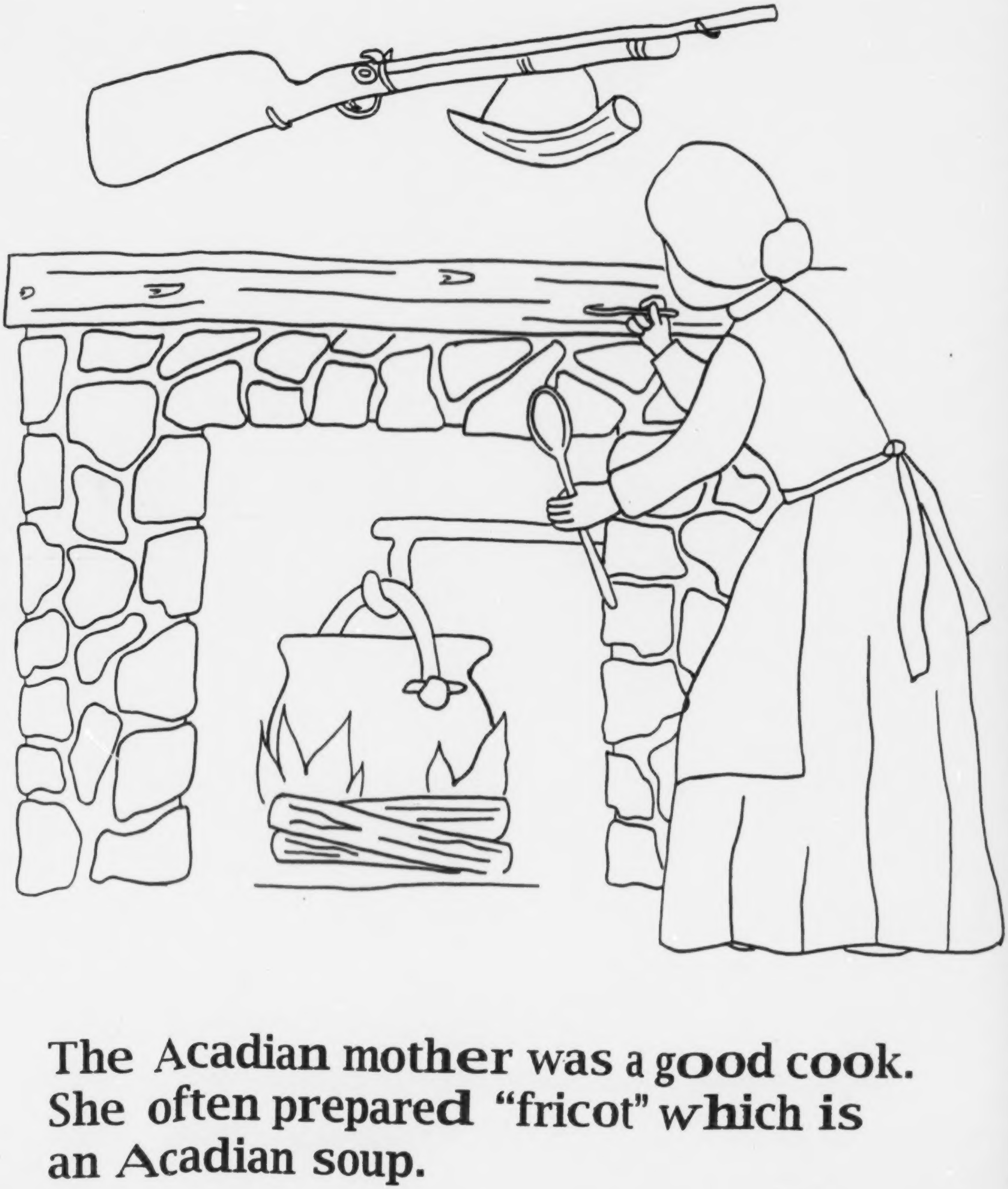
Later, the Spanish arrived. The children of these Spanish and French colonists born in Louisiana became known as "Creoles."

...and back in Acadia...


W
Acadian
MicMac

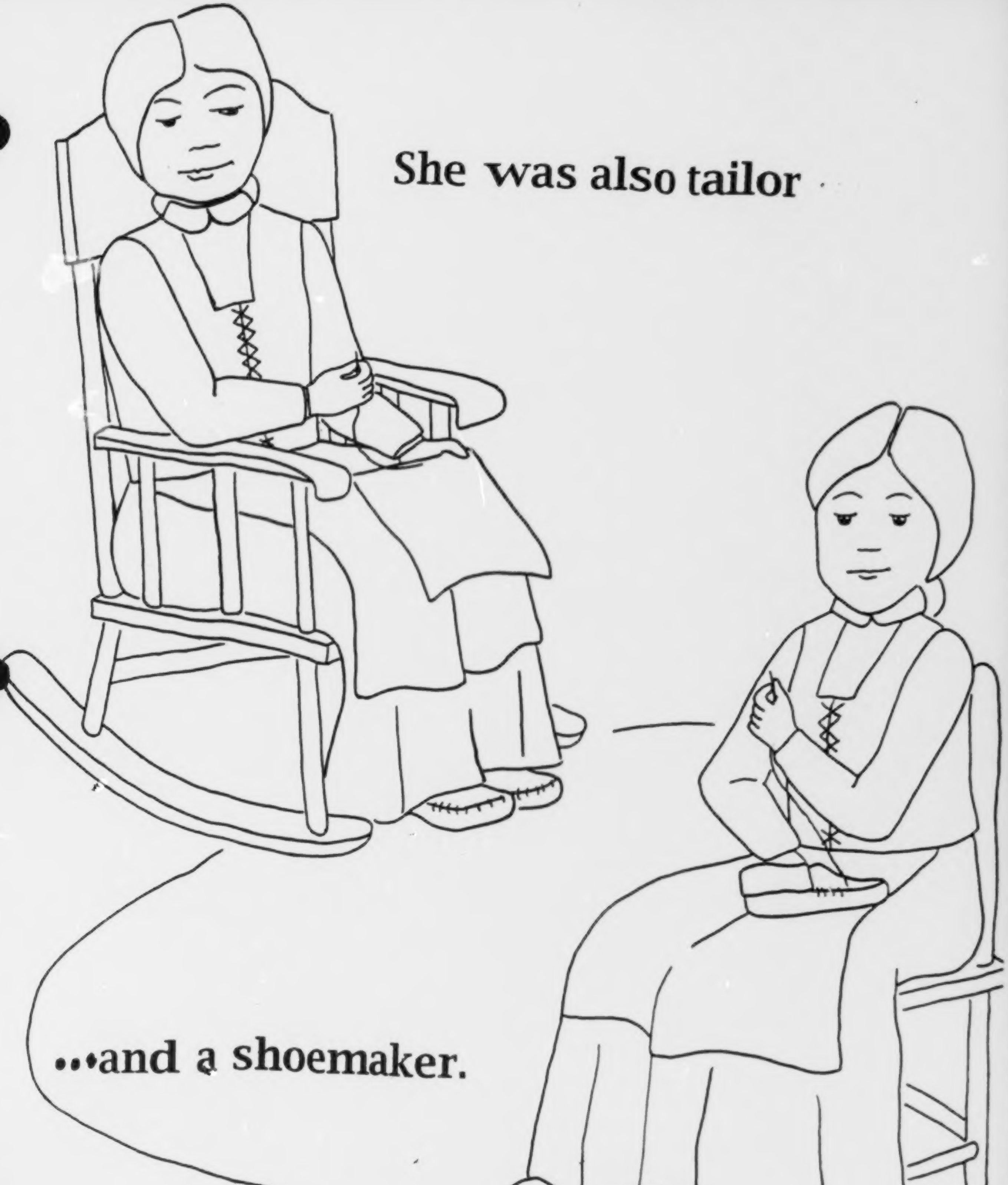
The Acadians became friends with the local Indians, the MicMacs.

BHS - 33

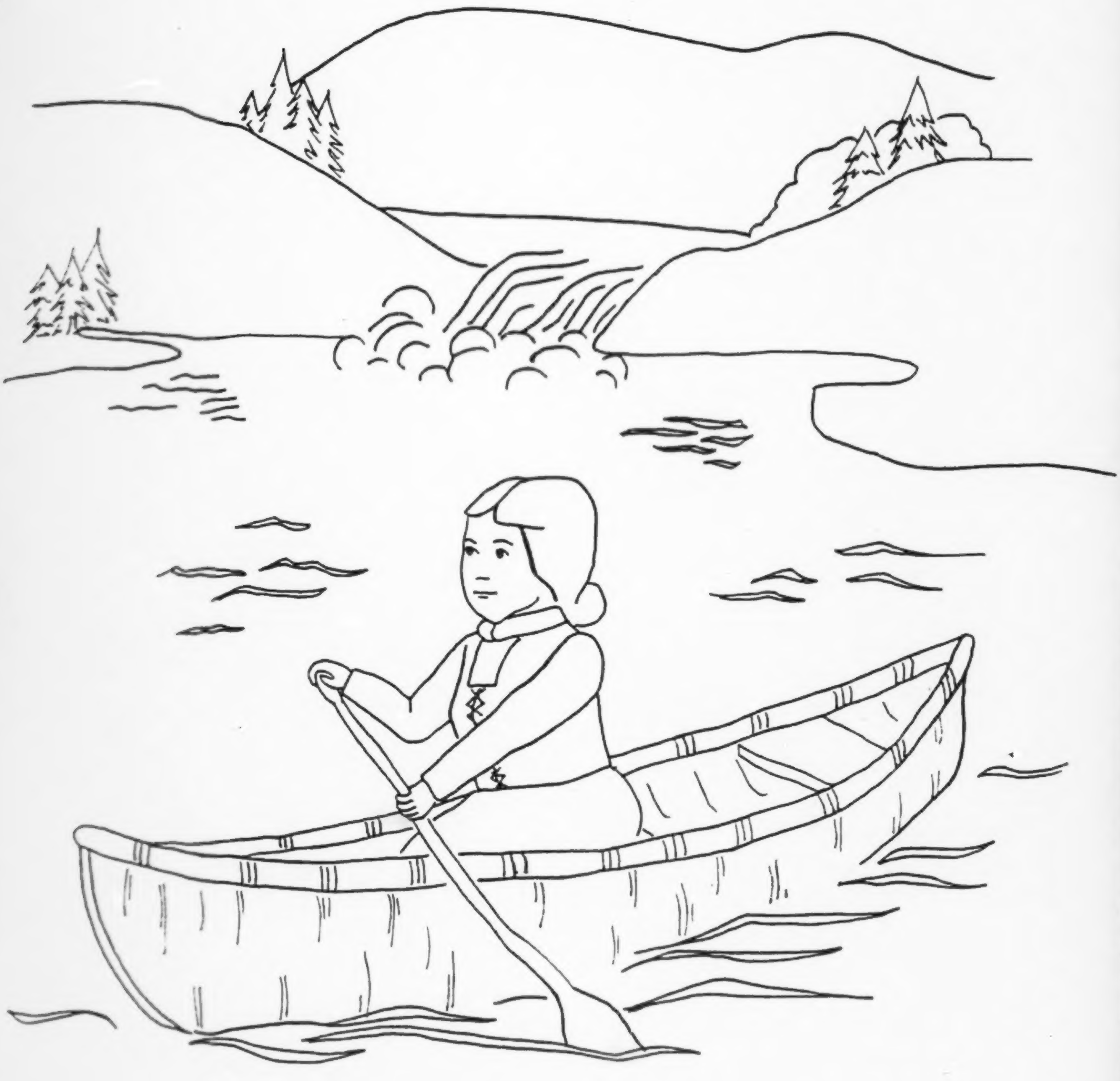


The Acadian mother was a good cook. She often prepared "fricot" which is an Acadian soup.

She was also tailor



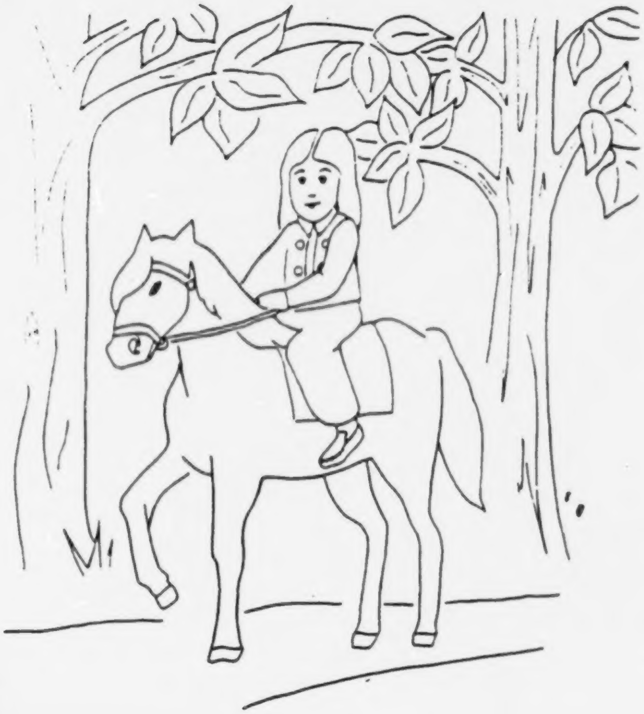
...and a shoemaker.



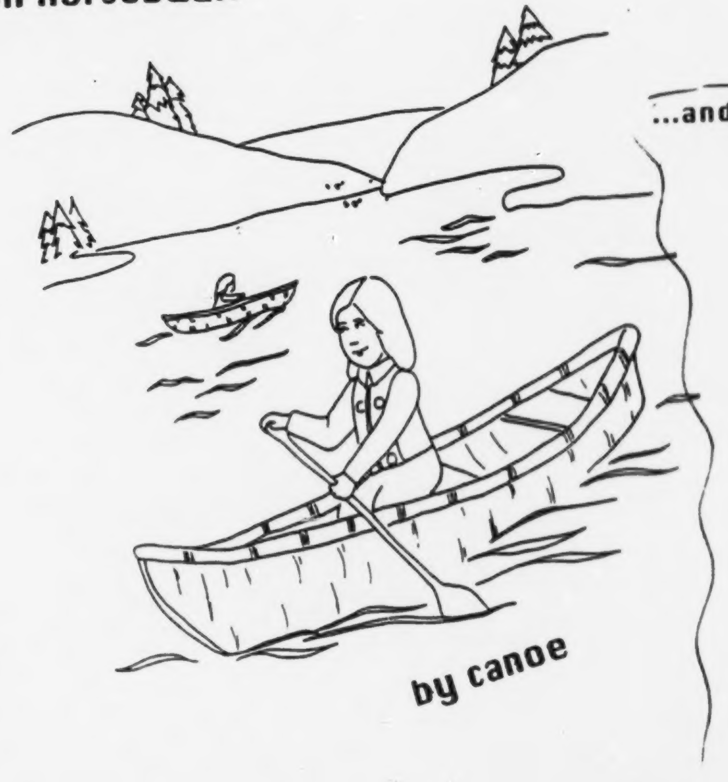
She would brave the rapids to go to someone's aid.

BH5 - 36

The way people traveled back then:

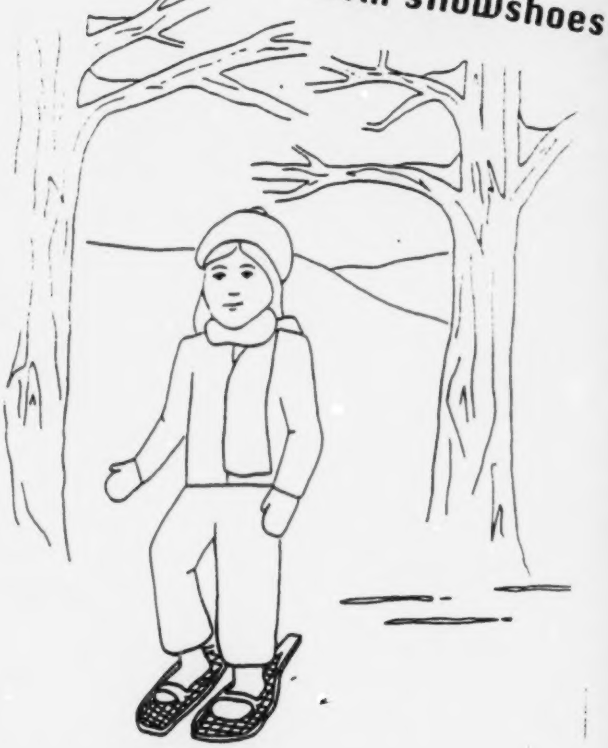


on horseback

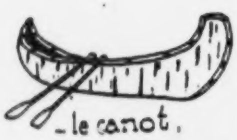


by canoe

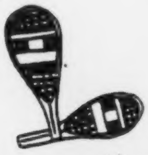
with snowshoes



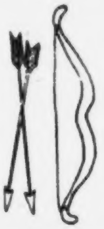
...and a little taste of French for you...



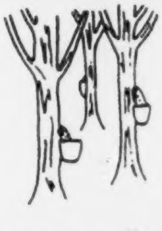
... le canot,
les rames



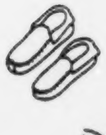
... les raquettes



... la flèche

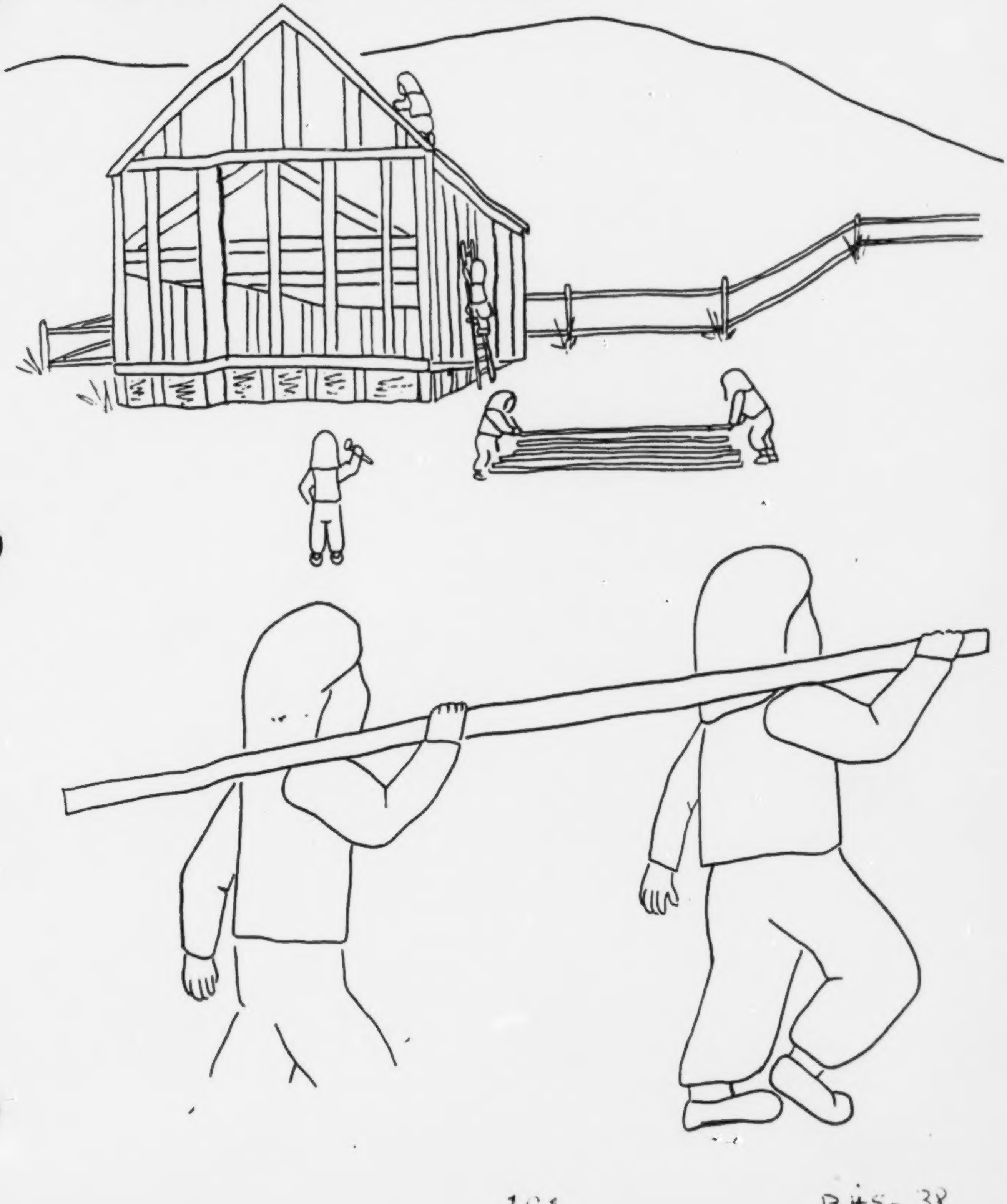


... le sucre d'érable



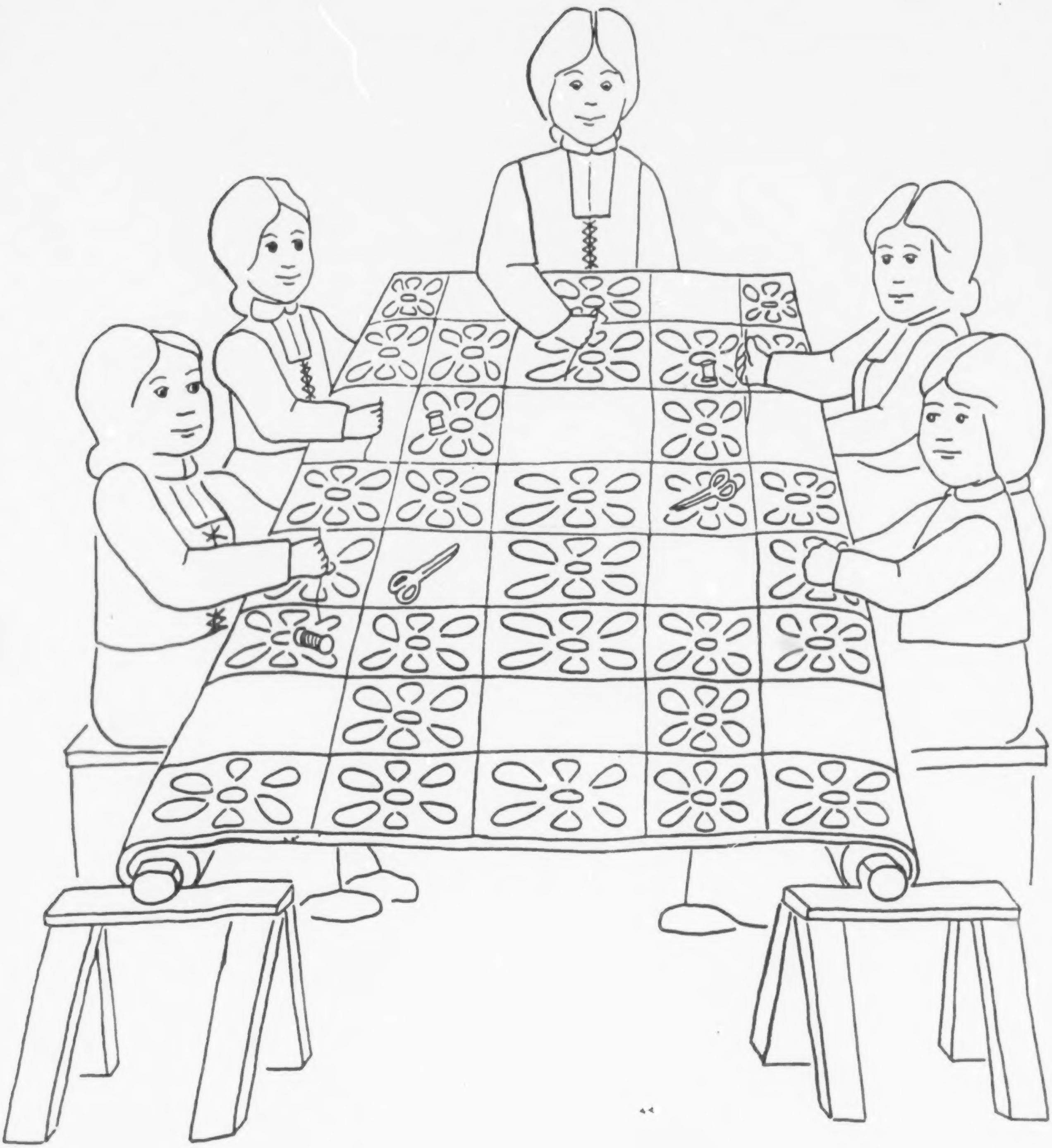
... les mocassins.

People helped each other back then.....
building a house or a barn.......



COMPARISON

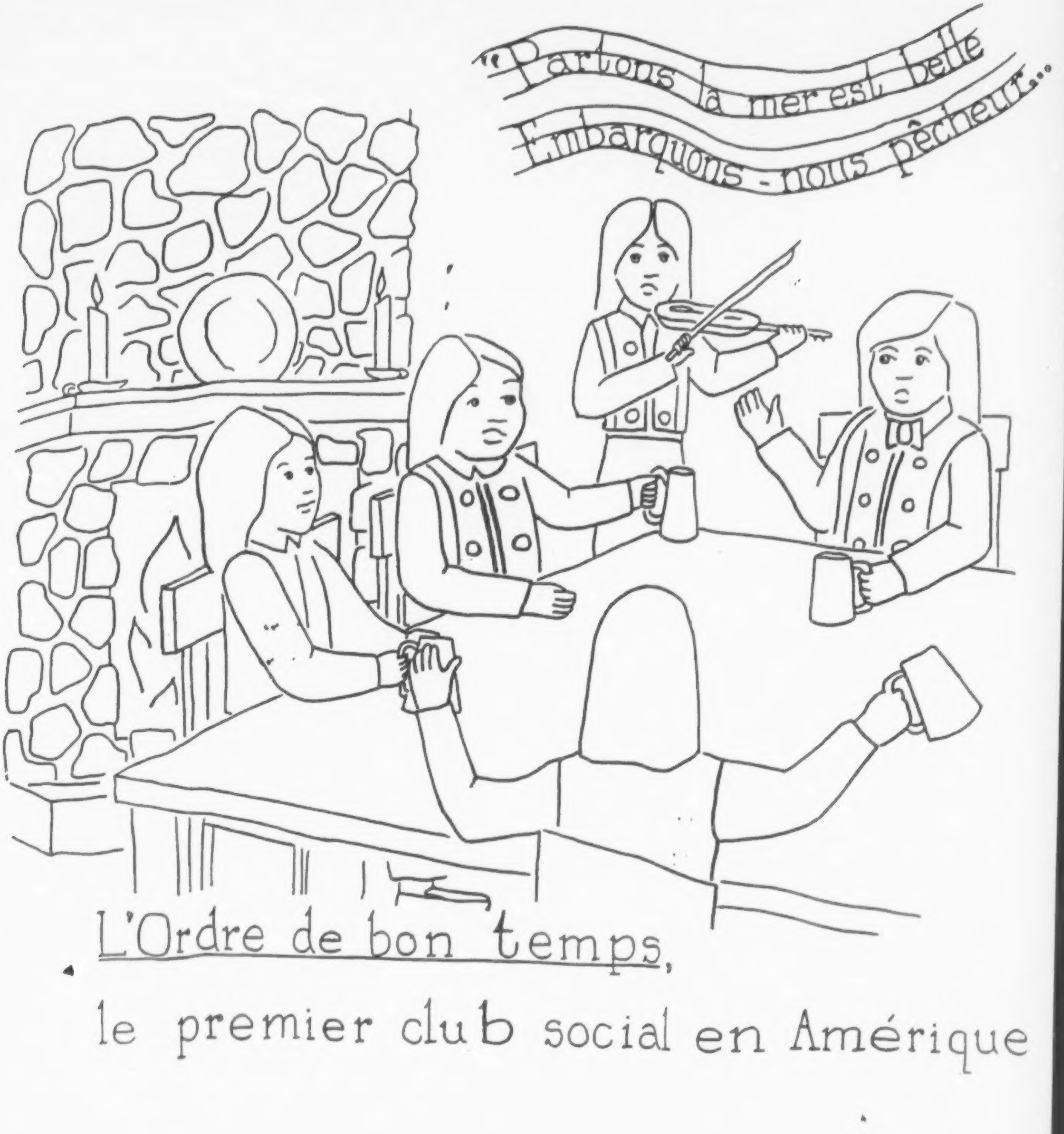
	ACADIA	LOUISIANA	ADAPTATIONS
CLIMATE			
Agriculture			
Fishing			
Hunting			



....making a quilt together, out of straw or feathers. This was a social event for them.

BHS-40

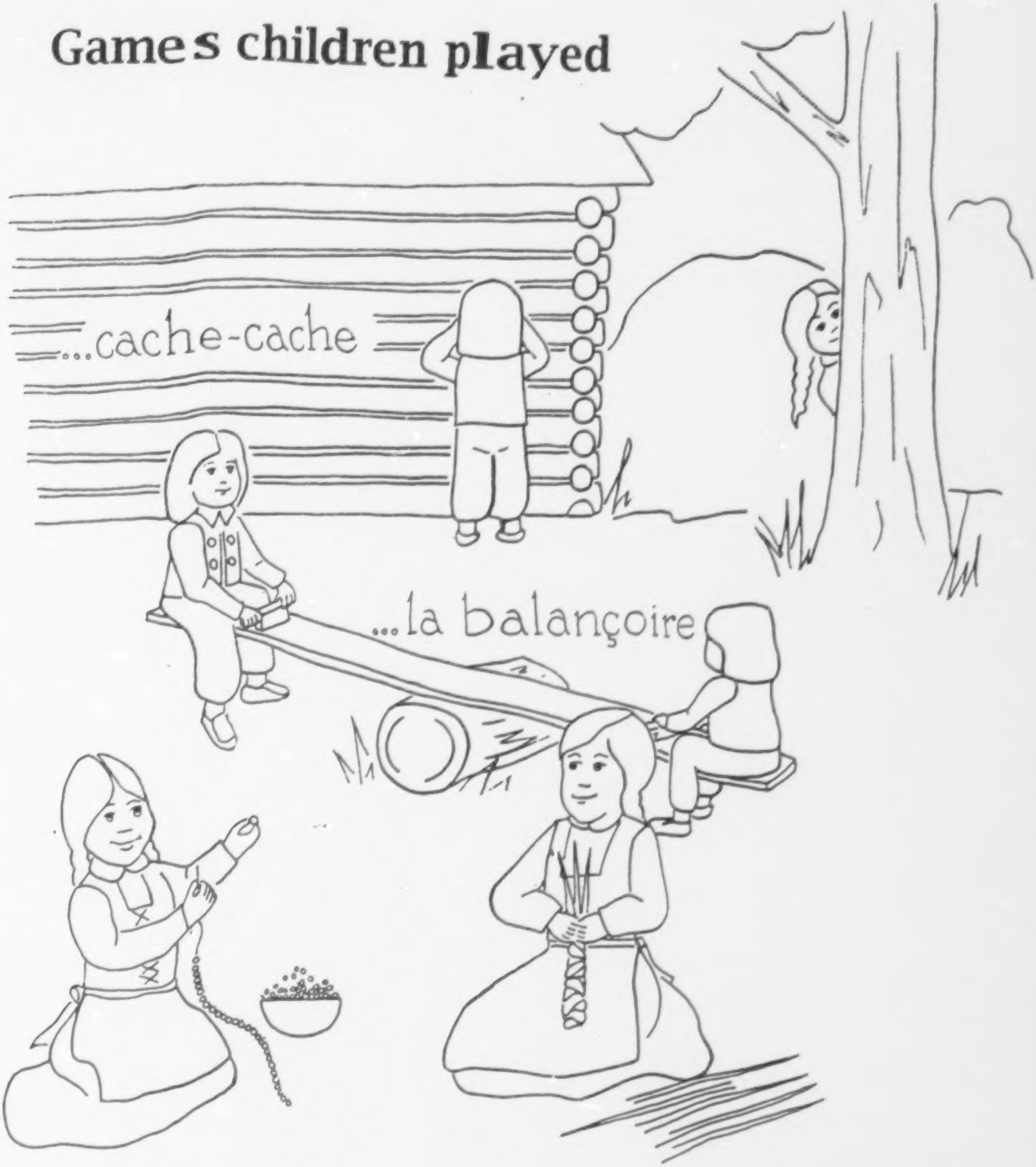
The Acadians enjoyed being social. They enjoyed music very much. They formed "**The Order of Good Times,**" the first social club in America.


"Partons la mer est belle
Embarquons-nous pêcheur..."

L'Ordre de bon temps,

le premier club social en Amérique

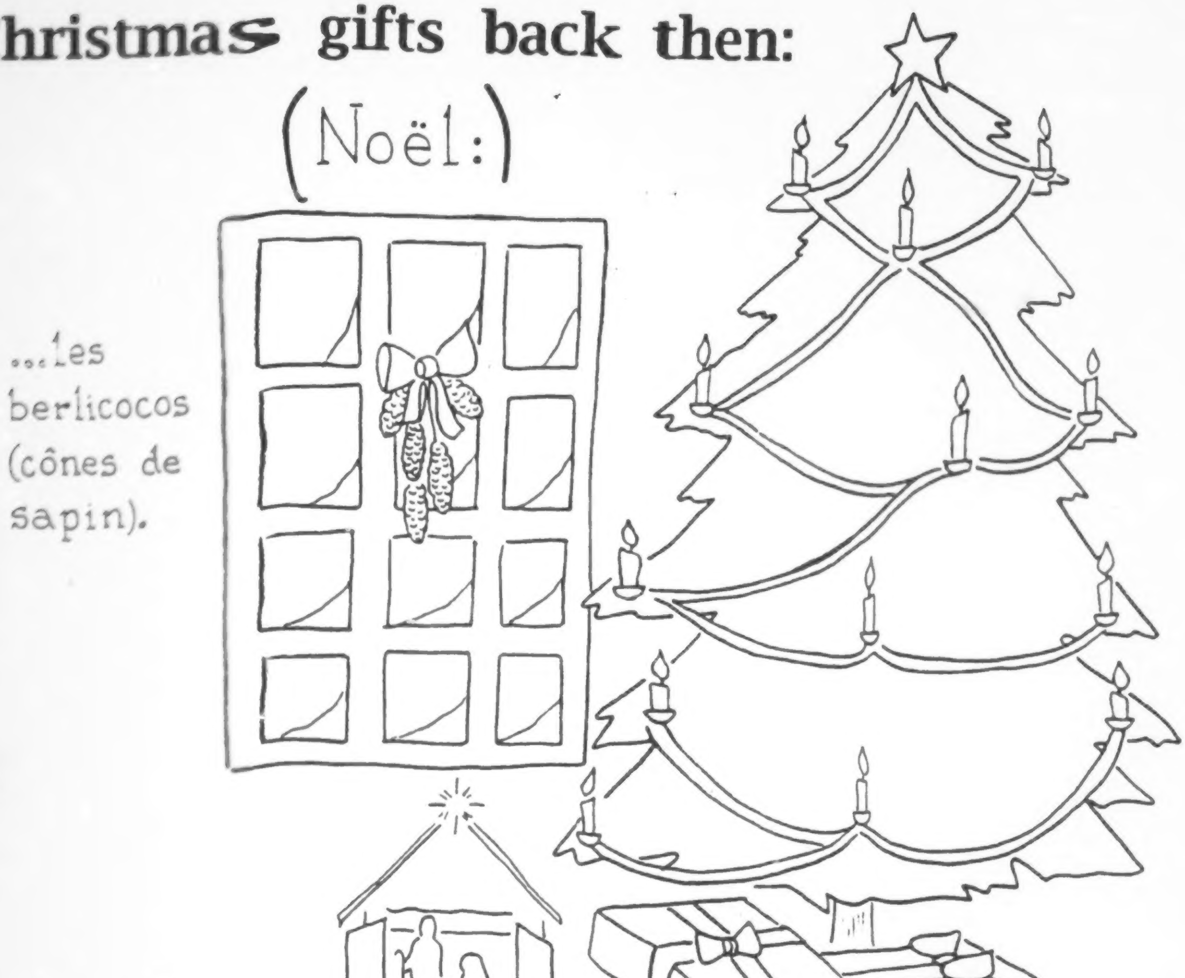
Games children played


...cache-cache
...la balançoire

BHS-42

Christmas gifts back then:

(Noël:)



...les berlicocos (cônes de sapin).

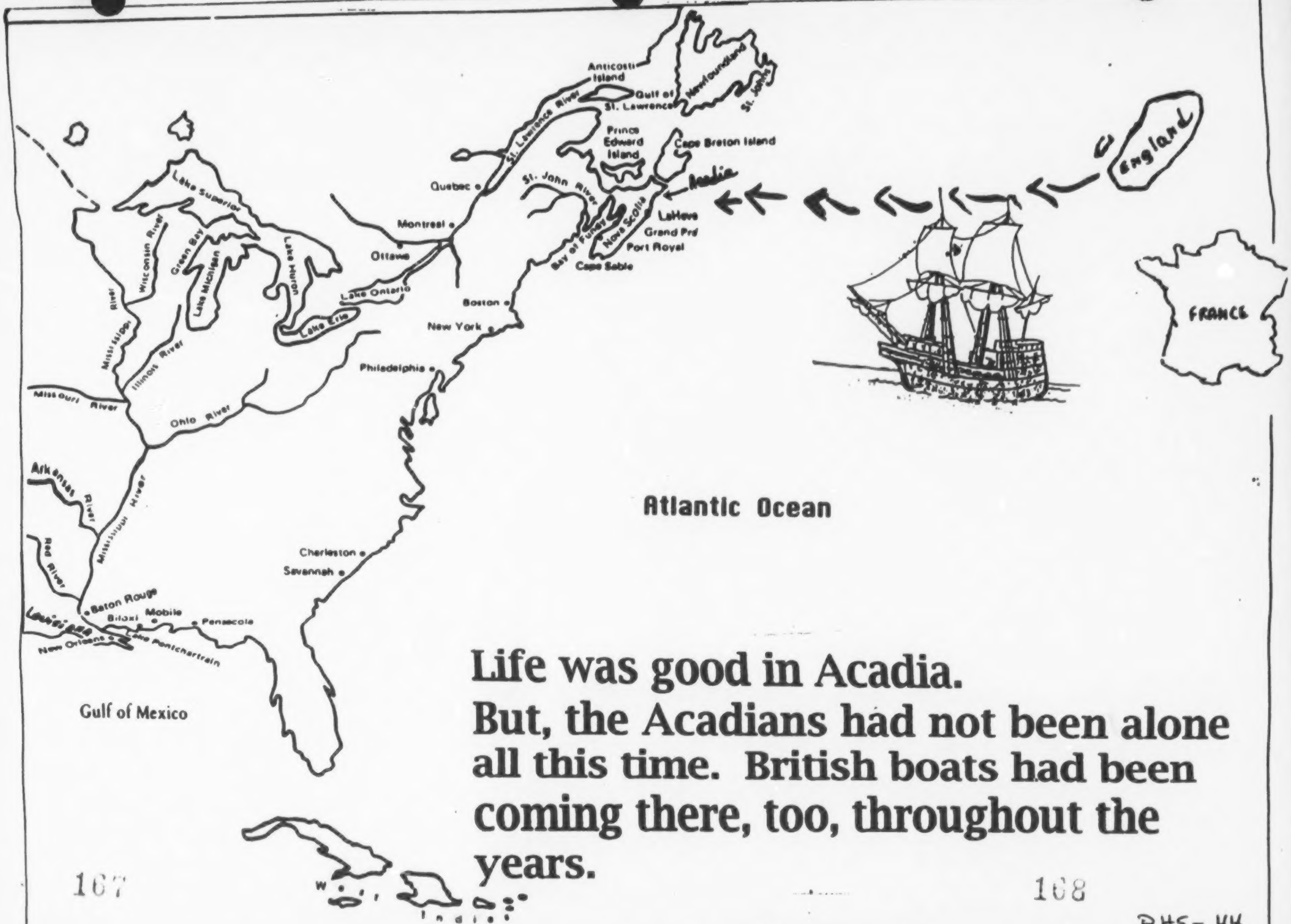
...les aulets (biscuits en forme de figurine)

...les mitaines

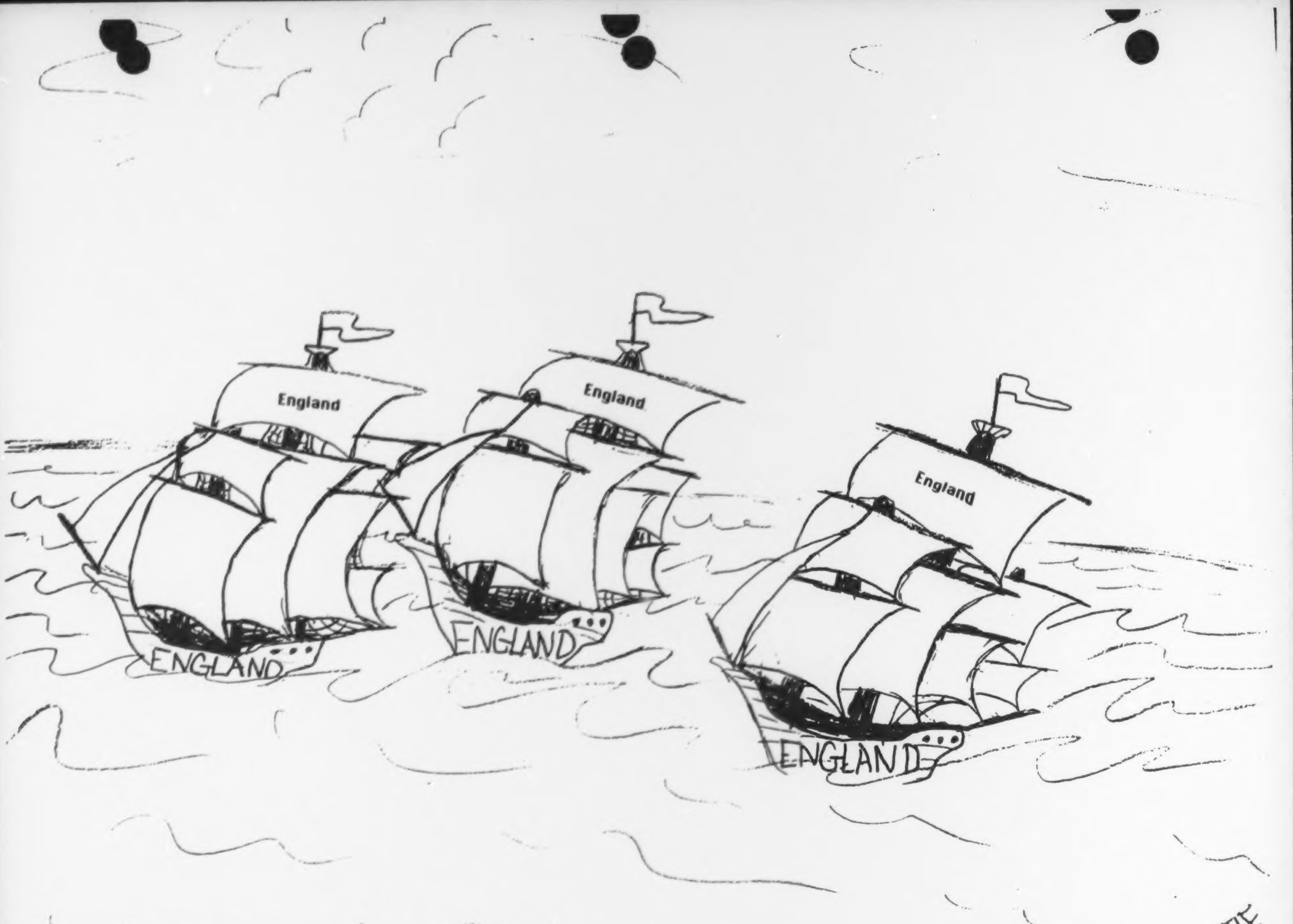
...le crucifix

...les têtes-de-matelot

...les feuilles d'érable, bien pressées et de couleurs vives.


Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. Johns
Prince Edward Island
Cape Breton Island
Acadia
England
St. Lawrence River
St. John River
Quebec
Montreal
Ottawa
Nova Scotia
LaHeve
Grand Pré
Port Royal
Bay of Fundy
Cape Sable
Lake Superior
Green Bay
Wisconsin River
Lake Michigan
Lake Huron
Lake Ontario
Lake Erie
Boston
New York
Philadelphia
Mississippi River
Illinois River
Missouri River
Ohio River
FRANCE
Arkansas River
Mississippi River
Red River
Atlantic Ocean
Charleston
Savannah
Baton Rouge
Mobile
Biloxi
Pensacola
Louisiana
New Orleans
Lake Pontchartrain
Gulf of Mexico
West Indies

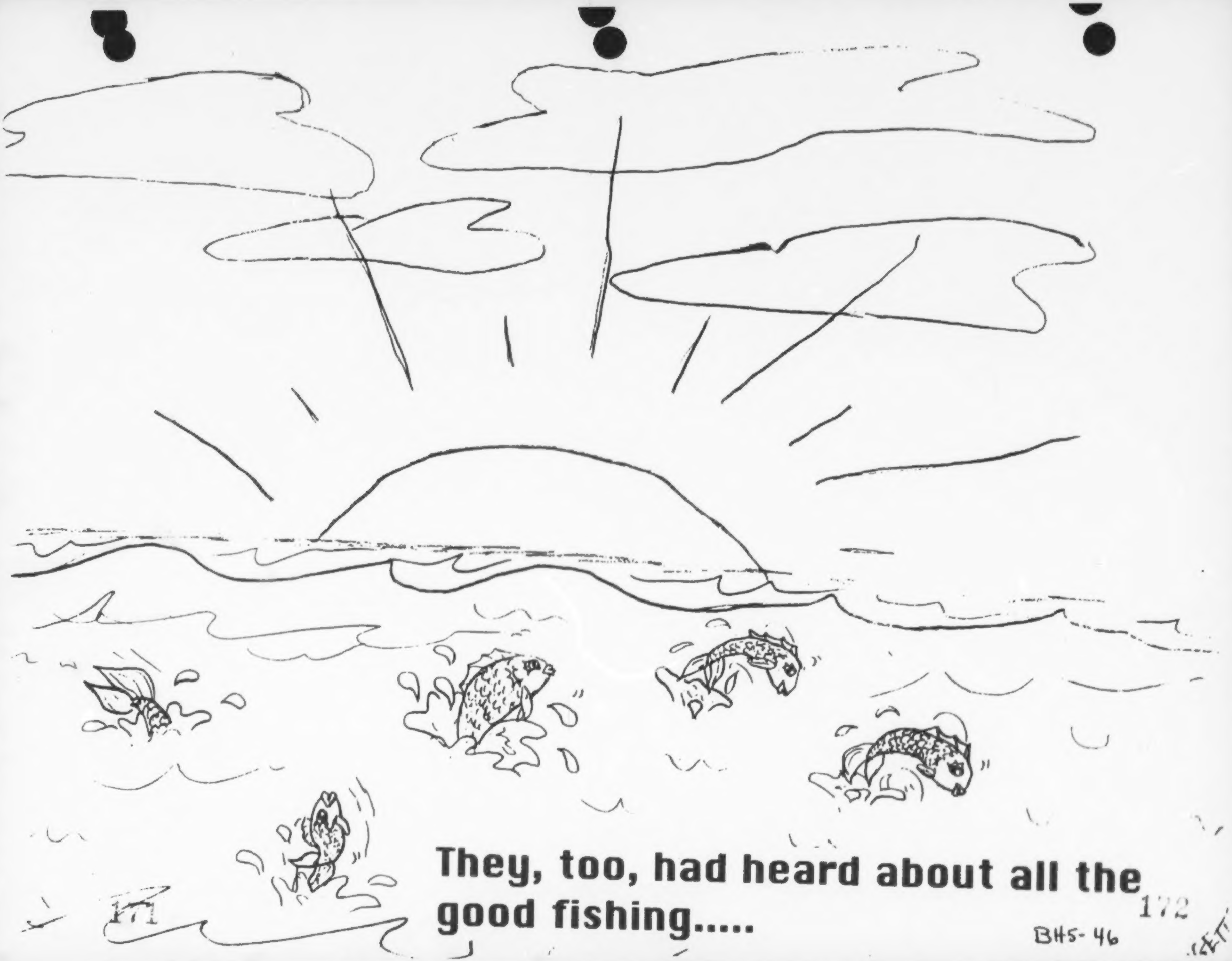
Life was good in Acadia.
But, the Acadians had not been alone all this time. British boats had been coming there, too, throughout the years.


England
England
England
ENGLAND
ENGLAND
ENGLAND

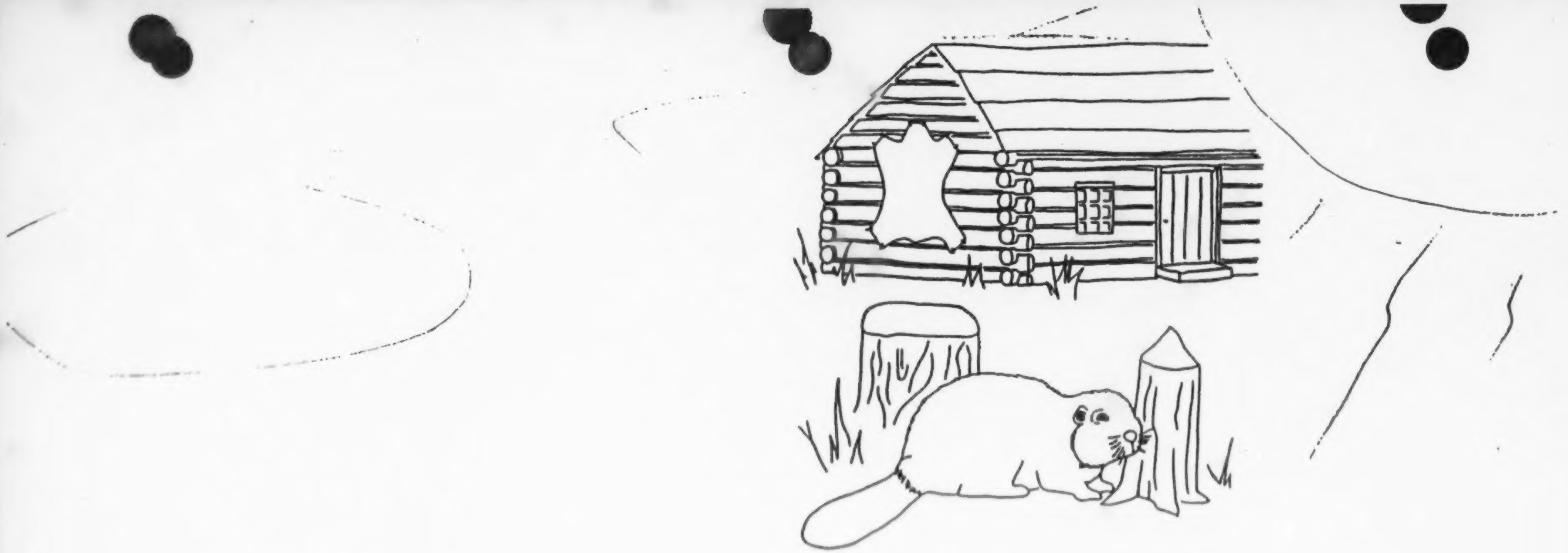
169

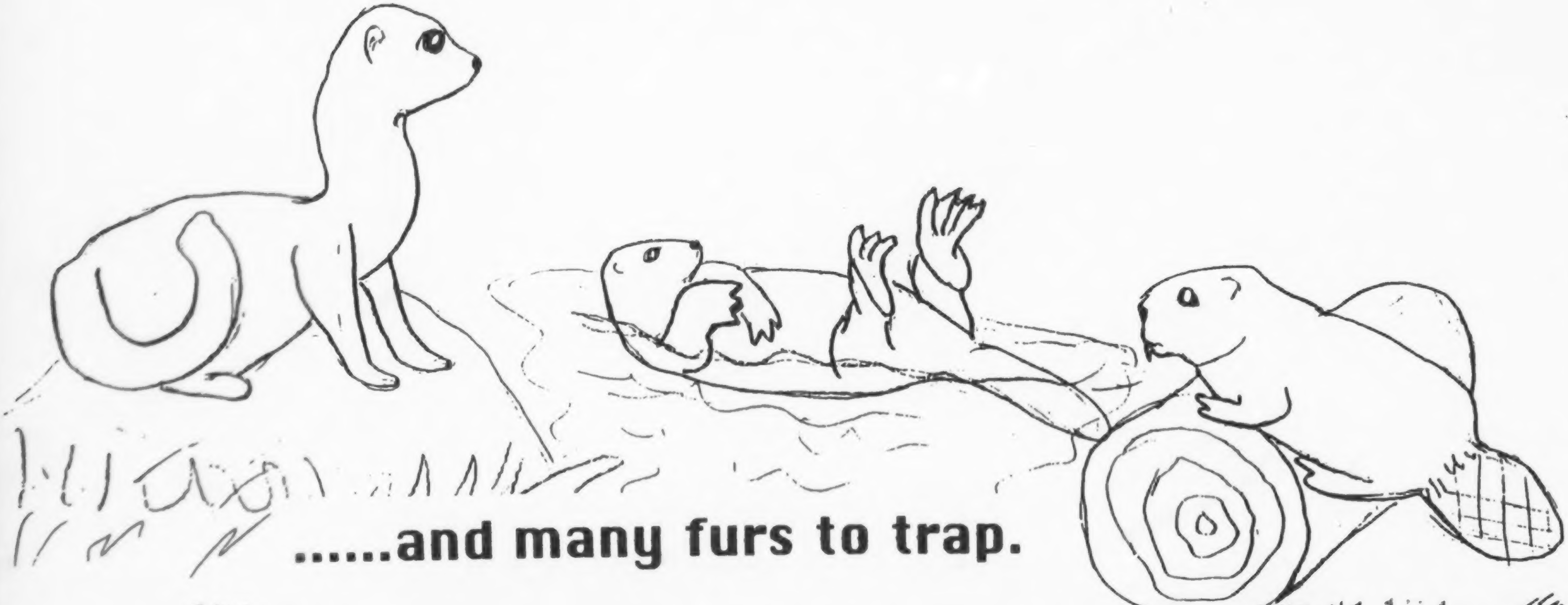
170BH5-45

BRIGETTE G.

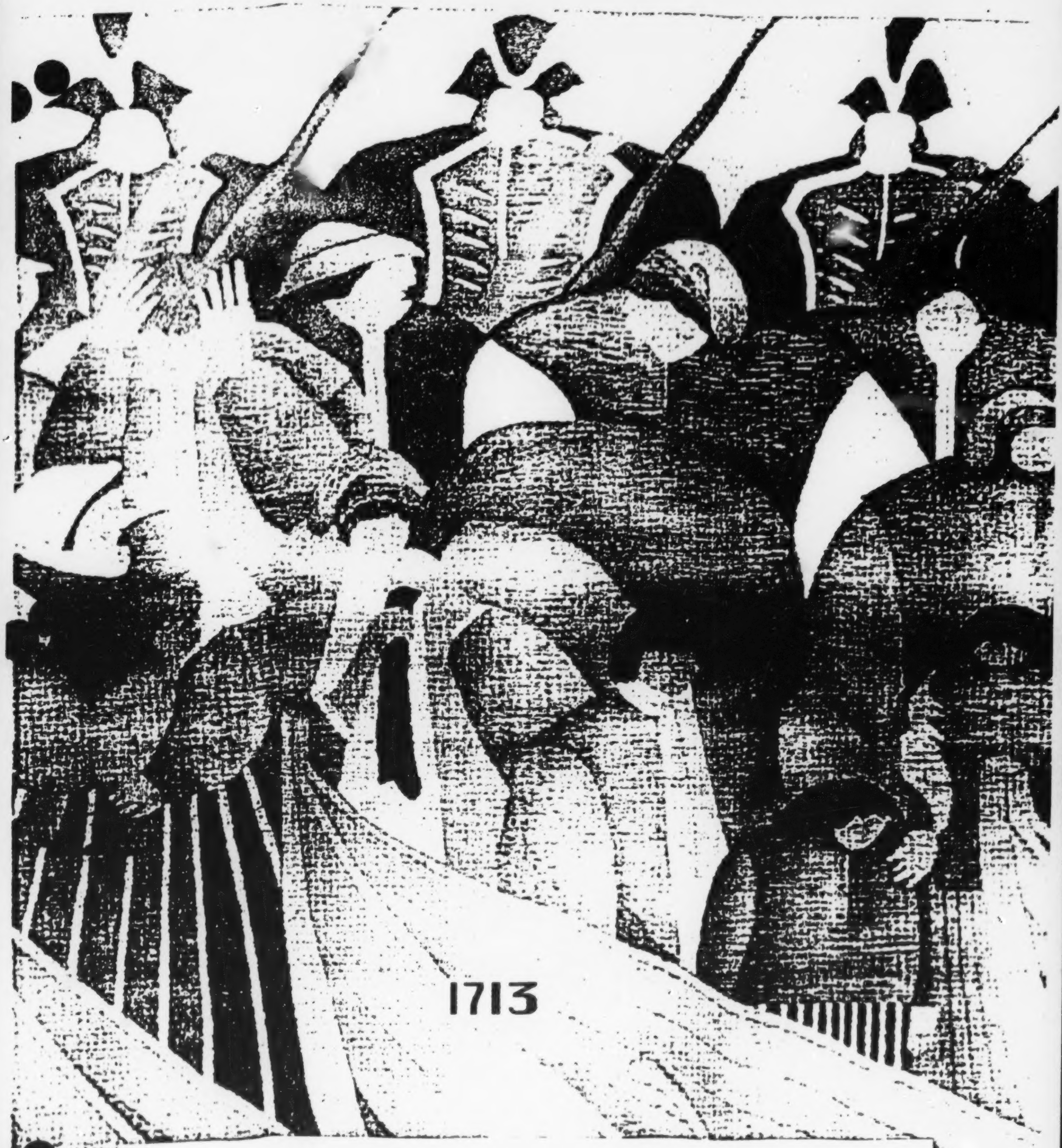


They, too, had heard about all the good fishing.....

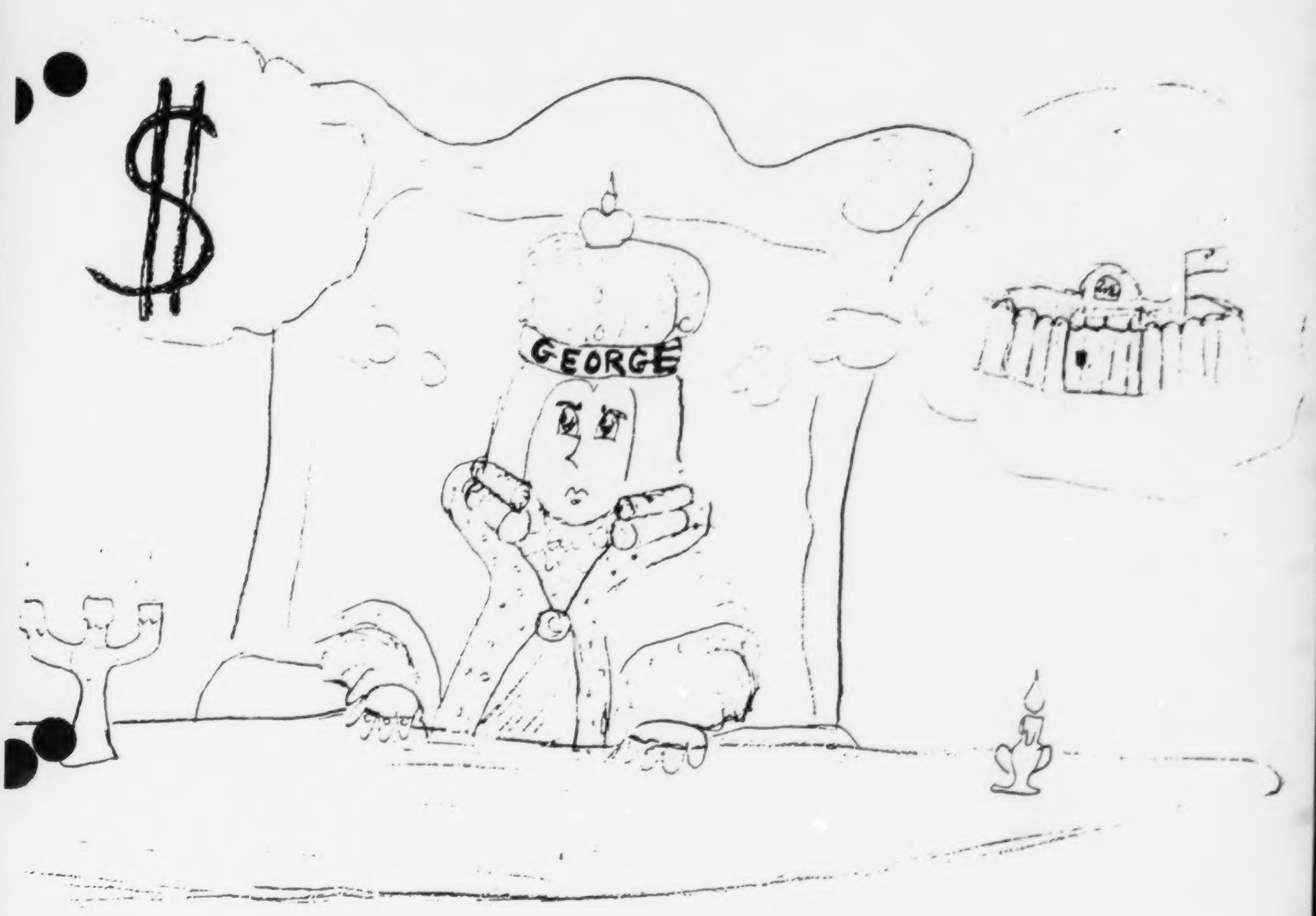




......and many furs to trap.



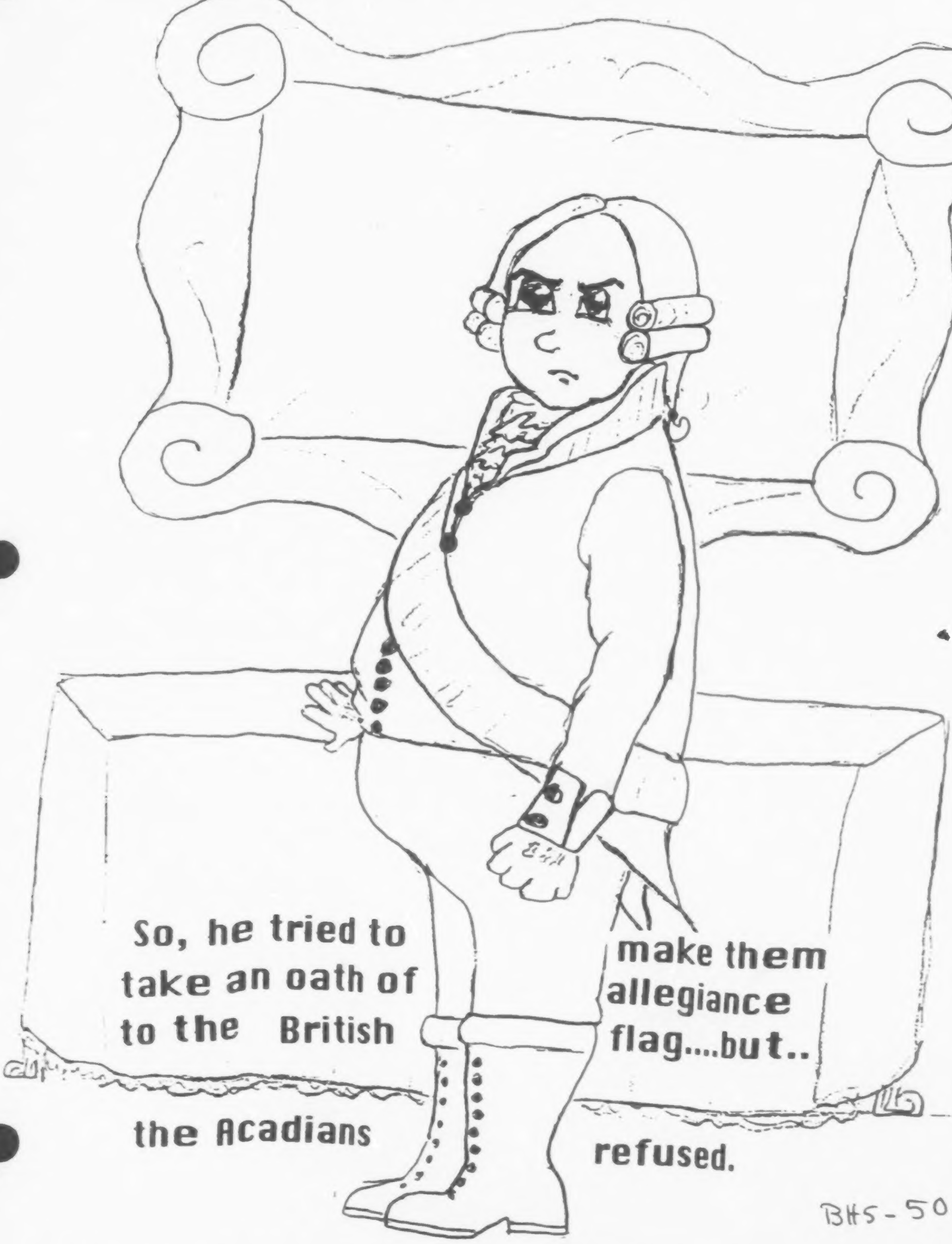
In 1713, the British won control of Acadia after the French and Indian War. They deported (threw out) the Acadians in 1755. Acadia was then renamed "Nova Scotia" by the British. It remains that today.



The king of England, George I, decided that he, too, wanted to establish an English colony in Acadia. He appointed Charles Lawrence as governor of Acadia in 1753.

BRIGETTE L.

Gover nor Lawrence distrusted the Acadians because he thought they might fight with France against the British.

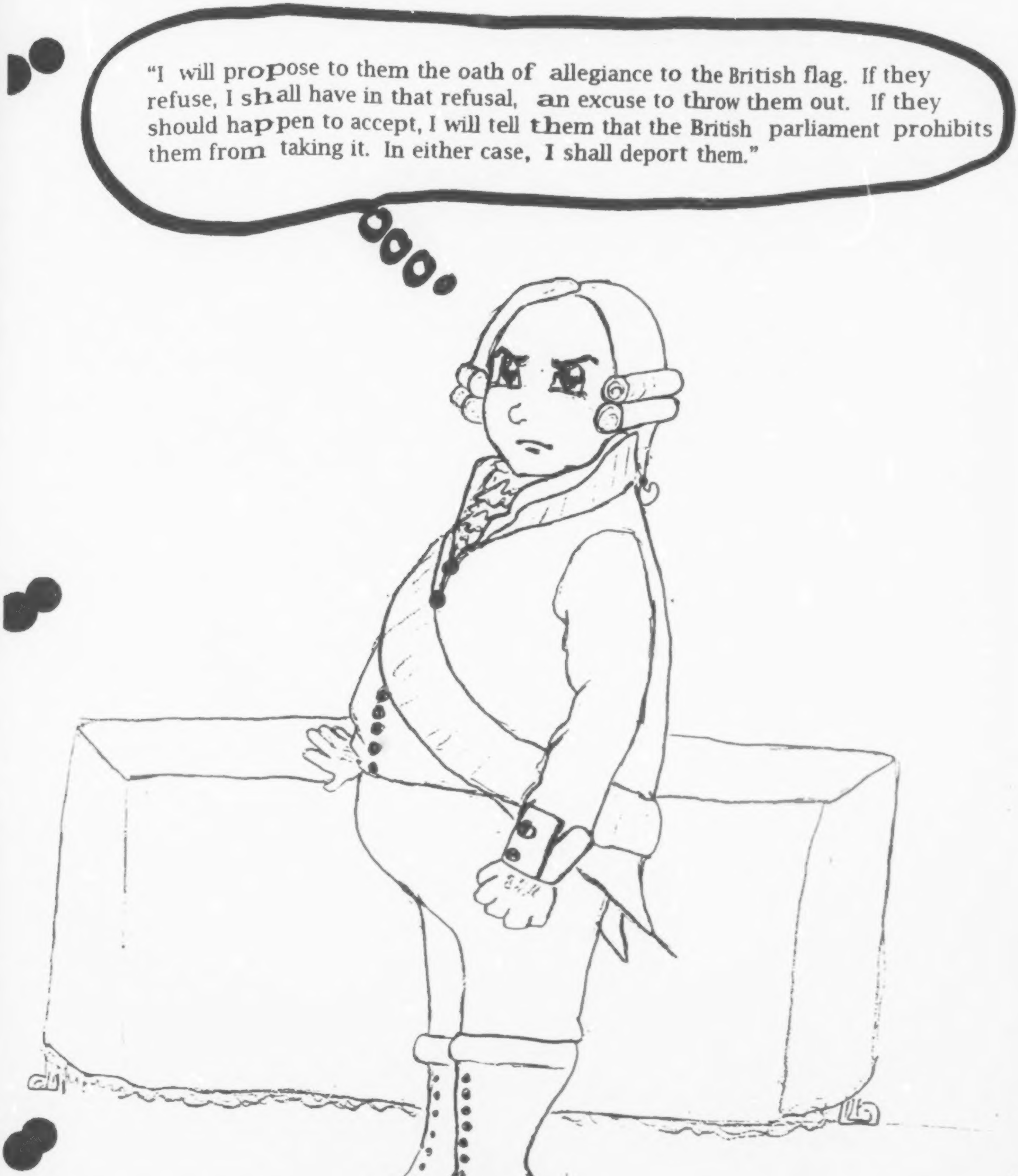


So, he tried to make them take an oath of allegiance to the British flag....but..

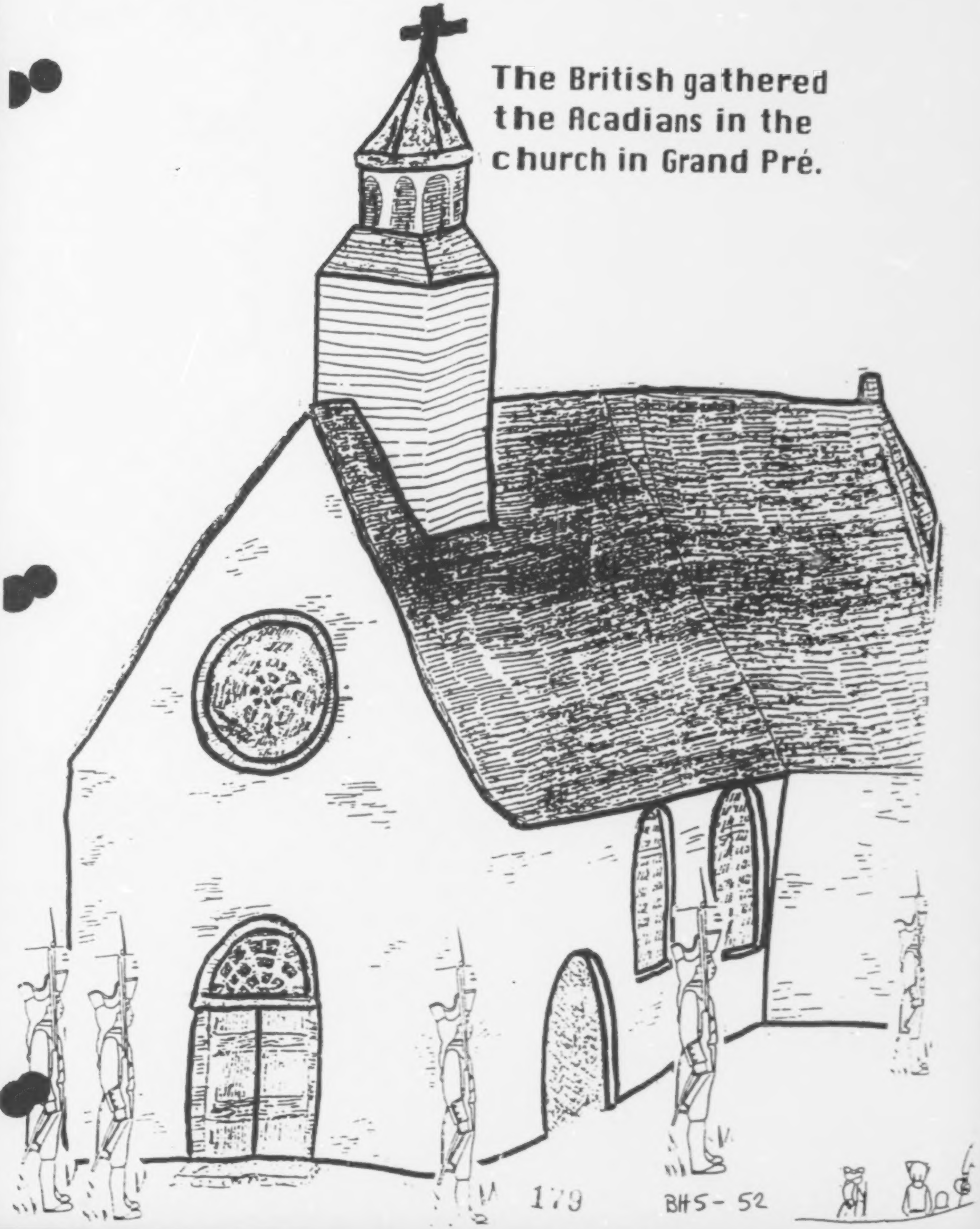
the Acadians refused.

BHS-50

BRISETTE G.

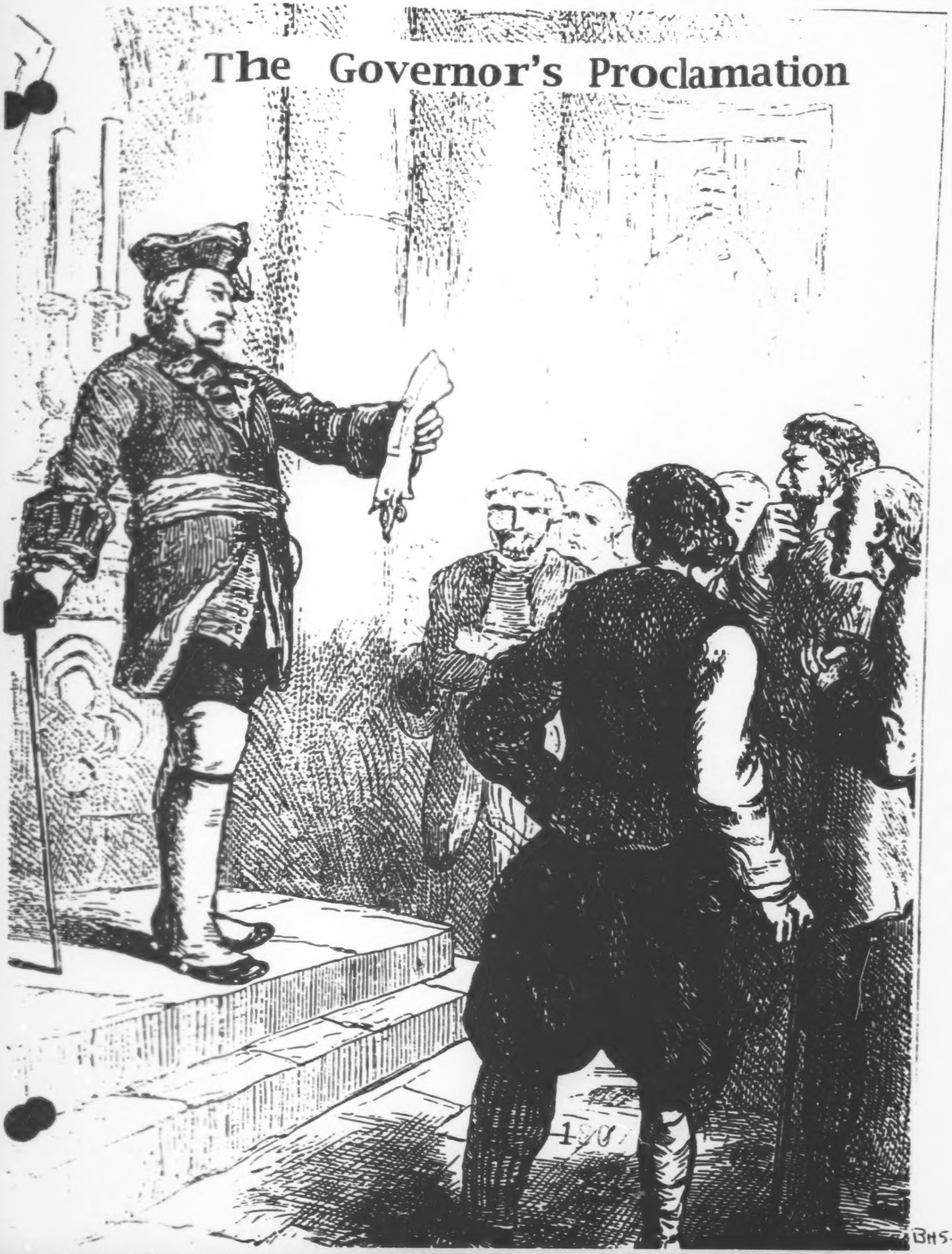

"I will propose to them the oath of allegiance to the British flag. If they refuse, I shall have in that refusal, an excuse to throw them out. If they should happen to accept, I will tell them that the British parliament prohibits them from taking it. In either case, I shall deport them."

BHS-51



The British gathered the Acadians in the church in Grand Pré.

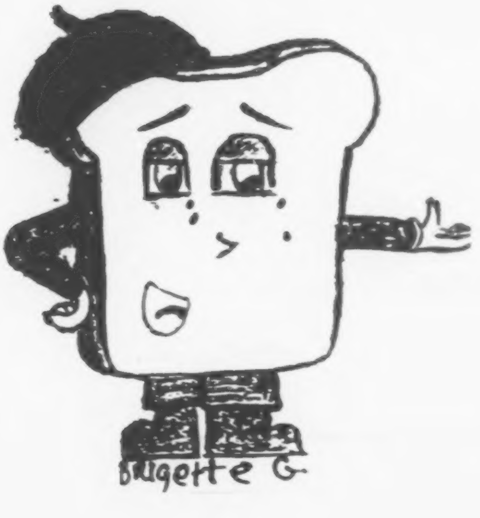
The Governor's Proclamation

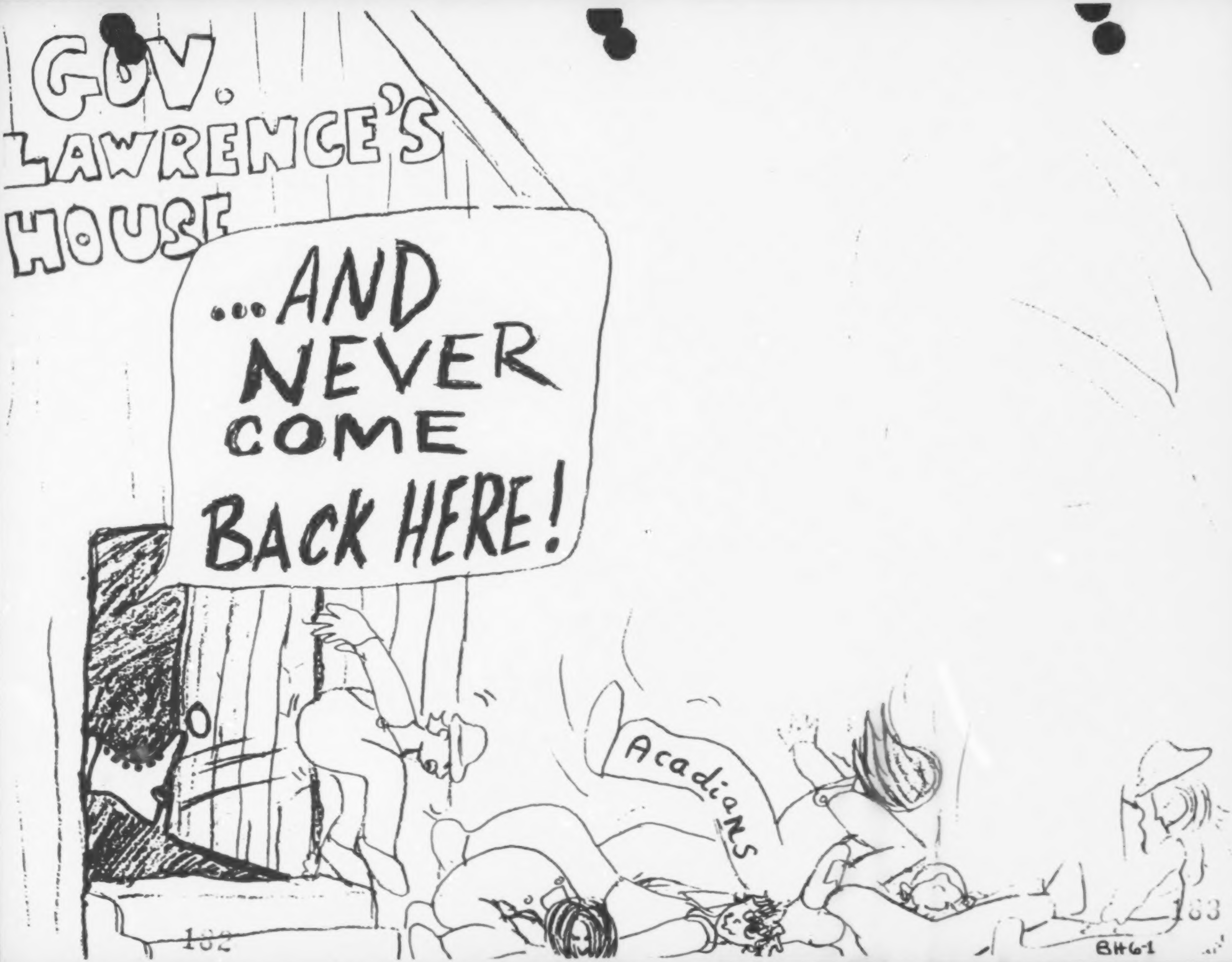


BHS-53

1755

The Deportation



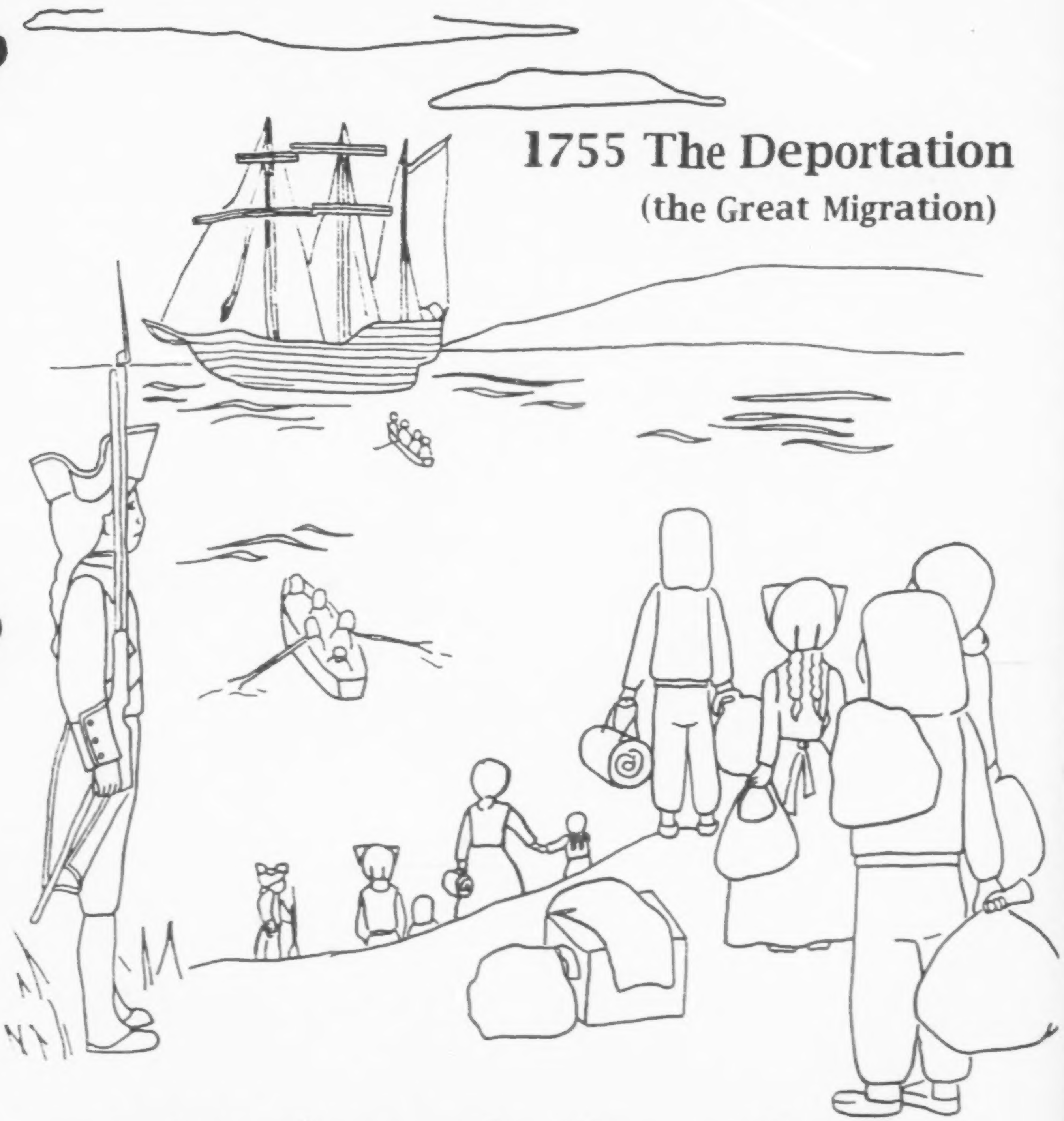

GOV. LAWRENCE'S HOUSE
...AND NEVER COME BACK HERE!
Acadians

BH6-1

Part
2
(1755 to 1999)

1755 The Deportation

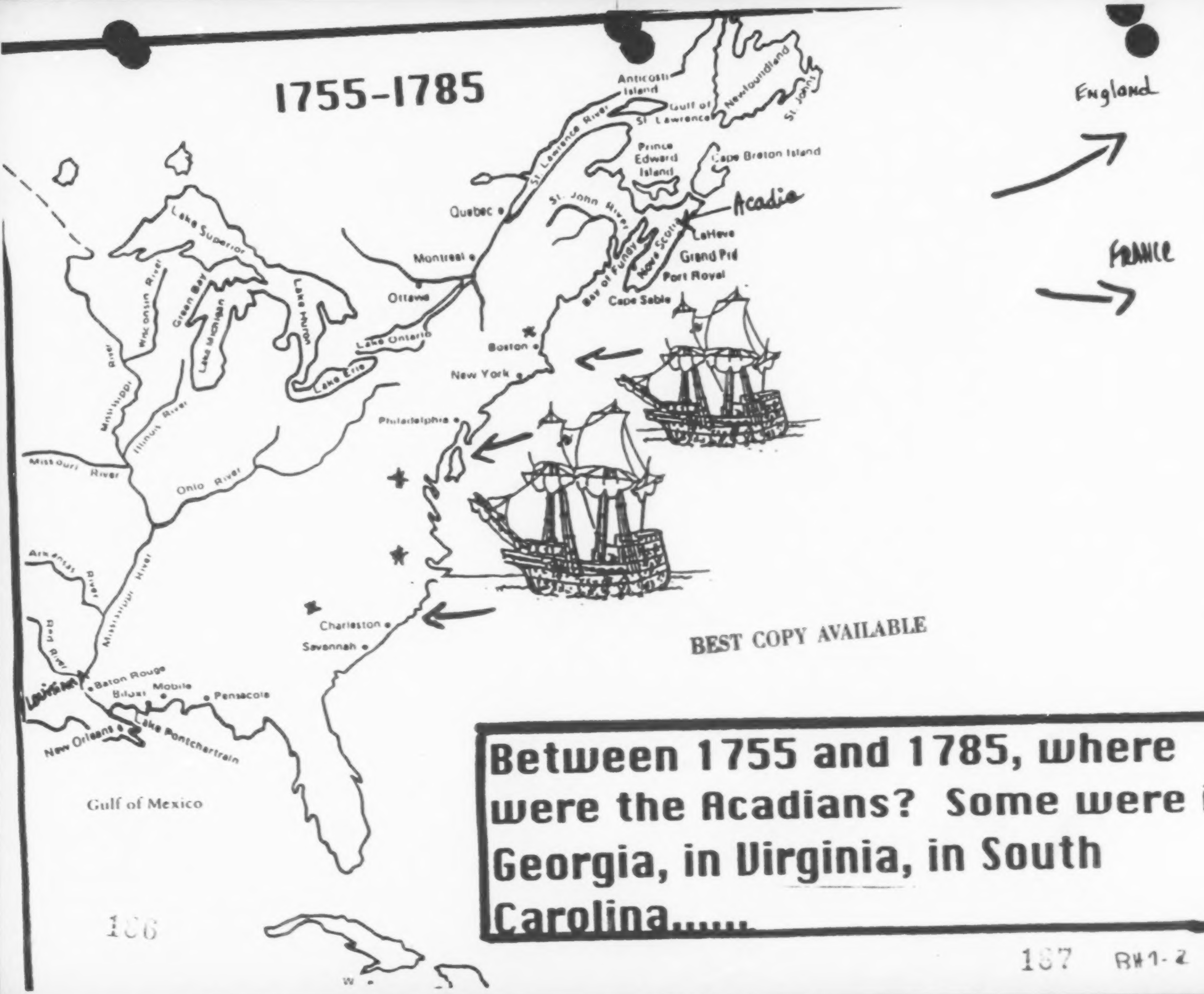
(the Great Migration)



Victims of a tragedy like no other at that time, the Acadians were forced from their homes, their families, and their country.

BH7-1

1755-1785


Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
St. Lawrence River
Prince Edward Island
Cape Breton Island
Acadia
St. John River
Quebec
Montreal
Ottawa
Bay of Fundy
Nova Scotia
LaHeve
Grand Pré
Port Royal
Cape Sable
England
FRANCE
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Lake Ontario
Lake Erie
Wisconsin River
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Red River
Boston
New York
Philadelphia
Charleston
Savannah
Louisiana
Baton Rouge
Biloxi
Mobile
Pensacola
New Orleans
Lake Pontchartrain
Gulf of Mexico

BEST COPY AVAILABLE

Between 1755 and 1785, where were the Acadians? Some were in Georgia, in Virginia, in South Carolina......

NAMES OF ACADIANS WHO LANDED IN SOUTH CAROLINA

From: Chapman J. Milling's book
"EXILE WITHOUT AN END"

Reproduced exactly as the author wrote it. The accuracy therefore cannot be guaranteed.

ACADIANS ABOARD THE SLOOP *DOLPHIN*, WILLIAM HANCOCK, MASTER

Captain's Spelling	*French Spelling*	*Wife*	*Children*
Peter Gold	Pierre Gourde	1	3
Joseph Purye	Joseph Poirier	1	2
John Purye	Jea	1	2
Joseph Purye	Jos	1	1
Joseph Purye	[illegible]	1	3
Franceway Purye	[illegible]	1	1
Peter Purye	[illegible]	1	7
Paul Purye	[illegible]	1	4
John Purye	[illegible]	1	0
Balone Duset	[illegible]	1	3
Mich Durna	[illegible]	1	3
John Burna	[illegible]	1	1
Paul Duran	[illegible]	1	3
Paul Duran	[illegible]	1	3
Joseph Duran	Joseph Duhon	1	1
Peter Busher	Pierre Boucher	1	1
Paul Purye	Paul Poirier	1	4
Joseph Duram	Joseph Duhon	1	6
Jolour Lundrie	Jolour Landry	1	3
Joseph Abar	Joseph Hébert	1	3
Glod Abar	Claude Hébert	1	1
John Purye	Jean Poirier	1	0
John Duron	Jean Duhon	1	6
Peter Tebuthu	Pierre Thibodeau	1	0
Peter Purye	Pierre Poirier	0	0
Charles Brown	Charles Brun	1	2
Joseph Purye	Joseph Poirier	1	1
Andrew Leblang	André Leblanc	1	2

ACADIANS INCAPABLE OF LABOR, SICK OR INFIRM, JANUARY 28, 1756

As Spelled in Record	*French Spelling*	*Wife*	*Children*
John Giroire	Jean Girouard	1	2
Gabriel Goslin	Gabriel Gosselin	1	0
Widow of John Sevoirs	Vve Jean Savoye	..	3
Herman Doucit	Herman Doucet	1	6
Frances Vincent, widow	Françoise Vincent	..	2
Chas. Ignace Carree, lunatic	Charles Ignace Carrier	..	0
John Cormy	Jean Cormier	1	7
Peter Hugon	Pierre Duhon	1	2
Joseph Cormy	Joseph Cormier	1	4
Peter Cornieu	Pierre Cormier	1	5
Marguerite Aucon [husband left behind]	Marguerite Aucoin	..	2
Widow Aucoin	Vve Aucoin	..	3
Margaret Tebodeau	Marguerite Thibodeau	..	1
Joseph Cornieu	Joseph Cormier	1	1
Paul Poirey	Paul Poirier	1	3
Bellony Doucet	Beloni Doucet	1	3
Joseph Poivereau	Joseph Poivereau	..	1
Charles Douert [and aged mother]	Charles Doucet	..	6
Francis Poivereau	François Poivereau	1	1
Gould	Gourde	..	2
Louis Hougin	Louis Hugon	..	4
Jerman Forryns*	Germain Foret	..	3
John Louiseau	Jean Lizot	..	3
Joseph Ducont	Joseph Ducont	1	6
Ignace Nuriat	Ignace Nuirat	1	2
Joseph Hubert	Joseph Hubert	1	3
Francis Leblanc	François Leblanc	..	..
Abraham Soysant	Abraham Soysant	1	6
Peter Lambere	Pierre Lambert	1	
Alexander Cumon	Alexandre Comeau		
Charles Bruyn	Charles Brun		
Francis Moses	François Moyse		0
Michael Richard	Michel Richard	..	0
Basil Grevoir	Basile Grégoire	..	0
John Blanchard	Jean Blanchard	..	0
Peter Bourgeois	Pierre Bourgeois	..	0
Michael Lambiere	Michel Lambert		0

source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

BEST COPY AVAILABLE

BH7-4

ACADIANS ABOARD THE SLOOP *ENDEAVOUR*, JAMES NICHOLS, MASTER

Captain's Spelling	*French Spelling*	*Wife*	*Children*
Line Ougan	Line Hugon	1	3
Peter Ougan	Pierre Hugon	1	5
James Ougan	Jacques Hugon	1	2
Peter Ougan	Pierre Hugon	1	1
John Corme	Jean Cormier	1	7
Mich Corme	Michel Cormier	1	1
John Multon	Jean Mouton	1	3
John Jenvo?	Jean Jeanveau	1	0
Glod Toudeau	Claude Trudeau	1	3
Paul Morton	Paul Martin	1	5
John Morton	Jean Martin	1	0
Innes Woirt	Innes Ouellette?	1	4
Jeremiah Duset	Jérémie Doucet	1	5
Joseph Care	Joseph Carrier	1	4
Charles Benn	Charles Aubin	1	2
John Dupe	Jean Dupuis	1	8
Francis Lopeore	François Lapierre	1	3
Francis Lablong	François Leblanc	1	0
Joseph Lablong	Jean Leblanc	1	2
Simon Leblong	Simon Leblanc	1	2
Charles Furne	Charles Fournier		1
Peter Morton	Pierre Martin	0	0
John Blonchin	Jean Blanchard	0	0
Mich Depe	Michel Dupuis	0	0
Joseph Leger	Joseph Léger	0	0
Alexander Commo	Alexandre Comeau	0	0
John Balleo	Jean Belliveau	0	0
Joseph Peters	Joseph Pitre	0	0
Michael Hache	Michel Haché	0	0
Peter Hache	Pierre Haché		0
Peter Curme	Pierre Cormier		
Francis Duset	François Doucet		0
John Curme	Jean Cormier		0
Peter Robert	Pierre Robert		0
Peter Oben	Pierre Aubin	0	0
Michael Lapeire	Michel Lapierre	0	0
Michael Pore	Michel Poirier	0	0
John Creman	Jean Grenon	0	0
John Shesong	Jean Chiasson	0	0
Peter Burswoy	Pierre Bourgeois	0	0

source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943,

BEST COPY AVAILABLE

ACADIANS ABOARD THE SHIP *CORNWALLIS*, ANDREW SINCLAIR, MASTER

aptain's Spelling	*French Spelling*	*Wife*	*Chil-dren*
ohn Multon	Jean Mouton	1	10
ohn Lewis	Jean Louis	1	1
oseph Kasey	Joseph Quessy	1	5
'eter Dermer	Pierre Demers	1	8
oseph Grangie	Joseph Granger	1	8
orotan Lavoa	Jorotan Lavoie	1	6
'rancis Purye	François Poirier	1	10
Mich Wair	Michel Mayer, Douaire	1	7
John Day	Jean Daigle	1	4
Paul Lavoy	Paul Lavoie	1	3
Jarman Carry	Germain Carrier	1	2
[illegible]rran Liblang	Marran Leblanc	1	5
Alex See Curmie	Alexandre Cormier	1	7
Joseph Curmie	Joseph Cormier	1	7
Alexander See Casie	Alexandre Quessy	1	6
Charles Burvoc	Charles Belliveau	1	8
Jarman Furrie	Germain Fournier	1	5
Abrance Skison	Abrance Chiasson	1	5
John Dupio	Jean Dupuis	1	2
John Furrie	Jean Fournier	1	10
John Carrie	Jean Carrier	1	8
Tako Bonvie	Tako Bonnevie	1	4
Alex See	Alexandre	1	10
Peter Lambeer	Pierre Lambert	1	7
Charles Duzie	Charles Doucet	1	9

Source: Milling, Chapman J.
"Exile without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

BH7-6

BEST COPY AVAILABLE

ndentured servants in Boston.....

Poor Relief in a Massachusetts Village

Their expulsion from Nova Scotia during the French and Indian War (1755-63) caused them to be dependent upon public support, and while individual towns did "subsist" them, these costs were reimbursed by the Province.

Province accounts show such items as the following:

June 10, 1756. Allowed to the selectmen of Chelmsford for supporting such neutrals, £19 0 5½

January 27, 1758. Allowed to the selectmen of Chelmsford for supporting such neutrals, £40 2 8¾

The town rendered an account from time to time to the secretary of the Province for the support of these people, as in the case of this record of April 27, 1767:

At a meeting of the Major part of the Selectmen it was agreed upon and ordered that Oliver Fletcher, Esq. pay to Mr. Samuel Perham, Town Treasurer of the Town of Chelmsford for the year A.D. 1767, the sum of twenty nine pounds eight Shillings and two pence lawful money which the sd. Oliver received of Harrison Gray, Esq., *Province Treasurer*, a Grant made to the Town of Chelmsford for their last account exhibited for supporting Jean Landrie and family in this Town, which grant was made on or about the first of April cur. £29 8 2

The names of Jean Landrey and family appear most frequently in the *Town Records* from June, 1762, to December, 1764, but it is shown by the following that they came to town in 1756:

1756. Jean Landrie and a large family, being French from Nova Scotia, were thrown upon the town and maintained at the public expense until the end of the year 1767, at an expenditure of £100, which was reimbursed by the province, agreeable to an order of Council.

Chelmsford Oct 29 1757. In obedience & pursuant to an Order of the Great & General Court of the Province of the Massachusetts Bay, made & passed the 21st Day of January A.D. 1757.

The following is a true list of the several French Persons names in the Town of Chelmsford, the amount of their age sex & the circumstances of their Health & capacity for Labour.

The Number of French are seventeen.

Viz: Names	Aged
Jean Landrie a man	63 sick
Maudlin his wife	60 weakly & unable to labour & labouring under the misfortune of a broken arm & the charges there of now

-1-

Ebenezer Parkhurst

Viz: Names	Aged
Paul Landrie his son	22 able to Labour
Charles Do. Do.	20 Sickly & not able to Labour
Simon	18 able to Labour
Asam	16 " "
Charles Trawhorn a man	29 Sickly & not able to Labour
Tithorne his wife	29 able to Labour
Mary their daughter	6½
Maudlin " "	3½
Joseph " son	4 sickly
Grigwire " "	3
Margaret " Daughter	0.7 months
Joseph Landrie a son of the sd Jean Landrie	26 years Healthy & able to Labour
Maudlin his wife	26 " " " " "
Jean their son	2 years sickly and weakly
Murray Maudlin their daughter	5 months

David Spaulding
Daniel Proctor
Henry Spaulding
Jonas Adams
Andrew Fletcher
Selectmen of Chelmsford

The selectmen or overseers of the poor of the various towns were ordered to bind out to service all children of the Acadians for whom places could be found. Many were taken from their parents to serve under hard taskmasters. Some of these parents sent to the General Court a petition as follows, signed by Jean Landrey at Chelmsford, and by representatives at Oxford, Concord, Worcester, Andover, and Waltham:

To his Excellency the Governor General of the Province of Massachusetts Bay of New England and to the honorable Gentlemen of the Council.

We have taken the liberty of presenting you this request, as we are in sorrow on account of our children. The loss which we have suffered, of our houses, and brought here and our separations from one another is nothing compared with what we meet with at present, that of taking away our children by force before our eyes. Nature herself cannot endure that. If it were in our power to have our choice we should choose rather the taking away of our bodies and our souls than to be separated from them. Wherefore we pray in pity and to your honors that you would have the goodness to mitigate this cruelty. We have not refused from the first to work for our support of our children, provided it were permitted for our own families. Praying you in mercy to have the goodness to have regard to our Petition, thus doing you will oblige your very humble and very obedient servants

-2-

Poor Relief in a Massachusetts Village

What treatment they received may be guessed, since this petition was investigated in Council by a committee, their report being accepted April 17, 1758, ordering that "there should be no more binding out, that the Acadians were to be provided with such things as they could work up for necessary clothing, and that they were to be treated with kindness and humanity."

Various subsequent entries show payments from the town treasury for such items to the Landreys as subsistence, wood and rent, use of cart, care of the family, and, last of all, "rent until the family moved away [December 28, 1764]."

From such records as these emerge certain conclusions as to the care of dependent persons in colonial times which are already familiar. This care was not based on any settled policy except perhaps that of the greatest economy in effort and expenditure. There was no investigation of the homes to which the poor were sent, and no investigation of the dependent's circumstances except where some aid might be drawn from their relatives or some other source.

The January, 1801, town meeting was asked "to see if the Town will appoint some suitable person or persons to make inquiry and see if there is an estate belonging to the widow Abigail Bates that can be recovered for her support, or to act anything relative thereto that the town may think proper." It was voted "to choose an agent and make inquiry, to see if there is any estate belonging to the widow Abigail Bates that can be recovered for her support."

The February, 1803, warrant contained this article:

Whereas Lt. Elijah Proctor has made application to the selectmen for the support of his mother in law, to see if the town will appoint some suitable person or persons to see if there be any property to be found that belongs to her for her support, or to act anything thereon that the Town may think proper.

It was voted "to appoint a committee to examine and see if there is any property to be found belonging to the widow Proctor for her support."

There was no supervision after the dependent person was placed out, and no oversight or control over the living conditions of apprenticed children except, perhaps, as in the case of the Acadians where the situation was so bad that public sympathy was aroused. The family was not considered as a unit, and little thought was

-3-

[illegible] the town, and grim necessity overcame at one stroke the careful planning of the town fathers. Even unsettled persons—travelers, visitors, those living in town illegally (i.e., without permission, a fact that prevented the town from becoming legally responsible for their support)—had to be cared for at some time or other.

"The affair of Jane Williams," as town records term it, was doubtless that of a woman who was ill and in need of care in Chelmsford but whose place of settlement was Beverly, to which place she was returned as promptly as possible. Chelmsford was reimbursed by Beverly for its care of her.

Dec. 18, 1764. Paid for conveying Jane Williams to Beaverly, 8 shillings. For keeping Jane Williams, £3, 14 shillings. For doctor for Jane Williams, 1-1-0.

June, 1766. Received of Beaverly for Jane Williams's last sickness, £7

July, 1766. Trip to Beaverly, 9 shillings. Letters to Beaverly about Jane Williams, 6 shillings.

The following entries are similar examples of sickness and misfortune:

For Saml. Woods, lately of this town, having lost his substance by fire—Dec. 11, 1743, was collected £16.

For Hannah Shed, in this town, though not properly an inhabitant, being sick and destitute, was collected April 12, 1744, £9.

For Daniel Raymond of Concord, whose son was wounded by a loaded sled running over his leg, and so languishing, was collected Jan. 13, 1745, £9, 11s. 2d.

In 1791, two years before the law regarding warning out was repealed, the town was still struggling to free itself of unwanted poor persons. An article in the warrant for a town meeting at the time reads:

To see if the town will take into consideration the matter respecting the maintaining Mary Brown and see if they cant be some way to free the town from that cost, as we conclude that she belongs to Billerica, or for the town to act anything thereon, as they may think proper.

Voted to choose a committee* to see if this town can be freed from the maintaining of Mary Brown.

Then, too, there were the Acadians, about a thousand of whom were taken to Massachusetts and supported at province expense for

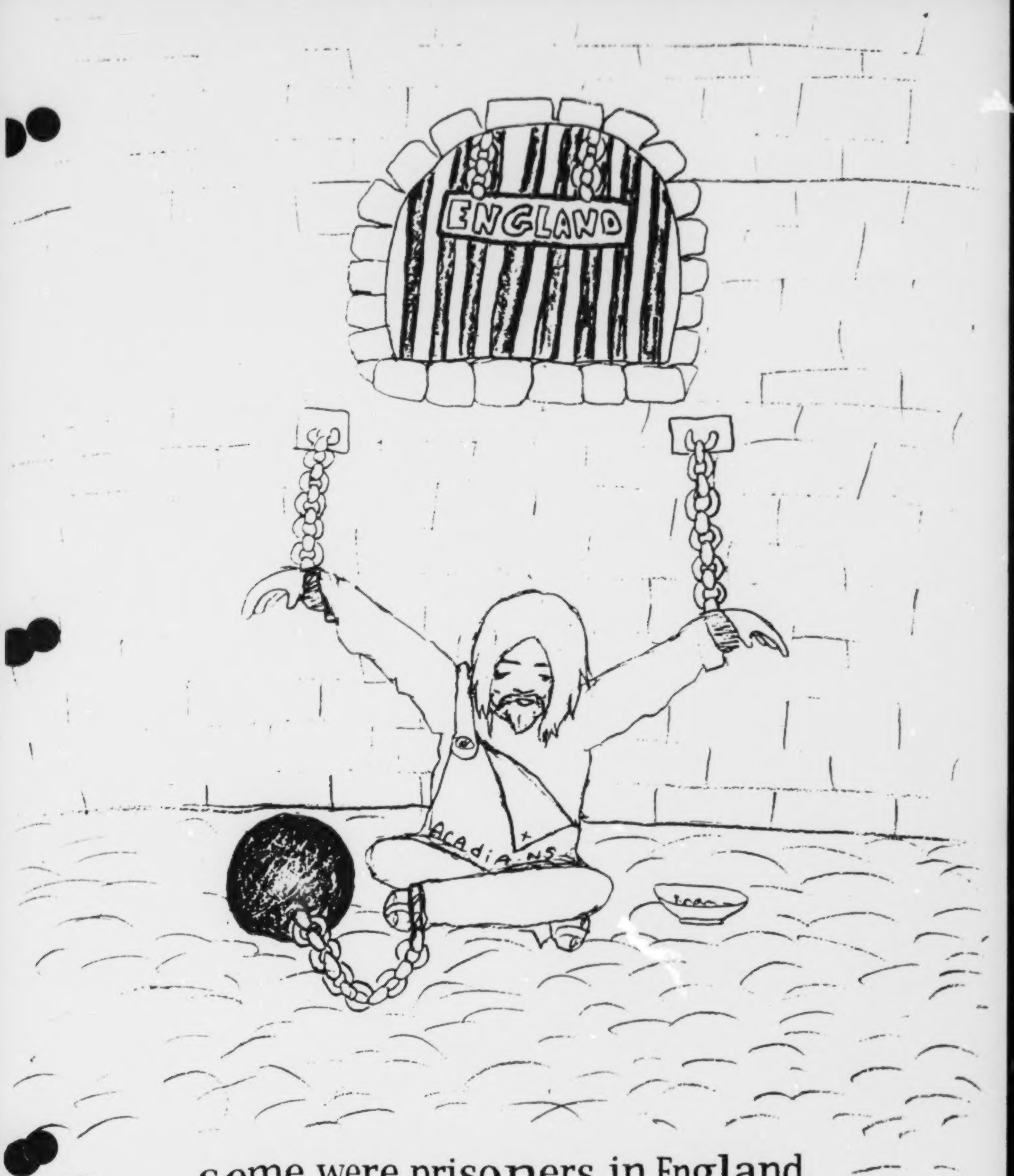
* No report of the committee is found.

-4-

BEST COPY AVAILABLE

excerpt from Compassion and Respect in Colonial Massachusetts
by Breul and Steve Diner

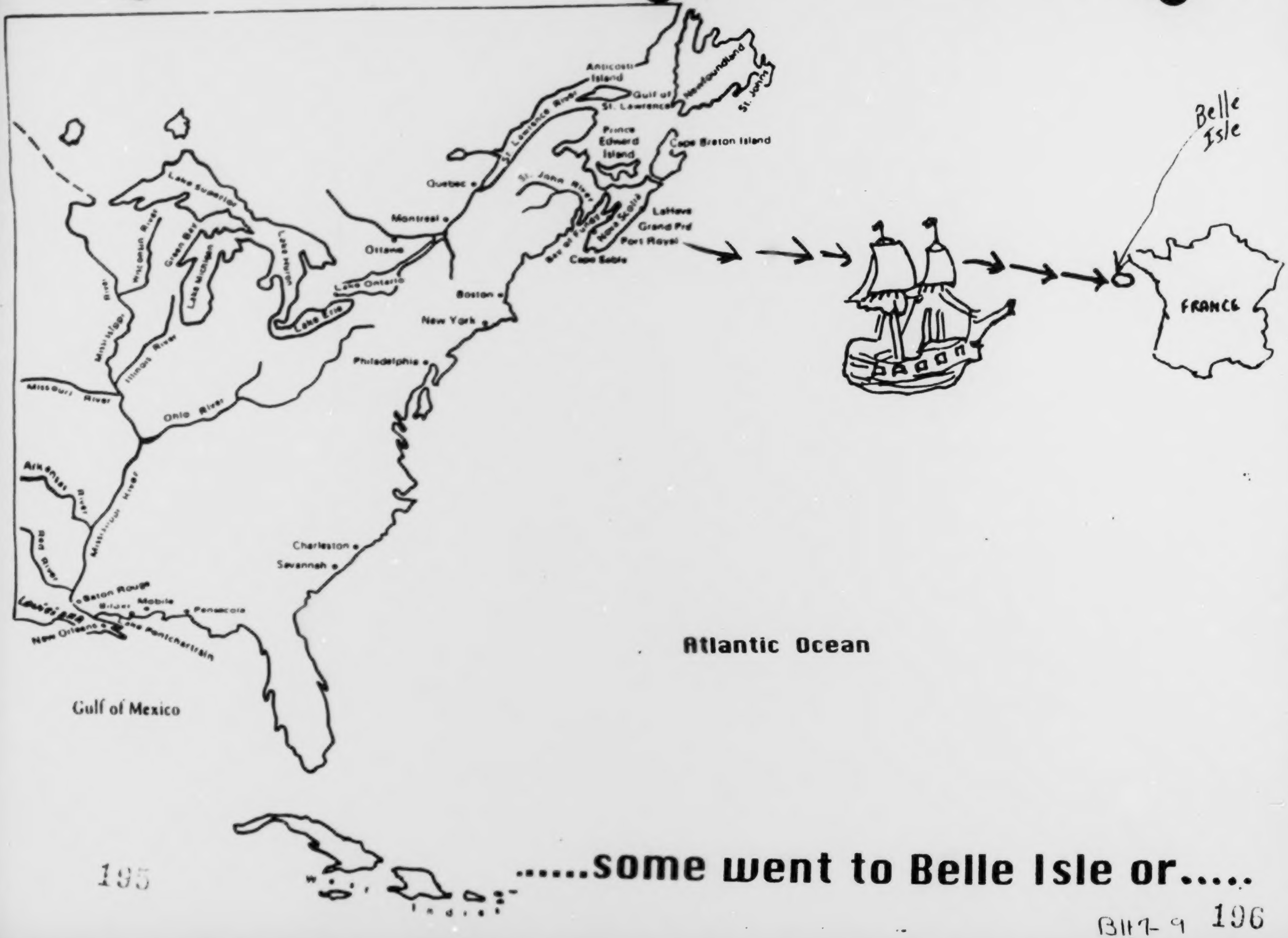
BH7-7


ENGLAND
ACADIANS

.......some were prisoners in England.

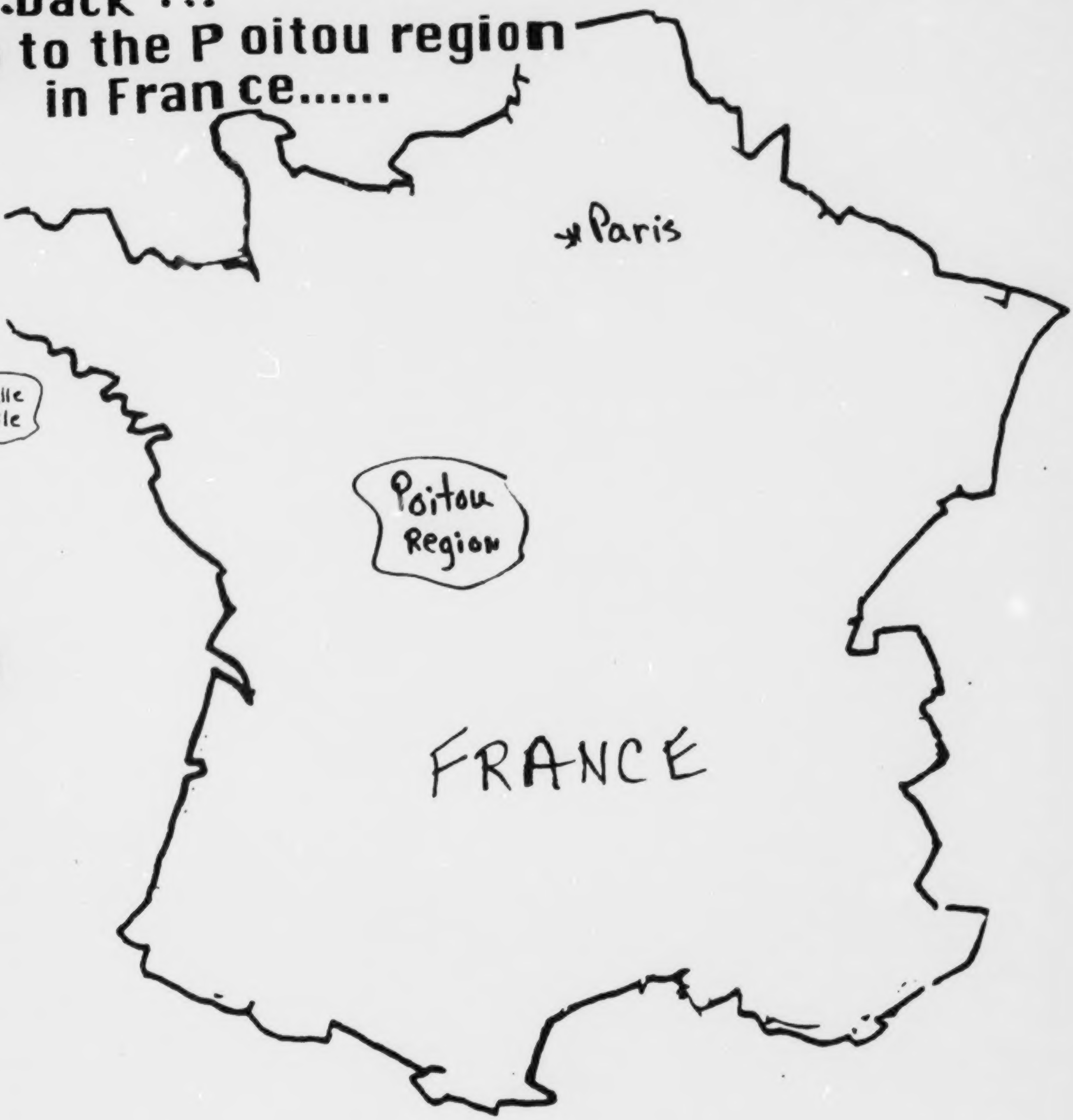
BH7-8

ERIC


Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
St. Lawrence River
Prince Edward Island
Cape Breton Island
Quebec
St. John River
Montreal
LaHave
Grand Pré
Port Royal
Nova Scotia
Bay of Fundy
Cape Sable
Ottawa
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Wisconsin River
Lake Ontario
Lake Erie
Boston
New York
Philadelphia
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Red River
Mississippi River
Charleston
Savannah
Baton Rouge
Biloxi
Mobile
Pensacola
Louisiana
New Orleans
Lake Pontchartrain
Gulf of Mexico
Atlantic Ocean
West Indies
Belle Isle
FRANCE

......some went to Belle Isle or.....

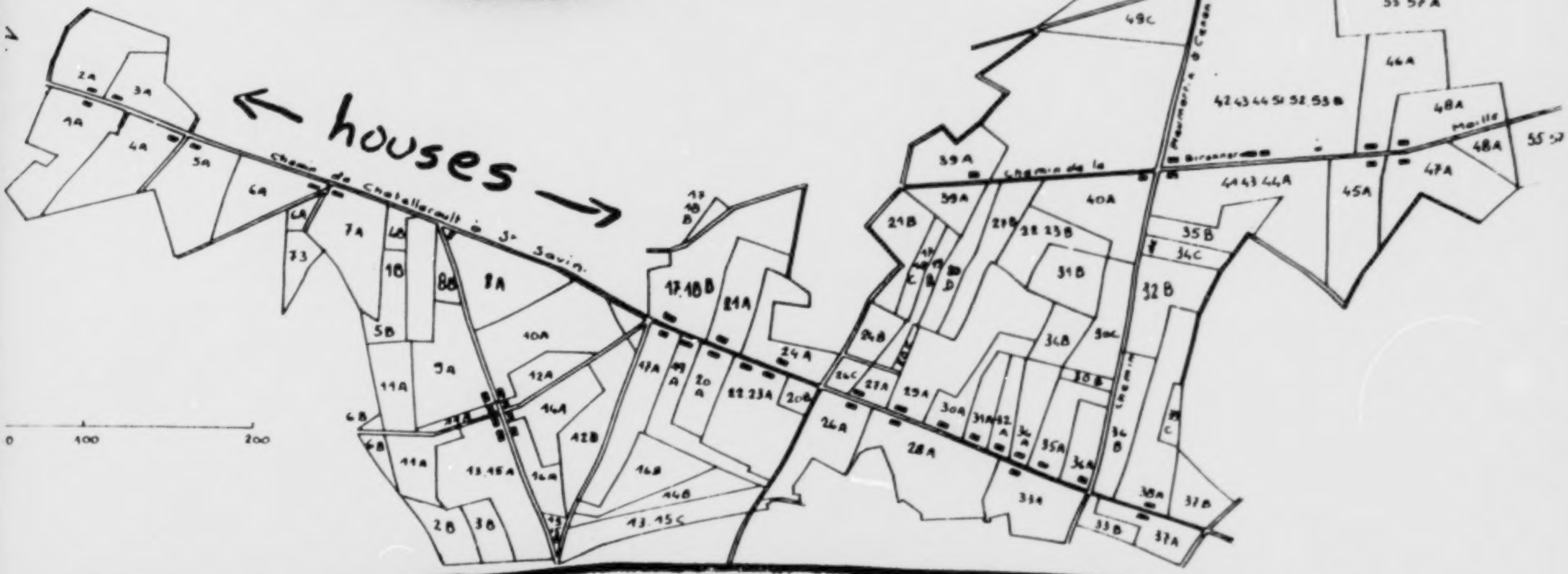
...back ...
to the Poitou region
in France......


Paris
Belle Isle
Poitou Region
FRANCE

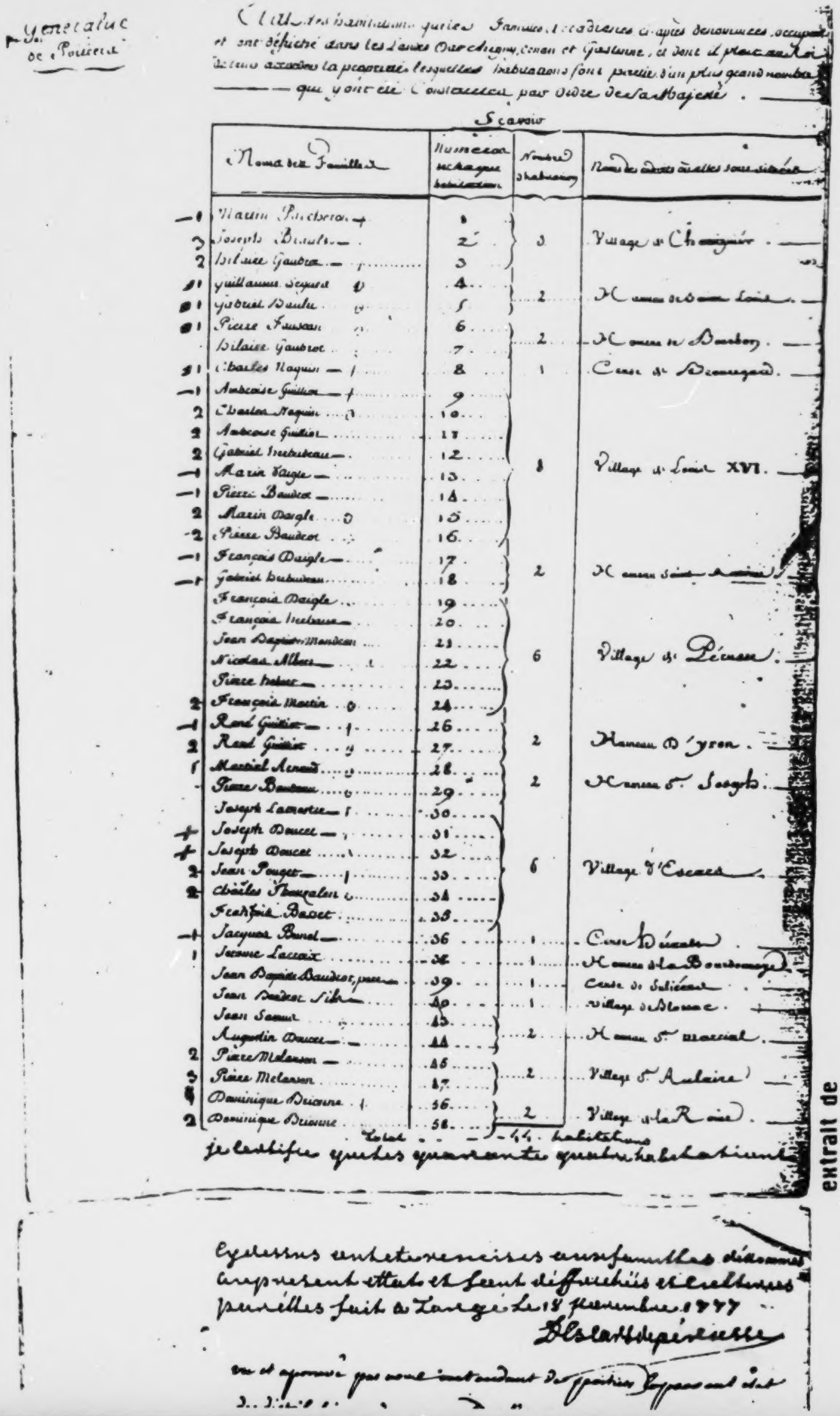
The French governement built a line of houses for the Acadians.....once again in the Poitou area......the point of departure 150 years before.

ETABLISSEMENT ACADIEN DU POITOU

en 1793


← houses →
Chemin de Chatellerault à St Savin
Chemin de la Bisonnerie
Moulle
0
100
200
17.18 B
21 A
24 A
42 43 44 51 52 53 B
41 43 44 A
55 57 A
56 58 B
54 A
48 A
47 A
45 A
40 A
32 B
31 B

The Acadian Line in
Poitou - FRANCE



Généralité de Poitiers

État des habitations que les familles Acadiennes ci-après dénommées occupent et ont défriché dans les landes d'Archigny, Cenan et Gastine, et dont il plaît au Roi de leur accorder la propriété, lesquelles habitations font partie d'un plus grand nombre — qui y ont été construites par ordre de Sa Majesté.

Sçavoir

	Noms des Familles	Numéro de chaque habitation	Nombre d'habitations	Noms des endroits où elles sont situées
—1	Martin Pincheron	1	3	Village de Chauvigné
3	Joseph Breault	2		
2	Hilaire Gautrot	3		
1	Guillaume Seguin	4	2	Hameau de Sainte Laure
1	Gabriel Boulu	5		
1	Pierre Fauseau	6	2	Hameau de Bourbon
	Hilaire Gautrot	7		
1	Charles Naquin	8	1	Cense de Beauregard
—1	Ambroise Guillot	9	8	Village de Louis XVI
2	Charles Naquin	10		
2	Ambroise Guillot	11		
2	Gabriel Thibodeau	12		
—1	Marin Daigle	13		
—1	Pierre Boudrot	14		
2	Marin Daigle	15		
-2	Pierre Boudrot	16		
—1	François Daigle	17	2	Hameau Saint Antoine
—1	Gabriel Thibodeau	18		
	François Daigle	19	6	Village de Pérusse
	François Hebert	20		
	Jean Baptiste Mandeau	21		
	Nicolas Albert	22		
	Pierre Hebert	23		
2	François Martin	24		
—1	René Guillot	26	2	Hameau d'Yron
2	René Guillot	27		
1	Martial Arnaud	28	2	Hameau St Joseph
	Pierre Bouteau	29		
	Joseph Lamortie	30	6	Village d'Escarts
4	Joseph Doucet	31		
4	Joseph Doucet	32		
2	Jean Pouget	33		
2	Charles Thouzalen	34		
	Françoise Bacet	35		
—1	Jacques Bunel	36	1	Cense Décaula
1	Jerome Lacroix	38	1	Hameau de la Bourdonnaye
	Jean Baptiste Boudrot, père	39	1	Cense de Suliéane
	Jean Boudrot fils	40	1	Village de Blossac
	Jean Samur	43	2	Hameau St Martial
	Augustin Doucet	44		
2	Pierre Melanson	45	2	Village St Aulaire
3	Pierre Melanson	47		
4	Dominique Bricoure	56	2	Village de la Reine
2	Dominique Bricoure	58		

Total . . — 44 . habitations

je certifie que les quarante quatre habitations

Cy dessus énoncées ont été remises aux familles dénommées au présent état et sont défrichées et cultivées par elles fait à Targé le 18 novembre 1777

Des Cars de Pérusse

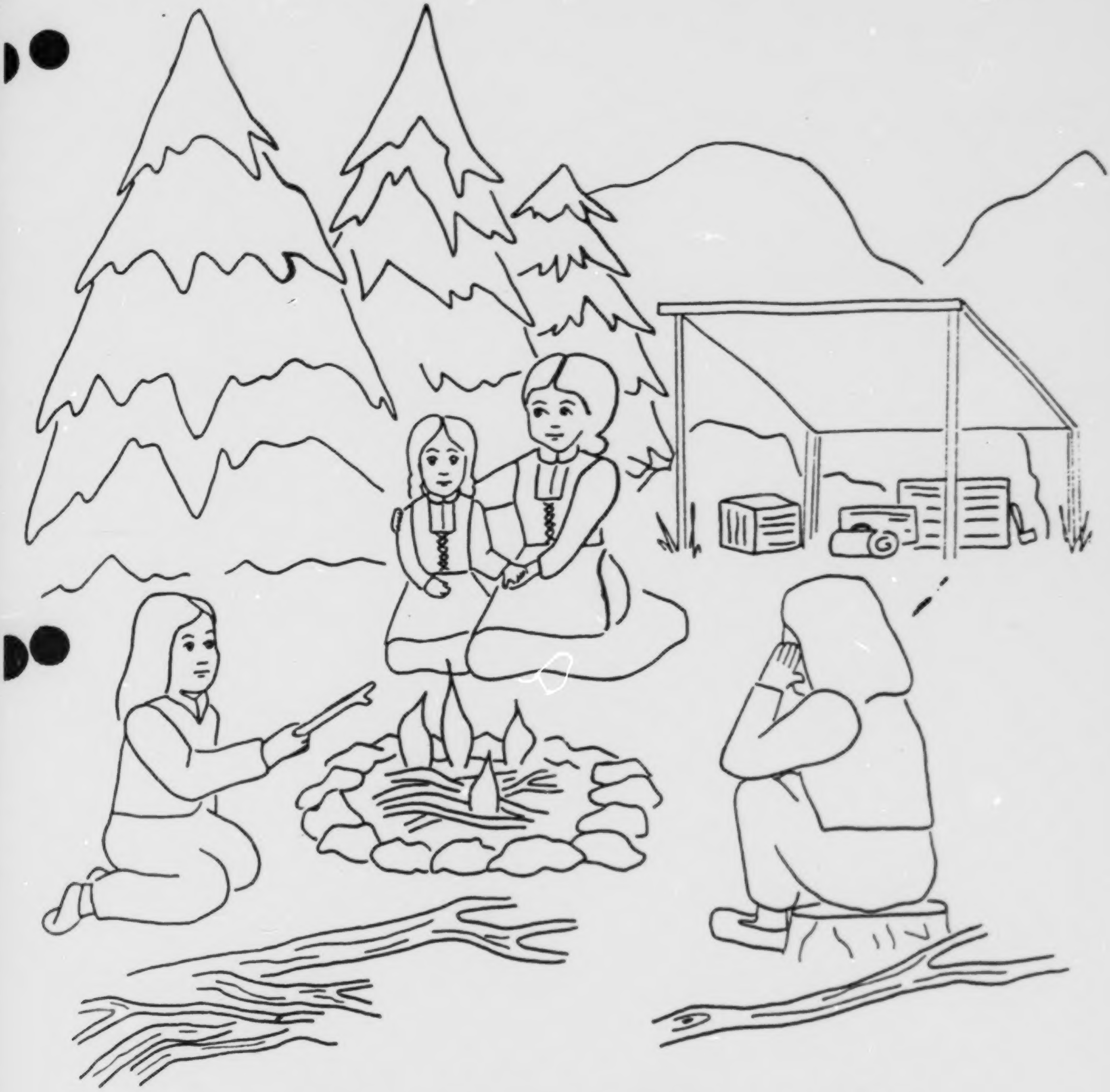
vu et approuvé par nous intendant de Poitiers [illegible]

[illegible]

extrait de

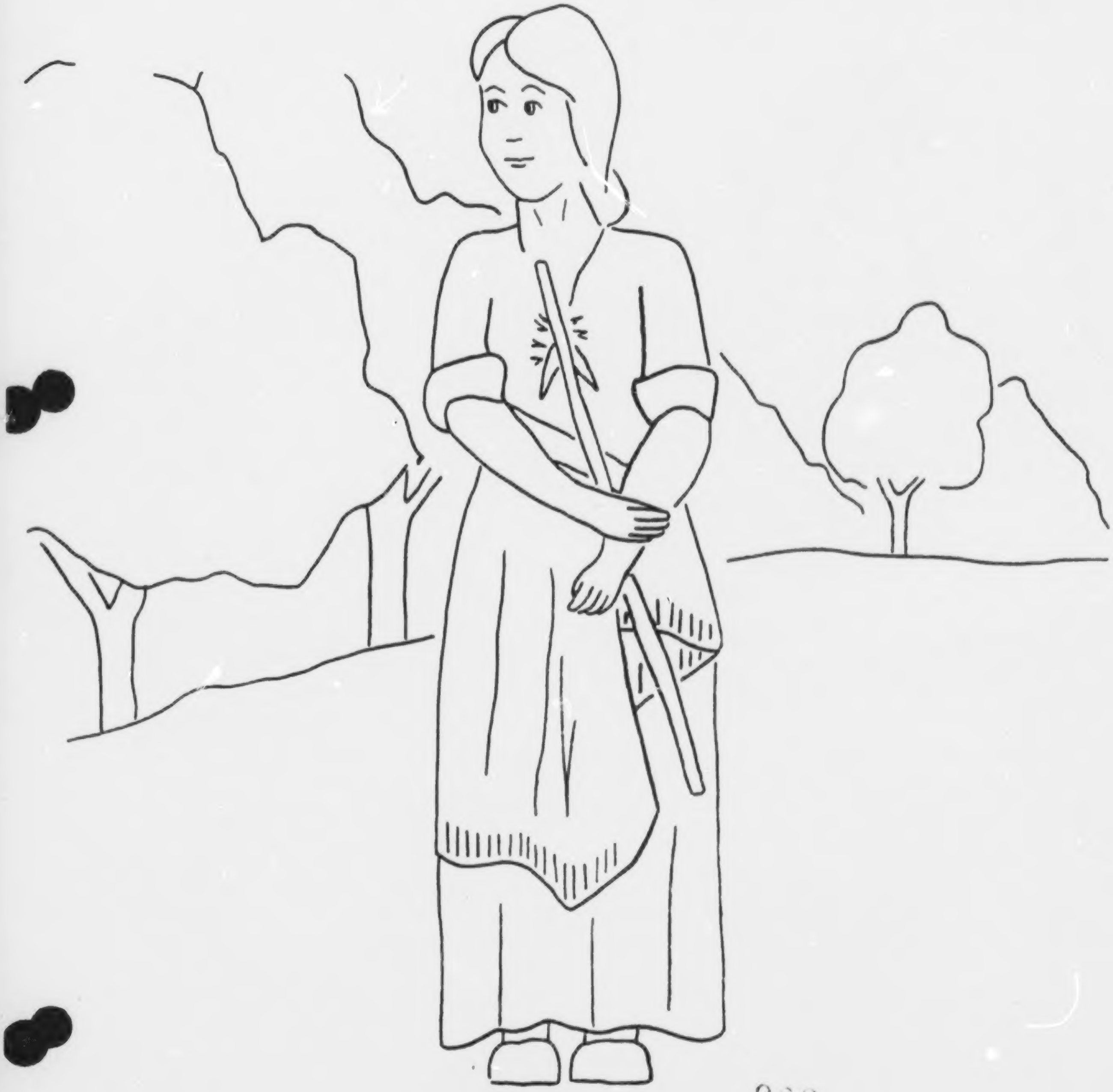
Chronologie Acadienne de 1604 au 20ième siècle par Claude Masse-Daigle

BEST COPY AVAILABLE



....or....led by Joseph "Beausoleil" Broussard, they hid in the woods in the Acadia region. Some fled to New Brunswick...resisting the British.

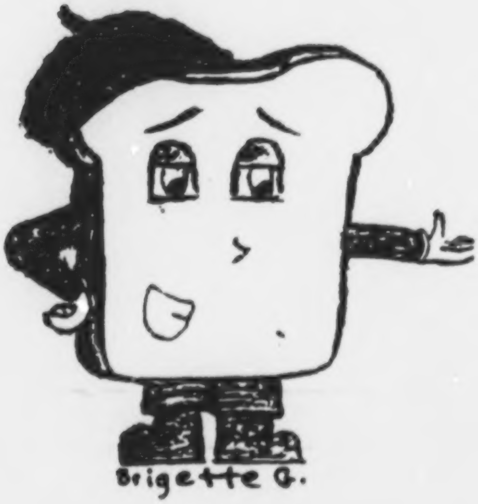
- Henry Wadworth Longfellow wrote the poem "Evangeline" that tells about what happened to the Acadians in 1755.



Evangéline, Evangéline
Tout chante ici ton noble nom...

BH7-14

Arrival in Louisiana



CENSUS OF THE EARLY ACADIAN SETTLEMENTS IN LOUISIANA

CENSUS OF 1766 OF ST. JAMES TO DONALDSONVILLE

List of inhabitants established on the Mississippi River. Later known as the "Gold Coast."

Jacques Cantrelle, age 66.

Louis Judice, age 36, Jeanne Cantrelle, wife 30, Louis, son 13, Michel, son 7.

Pierre Arceneaux, age 36, Anne Bergeron, wife 26, Rosalie, daughter 2, widow Bergeron, mother-in-law 63, widow Bergeron sister-in-law, 23, widow Bernard, sister 40, Firmin Arceneaux, orphan 13.

Bijeou Laviolette, age 20.

Pierre Arceneaux, age 31, Marie Licourt, wife, 22, Usebe, son 4, Pierre, son 1.

Joseph Landry, age 26, Joseph, son 3, Pierre, son 2.

Bonaventure Bellefontaine, age 51, Marguerite Bergeron, wife 43, Bonaventure, son 13, Michel, son 10, Theotiste, daughter 17, Marie, daughter 15.

Charles Bergeron, age 38, Isabelle Arceneaux, wife 33, Simon, son 13, [illegible] Theodore, son 4, Marguerite, daughter 3.

Widow Melancon, age 35, Jean Baptiste, son 11, Jean, son 4, Marie, daughter 13, Nastasie daughter 7.

Jean Baptiste Bergeron, age 44, Marguerite Bernard, wife, 37, Jean Baptiste, son 16, Marin, son 12, Mathurin, son 10, Marie, daughter 14, Theotiste Thibodeaux, Widow Godin, 26, Barbe, daughter 5.

Gerome Gaudet, age 26.

Charles Gaudet, age 36, widow Gaudet, mother 63, Rosalie, sister 27.

Anathase Braud, age 31, Marie LeBlanc, wife 22, Joseph, son 3, Nastasie, daughter 1.

Joseph LeBlanc, age 48, Isabelle Gaudet, wife 47, Joseph, son 16; Gilles, son 9; Anne, daughter 18; Isabelle, daughter 13.

Simon Gautreaux, age 28, Magdelaine Braud, wife 23, Louis, son 2 months.

Marcel LeBlanc, age 32; Marie Breaux, wife 29; Marguerite, daughter 3.

Bazil Prejean, age 22.

Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

BEST COPY AVAILABLE

BH8-1

MILITIA AT OPELOUSAS IN 1770

Officers

D. Santiago Courtableau, Captain, 48	Creole
Antoine Patin, 33	Acadian

Soldiers

Name and Age	*Nationality*	*Name and Age*	*Nationality*
Francois Mercantel, 38	Italian	Joseph Cretien, 40	Canadian
Jean Zeringue, 36	Creole	Andre David, 21	French
Francois Marie, 48	Swiss	Andres de Brande, 50	French
Joseph Laurent, 49	Creole	Andre Barre, 25	Creole
Antoine Pilet, 49	Creole	Pierre Fontenot, 37	Creole
Antoine Langlois, 19	Acadian	Henri Fontenot, 26	Creole
Charles la Case, 32	Canadian	Claude Guillori, 17	Creole
Joseph Chevalier, 24	Creole	Gregoire Guillori, 58	Creole
Carlos Comeau, 30	Acadian	Jean Guillori, 16	Creole
Noel Soileau, 25	Creole	Joseph Vigra, 40	Canadian
Francois Babin, 35	Acadian	Joseph Guillori, 16	Creole
Louis Guillori, 15	Creole	Santiago la Fleur, 30	Creole
Charles Jeansonne, 23	Acadian	Nicolas la Fonte, 40	French
Pierre Jobert, 36	French	Philipe Langlois, 36	Acadian
Bartholome le Bleu, 46	Creole	Joseph la Mirande, 18	Creole
Luis de Rosier, 30	French	Andres Mondon, 34	French
Jean Doucet, 17	Acadian	Pierre Mallet, 26	Creole
Pierre Doucet, 23	Acadian	(torn [illegible] e, 22	Creole
Philipe du P[illegible], [illegible]	Creo[illegible]	[illegible] 35	French
Charles Lebeau, 36	[illegible]	[illegible]ci, 44	French
Jean LaFleur, 28	[illegible]	[illegible]cois Pitre, 23	Acadian
Joseph LaFleur, 46	[illegible]e	Pierre Richard, 40	Acadian
(torn) dre Barre, 25	Creole	Louis Richard, 31	Acadian
Antoine Bellerose, 21	French	Victor Richard, 22	Acadian
Donto Bello, 37	Italian	N. Rivar, 45	Canadian
Amable Bertrand, 31	Acadian	Augustin Soileau, 18	Creole
Antoine Boisdore, 33	Creole	Jean Saucier, 28	Creole
Michel Brignax, 27	Creole	Jean Soileau, 20	Creole
(torn) Bulli (?), 29	English	Sylvan Sonnier, 32	Acadian
Francis Cabe, 25	Creole	Olivier Sonnier, 19	Acadian
Joseph Carreau, 32	Canadian	Jean Tisson, 40	French
(torn) Charante, 30	Creole	Jean Tigre, 48	French
Michel Comeau, 35	Acadian	Pierre Thibodeau, 45	Acadian
Michel Cormier, 26	Acadian	Francois Veillant	....
Joseph Cormier, 30	Acadian		

Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

BH 8-2

BEST COPY AVAILABLE

CENSUS OF ATTAKAPAS OR ST. MARTINVILLE, LA.
OCTOBER 30, 1774

Mr. & Mrs. De LaHoussay
Mr. Sorrel (Single)
Antoine Bordat & wife
Borel and wife
Andre Faque
Widow Miragouin
Neochelet and wife
Charles Guillebeau
Armand Tibodau & wife
Francois Guillebau & wife
Joseph Doucet & wife
Martin Soudric & wife
Jacques Fostin & wife
Nicholas Prevot & wife
Joseph Hebert & wife
Pierre Broussard
Magdelin Tibodau
Martin Poke
Ducret 2 brothers
Jean Dugas & wife
Jean Charles Hebert & wife
Joseph Broussard & wife
Antoine Bonin & wife
Mr. & Mrs. Fuselier
Armand Ducret
Jean Francois LeDee
Widow Jaculin
Colette and wife
Widow David
Widow Babino
Simon LeBlanc & wife
J. Batiste Semer & wife
Paul Tibodau & wife
Claude Martin & wife
Batiste Labbe & wife
Vincent Bara & wife
Berard & wife

Freme Robichot & wife
Silvain Broussard & wife
Michel Trahan & wife
Pierre Porche & wife
Jean Bt. Hebert & wife
Charles Dugas & wife
Joseph Martin & wife
Michel Mau (Meaux) & wife
Jean Gaillard
Mr. Gravenbert & 5 sons
Rene Trahan & wife
Gregoire Pellerin & wife
Jean Sage and wife
Boutet
Joseph Carlin & wife
Widow Guillebeau
Michel Bernard
Pierre Nezat & wife
Olivier Tibodau & wife
Joseph Babin
Jean Labbe & wife
Widow Avegnon
Simon Broussard & wife
Jean Trahan
J. Bt. Broussard & wife
Paul Trahan & wife
Wilse dit Armand & wife
Bte la Bauve & wife
Francois Broussard & wife
Michel Doucet & wife
Joseph Broussard
Amand Broussard widow
J. Louis Bonin & wife
Firmin Landry & wife
Claude Broussard & wife
Pierre Dugas & wife

BEST COPY AVAILABLE

RECAPITULATION

Adults	129	Horses	701
Children	194	Sheep	96
Cattle	5208	Pigs	1126

Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

CENSUS OF THE EARLY ACADIAN SETTLEMENTS IN LOUISIANA

CENSUS OF 1766
OF ST. JAMES TO DONALDSONVILLE

List of inhabitants established on the Mississippi River. Later known as the "Gold Coast."

Jacques Cantrelle, age 66.

Louis Judice, age 36, Jeanne Cantrelle, wife 30, Louis, son 13, Michel, son 7.

Pierre Arceneaux, age 36, Anne Bergeron, wife 26, Rosalie, daughter 2, widow Bergeron, mother-in-law 63, widow Bergeron sister-in-law, 23, widow Bernard, sister 40, Firmin Arceneaux, orphan 13.

Bijeou Laviolette, age 20.

Pierre Arceneaux, age 31, Marie Licourt, wife, 22, Usebe, son 4, Pierre, son 1.

Joseph Landry, age 26, Joseph, son 3, Pierre, son 2.

Bonaventure Bellefontaine, age 51, Marguerite Bergeron, wife 43, Bonaventure, son 13, Michel, son 10, Theotiste, daughter 17, Marie, daughter 15.

Charles Bergeron, age 38, Isabelle Arceneaux, wife 33, Simon, son 13, Jean Theodore, son 4, Marguerite, daughter 3.

Widow Melancon, age 35, Jean Baptiste, son 11, Jean, son 4, Marie, daughter 13, Nastasie daughter 7.

Jean Baptiste Bergeron, age 44, Marguerite Bernard, wife, 37, Jean Baptiste, son 16, Marin, son 12, Mathurin, son 10, Marie, daughter 14, Theotiste Thibodeaux, Widow Godin, 26, Barbe, daughter 5.

Gerome Gaudet, age 26.

Charles Gaudet, age 36, widow Gaudet, mother 63, Rosalie, sister 27.

Anathase Braud, age 31, Marie LeBlanc, wife 22, Joseph, son 3, Nastasie, daughter 1.

Joseph LeBlanc, age 48, Isabelle Gaudet, wife 47, Joseph, son 16; Gilles, son 9; Anne, daughter 18; Isabelle, daughter 13.

Simon Gautreaux, age 28, Magdelaine Braud, wife 23, Louis, son 2 months.

Marcel LeBlanc, age 32; Marie Breaux, wife 29; Marguerite, daughter 3.

Bazil Prejean, age 22.

Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
nia, So. Carolina 1943

BEST COPY AVAILABLE

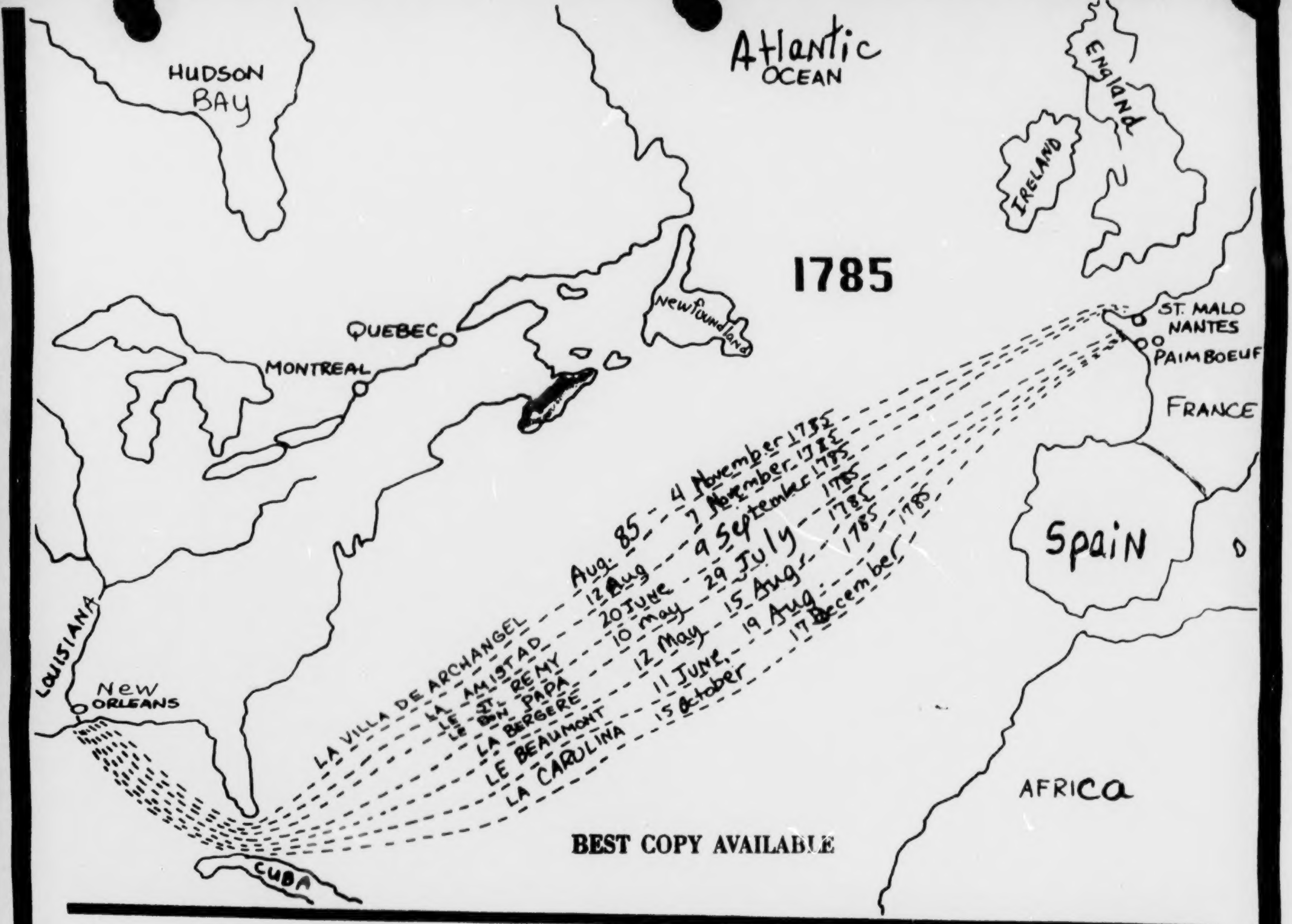
BH8-4

Many Acadians who were shipped back to France at the time of the deportation in 1755 were not very happy there. In 1785, thirty years later, they still did not feel at home in France although they had been given land and a house. (The land became theirs only after working it for 10 years. It was not very good land and did not produce enough to feed their families.) So, they decided to go to Louisiana. Why Louisiana? Well, remember..... Louisiana had been French since 1699.

Since Louisiana was under Spanish rule in 1785, France and Spain came to an understanding in which Spain agreed to receive the 3000+ Acadians into Louisiana.

So, from May to October, 1785 seven boats of Acadians left France for Louisiana. These "Acadians" became "Cajuns" and have been in Louisiana ever since.

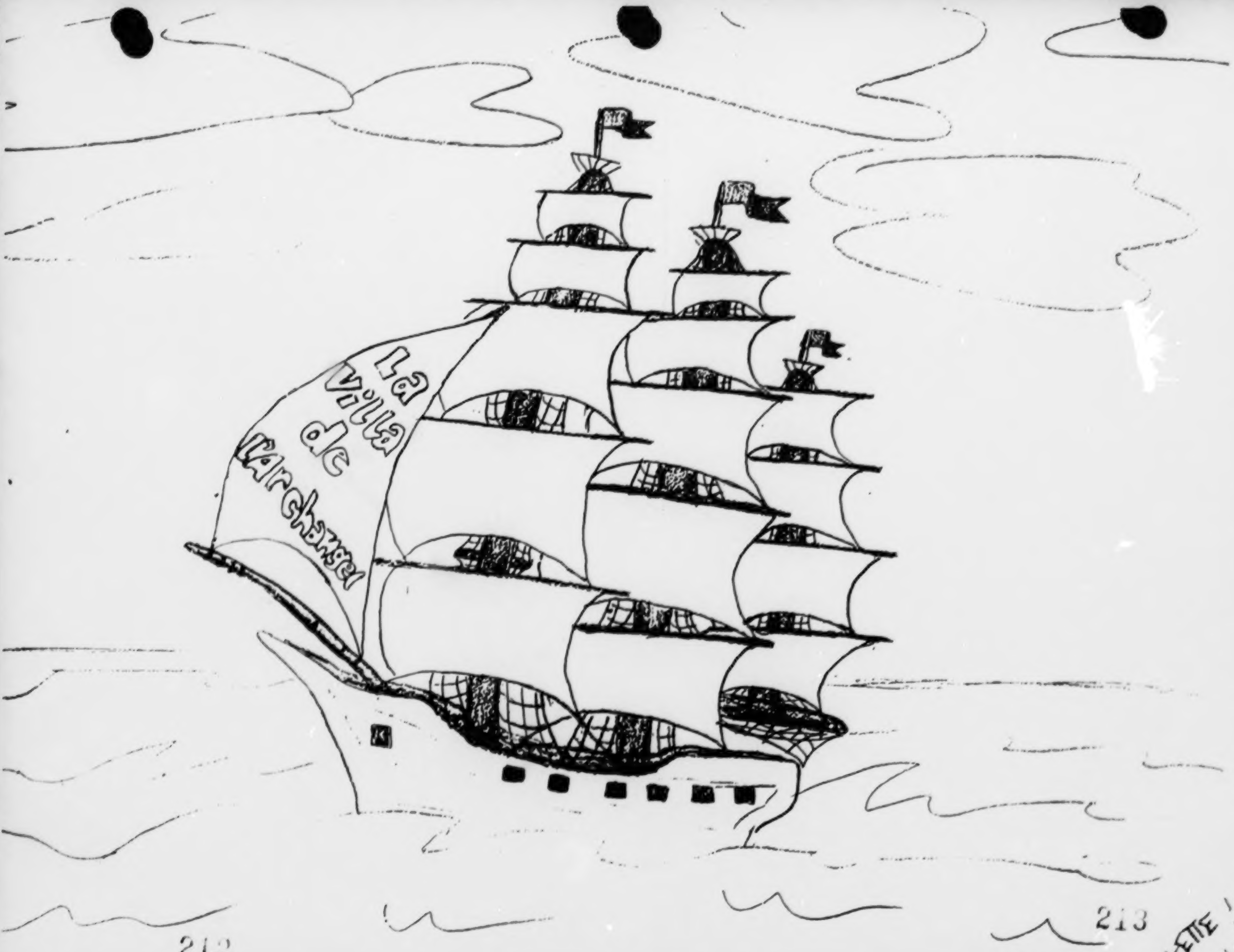
More than two hundred years later, they still speak their French language.


Atlantic OCEAN
1785
HUDSON BAY
England
IRELAND
Newfoundland
QUEBEC
MONTREAL
ST. MALO
NANTES
PAIMBOEUF
FRANCE
Spain
AFRICA
LOUISIANA
New ORLEANS
CUBA
LA VILLA DE ARCHANGEL Aug. 85 - 4 November 1785
LA AMISTAD 12 Aug - 7 November 1785
LE ST. REMY 20 June - 9 September 1785
LE BON PAPA 10 May - 29 July 1785
LA BERGERE 12 May - 15 Aug 1785
LE BEAUMONT 11 June - 19 Aug 1785
LA CAROLINA 15 October - 17 December 1785

BEST COPY AVAILABLE

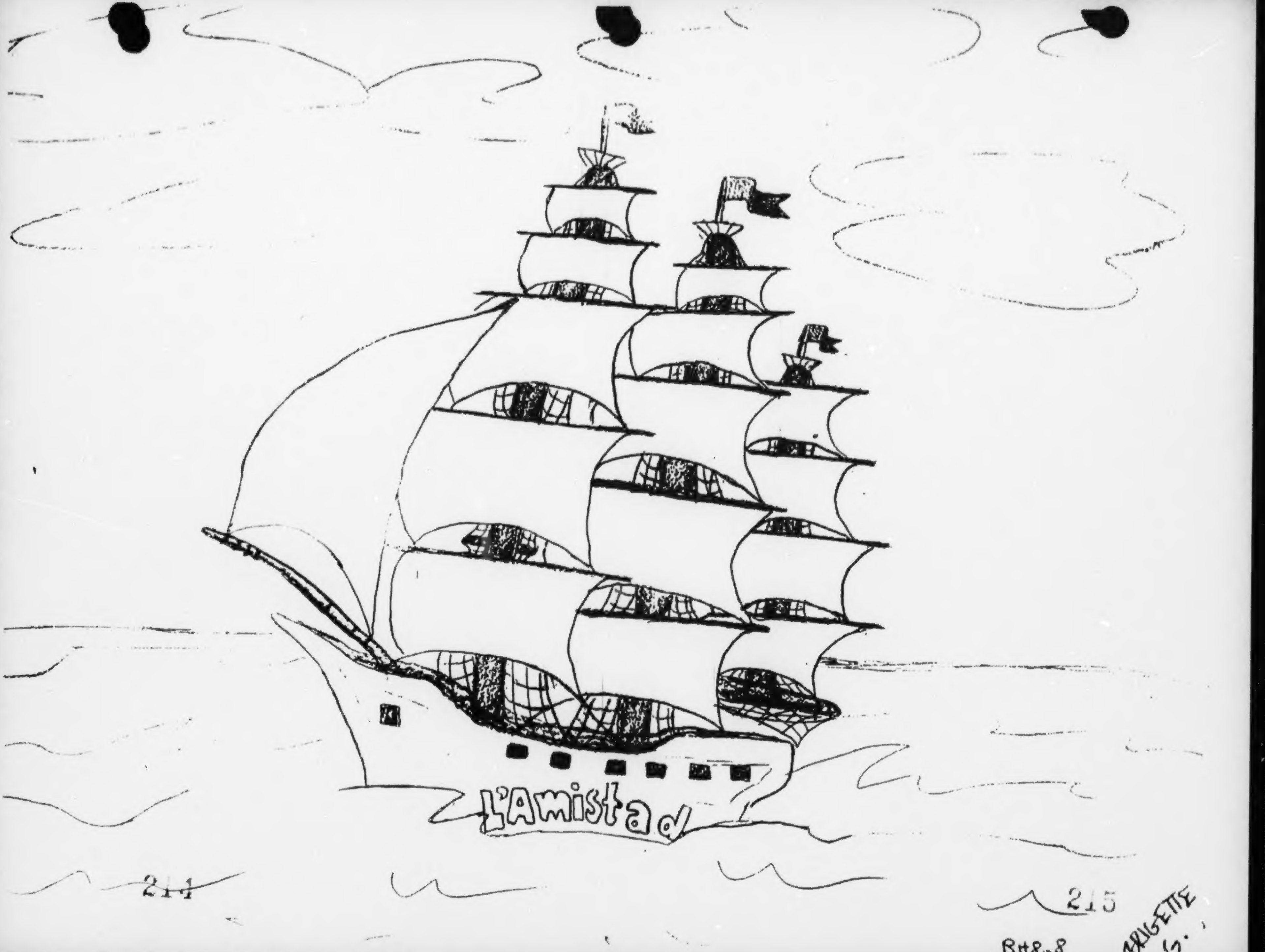
The seven Acadian Expeditions of 1785

BH8- 6


La
Villa
de
l'Archangel

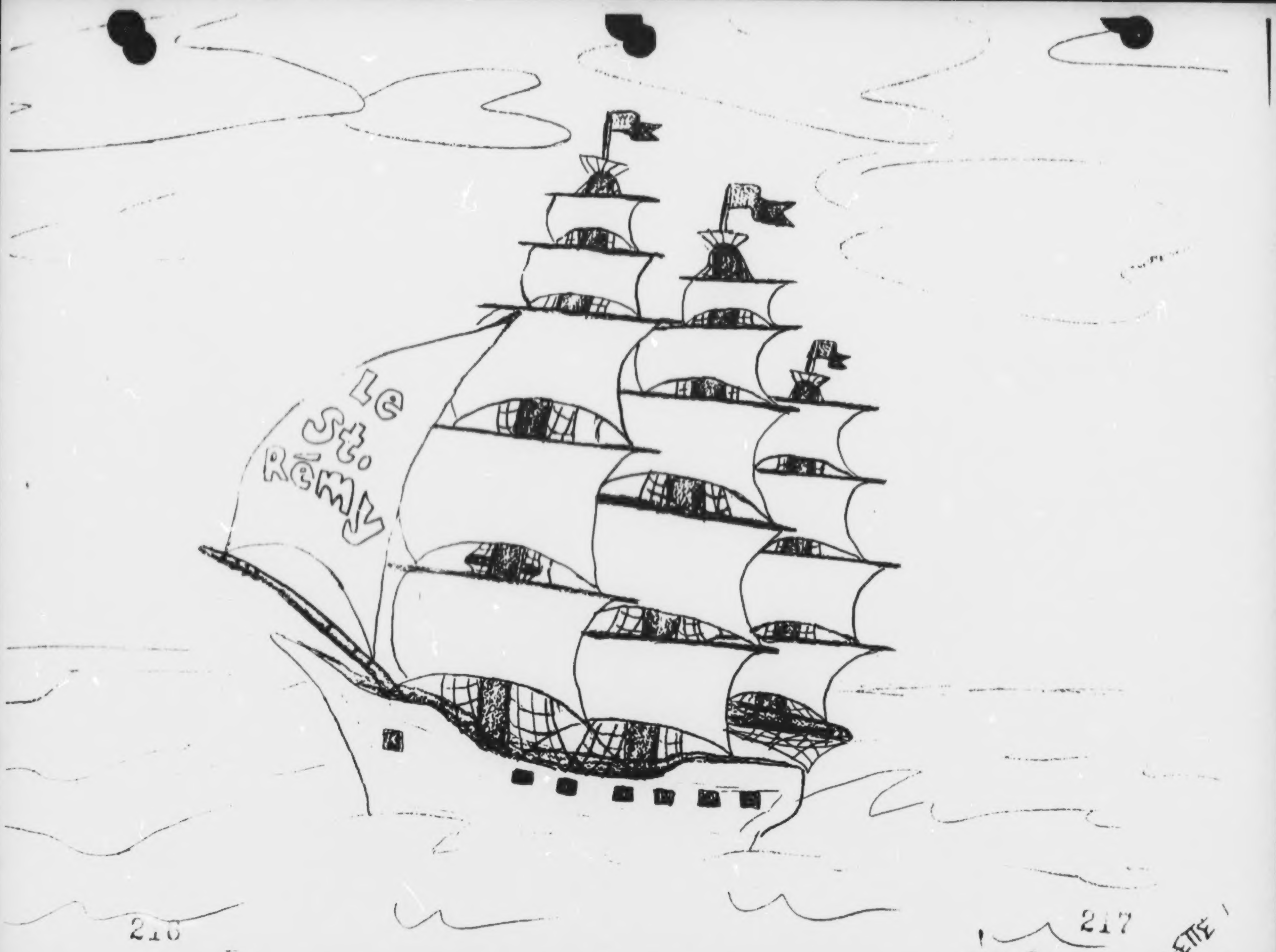
B48-7

BRIGETTE G.

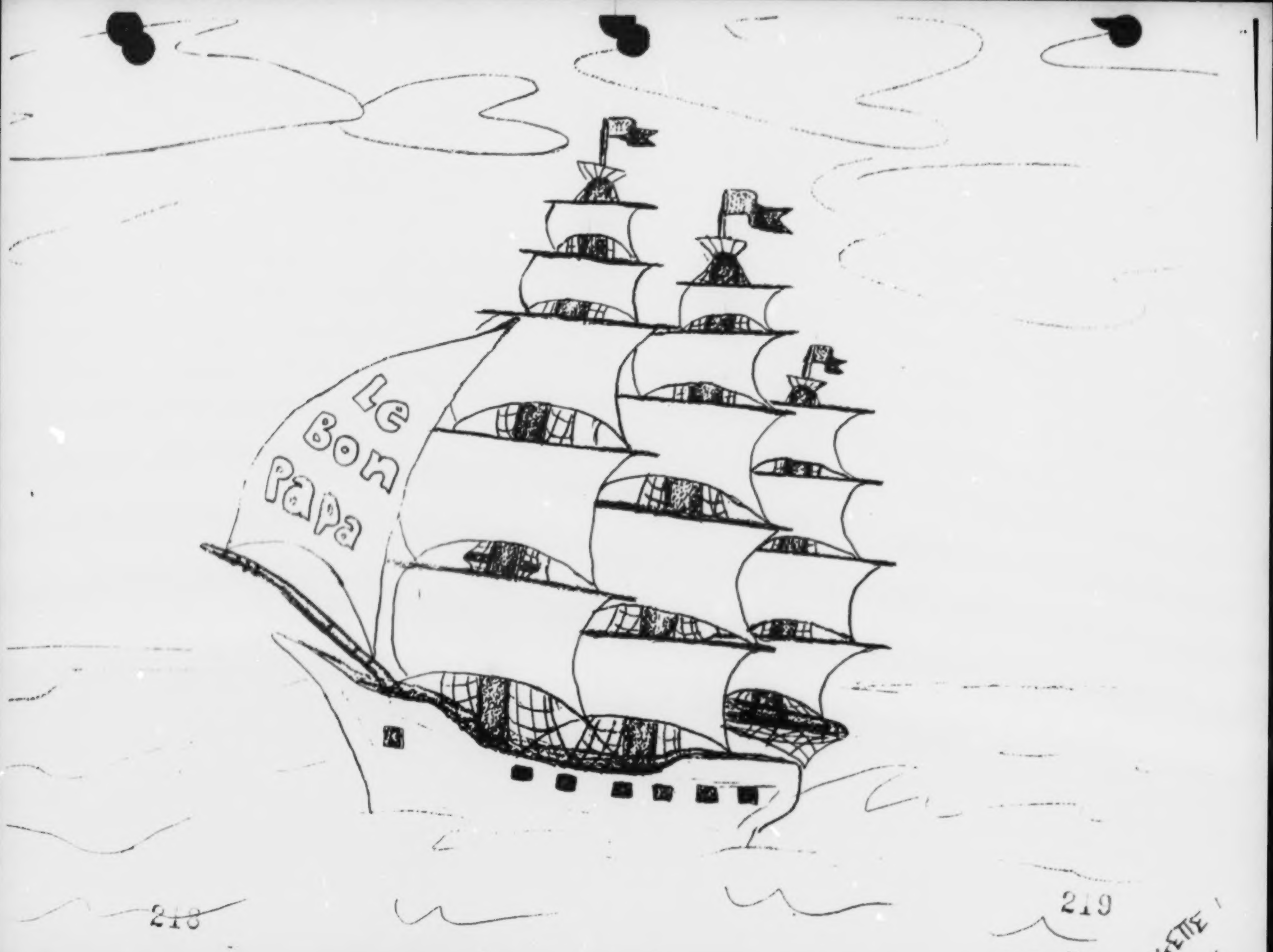


BH8-8

BRIGETTE G.

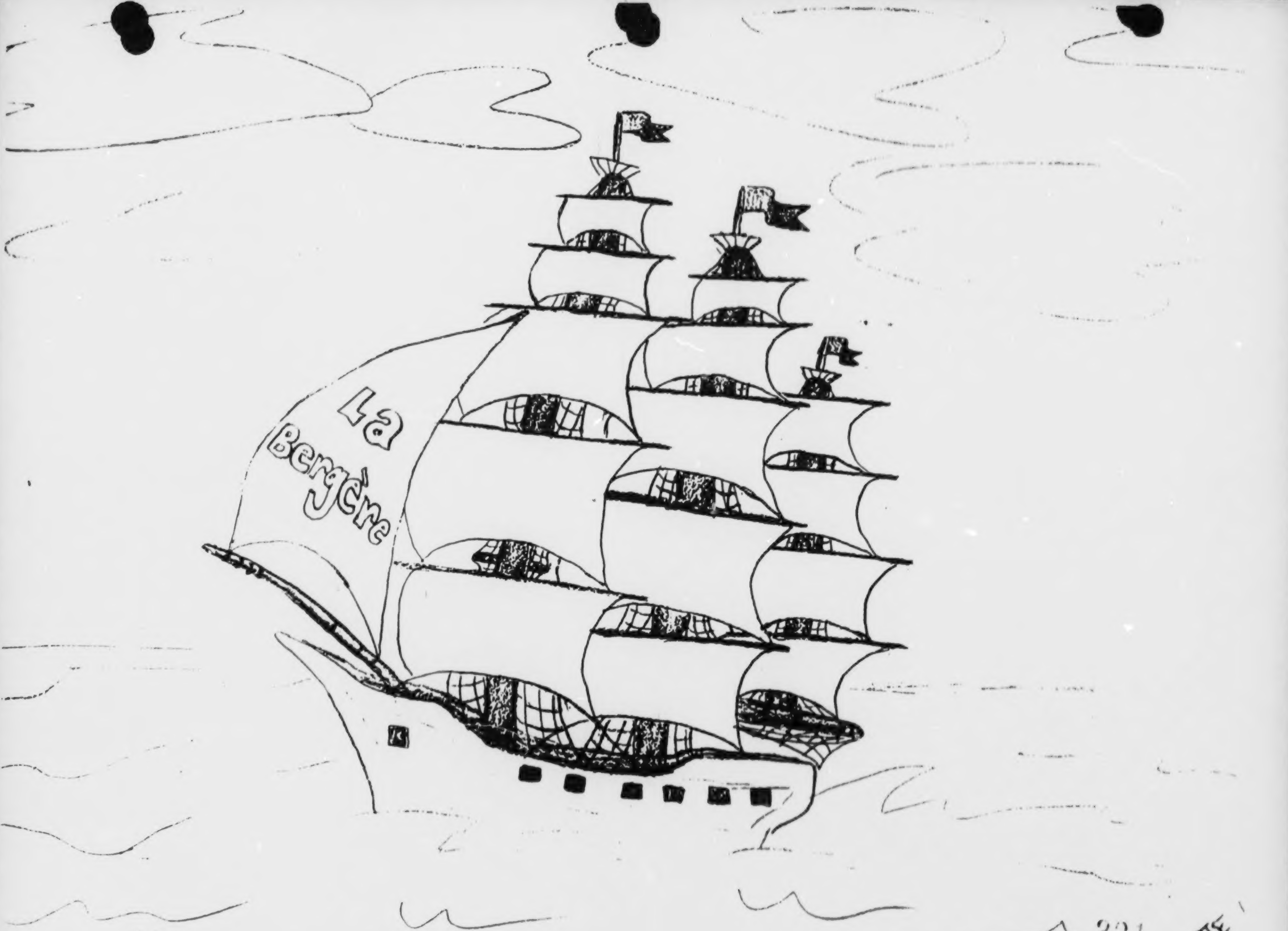


[illegible]IGETTE
10



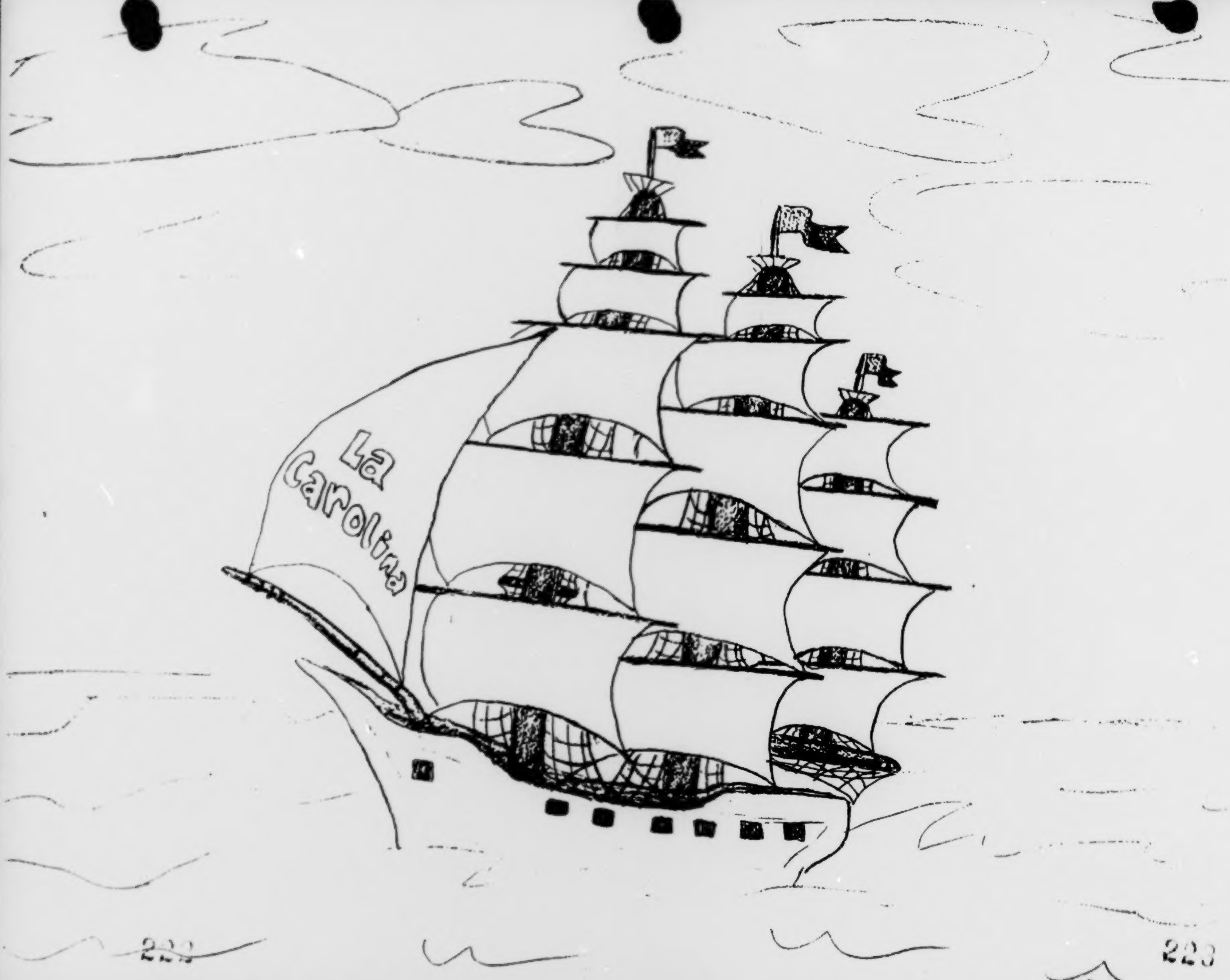
R#8 - 10

KIGETTE

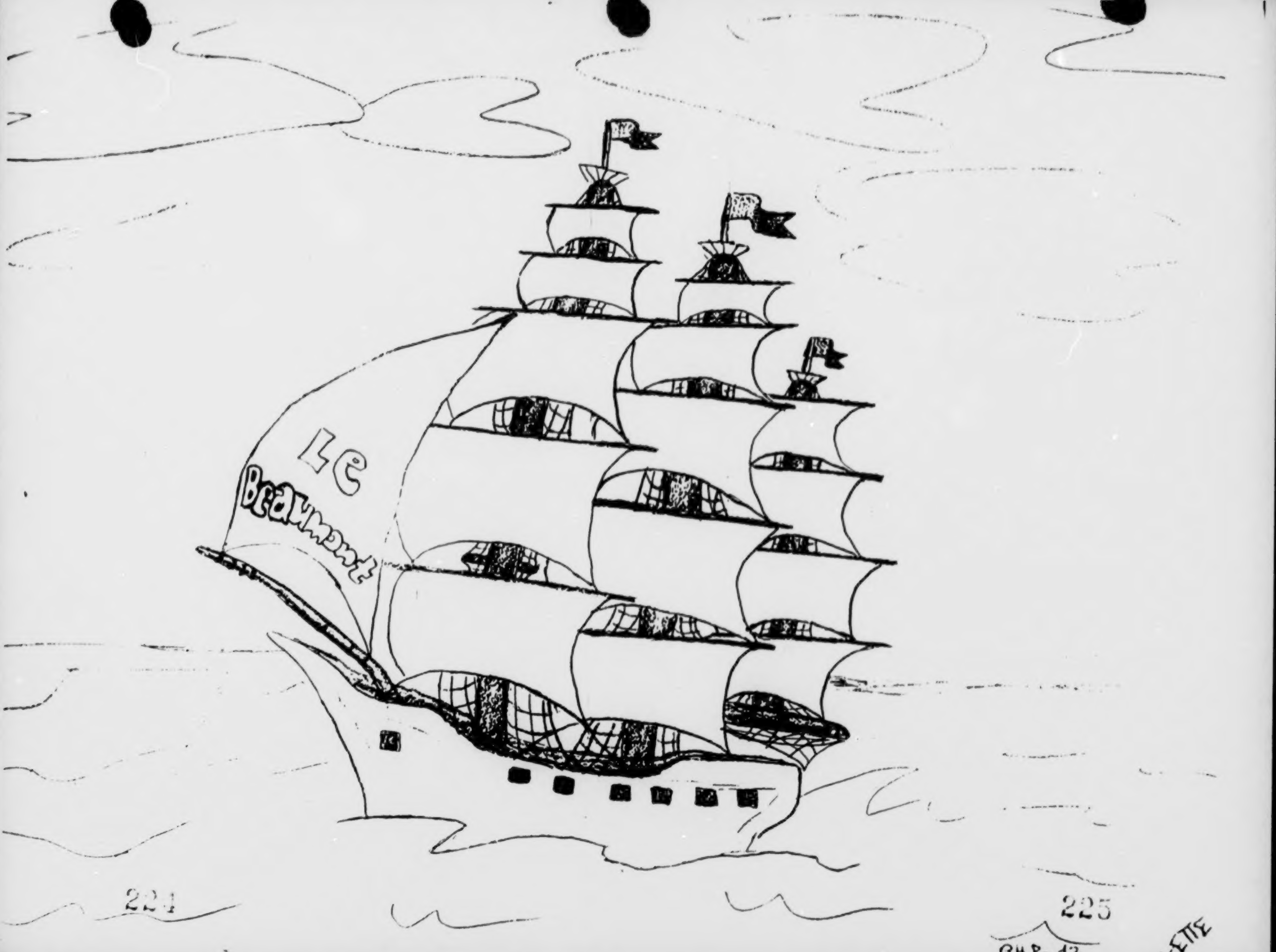


BH8-11

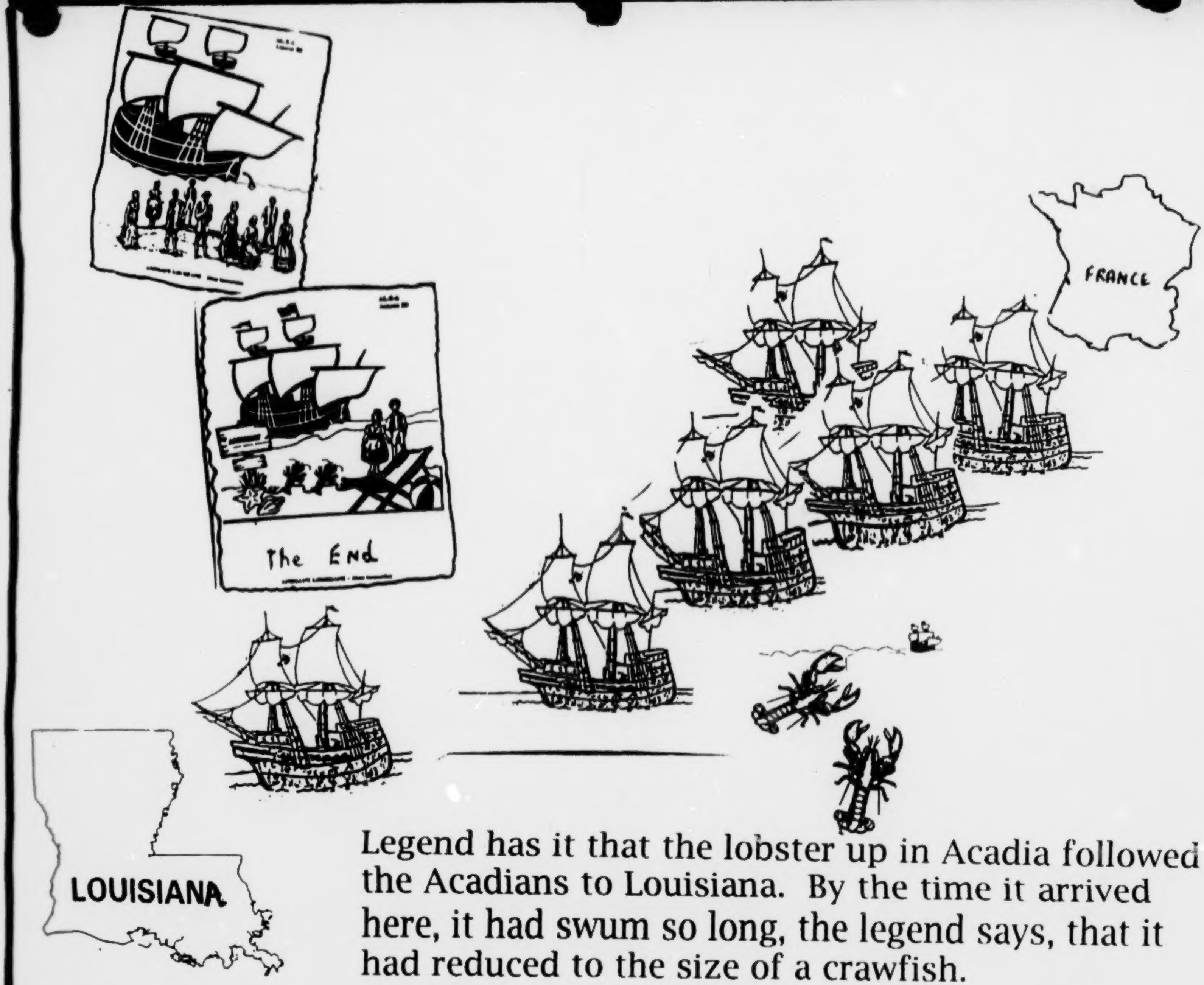
[illegible]NGETTE
10


La Carolina

ETTE


LE
Beaumont

ISETTE


The End
FRANCE
LOUISIANA

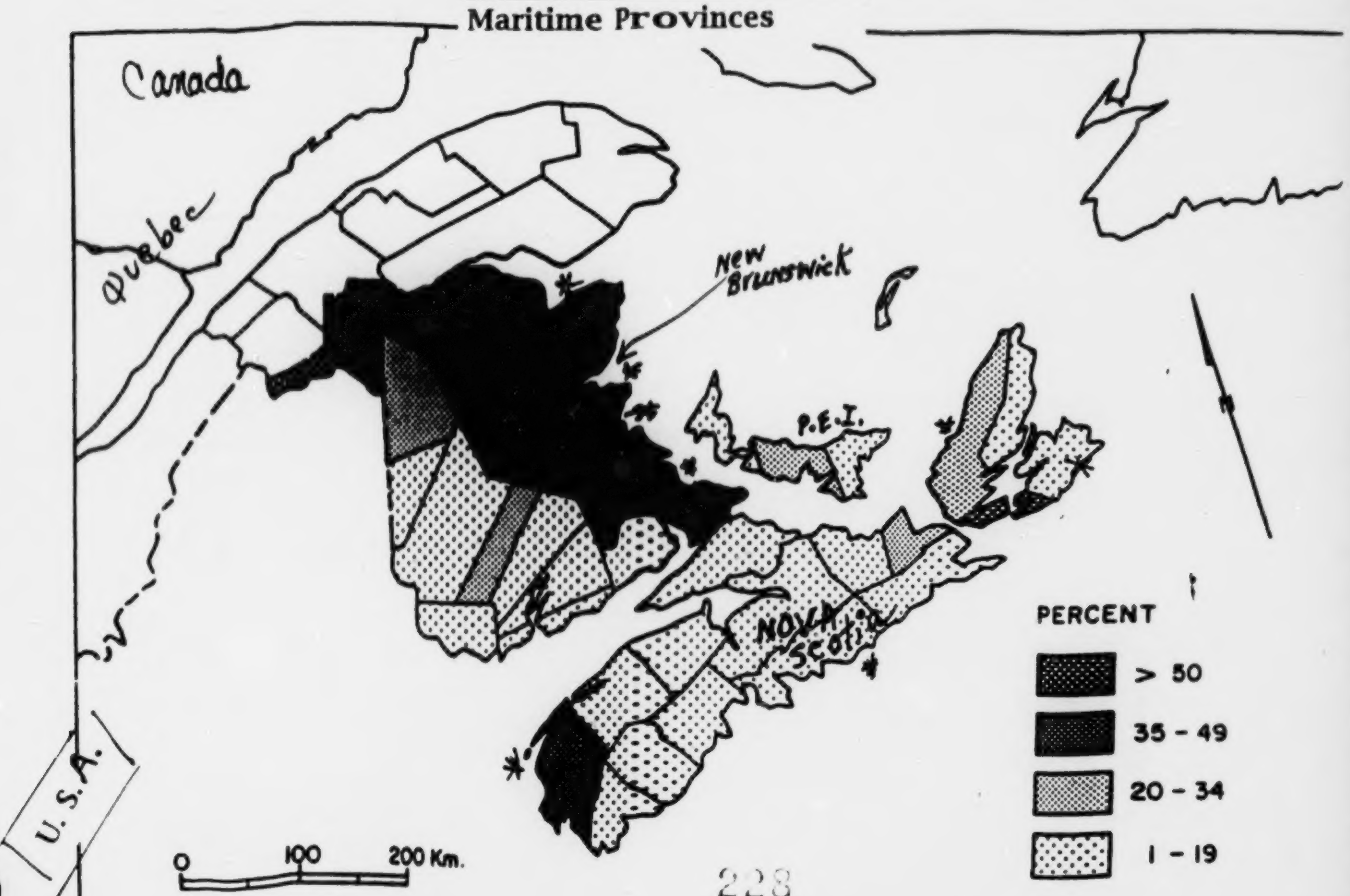
Legend has it that the lobster up in Acadia followed the Acadians to Louisiana. By the time it arrived here, it had swum so long, the legend says, that it had reduced to the size of a crawfish.

So........whatever happened to the Acadians who stayed behind?

They haven't disappeared. They were brave. They survived. And like the swallows who rebuild their nest after a storm, the Acadians rebuilt their lives after the deportation.

Today, there are approximately 262,000 Acadians still living in Canada. Most are now in New Brunswick; others are in Nova Scotia and Prince Edward Island in the Maritime Provinces of Canada on the east coast. Others are in Quebec, and elsewhere in Canada, France, and the U.S. Some can even be found as far as the Falkland Islands off the coast of South America.

Maritime Provinces



This map of the Maritime Provinces shows the present population of French origin. New Brunswick has the largest Acadian population, though some of its 224,000 French speakers are of Quebec origin, and not all its Acadians still speak French.

BH8-15

The Acadians par Barry Moody, Brolier Limited, Toronto

LA SAGOUINE
TONINE M

La Sagouine
by Antonine Maillet

Comprised of a series of monologues, *La Sagouine* is perhaps the best known play of renowned Acadian author Antonine Maillet. A cleaning lady, La Sagouine is seemingly resigned to her lot as a marginal member of her society. She raises her voice to let all know, in her own rich language, of the injustices she and her people have suffered at the hands of religious, social, economic and political power structures of her country. La Sagouine stands as the expression of a people, the Acadians, who have long suffered from the trauma of colonization but who have held on to their unique spirit through the maintenance of their rich traditions and language.

Festival International de Louisiane is proud to present this performance featuring the actress synonymous with the role, who first brought the character to life over twenty years ago, **Viola Léger**. A professor of theater and performance art in New Brunswick, Ms Léger first donned the cleaning lady robe of La Sagouine in 1971, at the official publication release party of the play. Since then, she has frequently recomprised the role to much critical acclaim throughout Canada and Europe.

Antonine Maillet

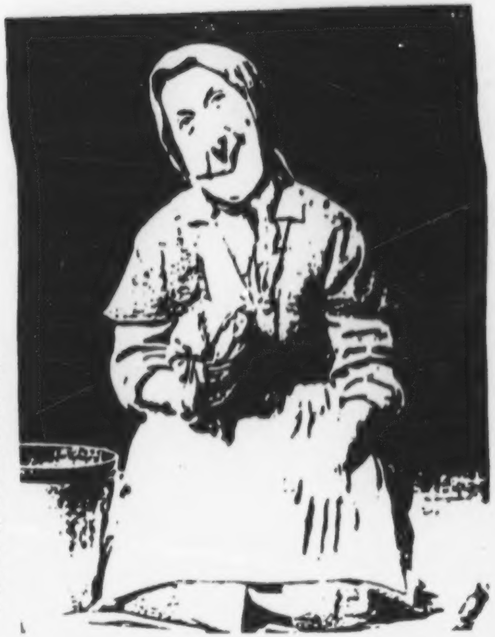
A prominent figure in not only the French literature of Canada, but also of the Francophone world, Antonine Maillet was born in Bouctouche, New Brunswick, in the heart of Acadia. A writer of prodigious talent, Maillet has published over thirty novels and plays, many of which have garnered critical acclaim. Her novel, ***Pélagie-la-charette***., an epic tale of one woman's triumph over the trauma of the exile of the Acadians, won the prestigious French literary prize, the Prix Goncourt, in 1979.

Though her literary career has required her to live in Montreal, Antonine Maillet's spirit remains forever linked to her homeland, Acadia. Nowhere is this undying attachment more evident than in her novels and plays which are filled with the spirit, life, language and traditions of the tiny Acadian fishing villages of her life experience.

Festival International de Louisiane is extremely honored to welcome Antonine Maillet, a woman whose work embodies the continuity of spirit and tradition which has kept the Acadians linked through the diaspora.

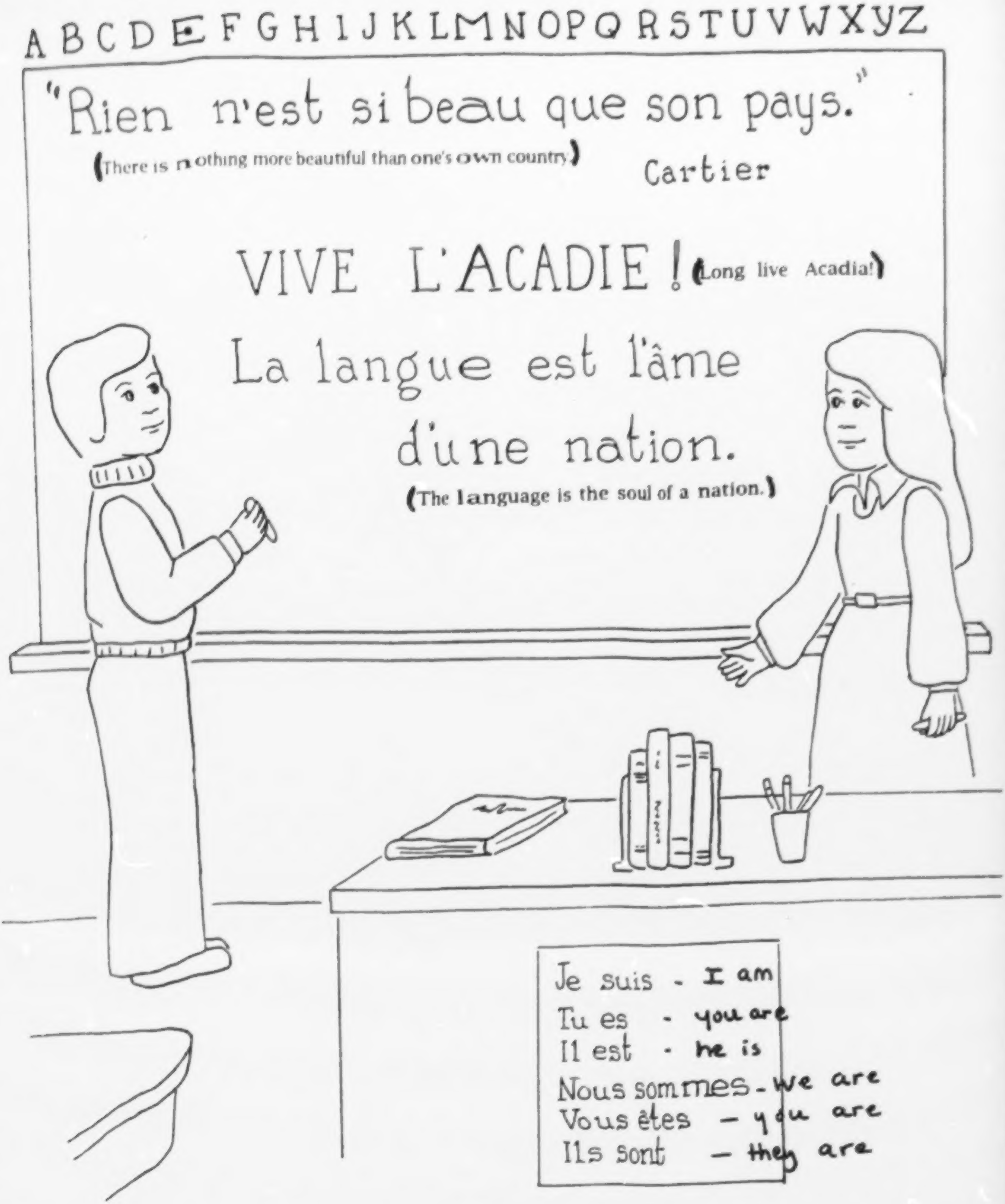
la
Sagouine

In 1971, an Acadian novelist, Antonine Maillet, created a new Acadian folk heroine — La Sagouine. Seen here is Viola Léger, who brought the character of the old Acadian scrub-woman to life on stage across Canada and in Europe. In 1979, Mme Maillet became the first Canadian to win France's most important literary award, the Prix Goncourt, *for her novel* Pélagie-La-Charrette. *It is the story of a woman's ten-year trek back to Acadia after the expulsion.*



The Acadians par Barry Moody, Grolier Limited, Toronto

BEST COPY AVAILABLE


A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
"Rien n'est si beau que son pays."
(There is nothing more beautiful than one's own country)
Cartier
VIVE L'ACADIE! (Long live Acadia!)
La langue est l'âme d'une nation.
(The language is the soul of a nation.)
Je suis - I am
Tu es - you are
Il est - he is
Nous sommes - we are
Vous êtes - you are
Ils sont - they are

Although that was over 200 years ago, the Cajun culture and language have survived even though Cajuns now live in a very English world.

In 1916, a law was passed in Louisiana forbidding Cajun children to speak French on the school grounds. As you saw in the video, they were punished if they did.

Later, in 1974, that law was repealed and now many French programs exist in the state. Many tourists visit Louisiana because it is unique in that way *and* because people here are just"so nice."

And that's the story of the Cajuns.

And that's why Louisiana speaks French, cher!

• Idea : divide students into groups of 3 or 4 with each group focusing on a segment of Acadian history....Ex: 1604 - 1755----each group chooses a method of re-creating what they have just learned.
Ex: writing their own version complete with illustrations, role-playing with costumes, a news flash on radio or television, etc.

Les Cadiens d'Asteur

Today's Cajuns

233

B#9

Photographs by Philip Gould

FREQUENTLY ASKED QUESTIONS

Does French Immersion provide standards-based instruction?

Foreign languages comprise one of the six core subjects with national standards. In addition to following the foreign language standards, French immersion instruction presents a standards-based curriculum in mathematics, science, and social studies. Many English language arts standards relating to literacy are addressed through French language arts classes as well.

How are teacher recruitment and staffing handled?

The French Immersion Program is staffed with certified French speaking teachers recruited locally as well as from other areas of the world. Recruitment of foreign associate teachers is done in collaboration with Louisiana's State Department of Education and the Council for the Development of French in Louisiana. A certified, English speaking teacher provides instruction in English language arts.

What are the entrance requirements for program participation?

All district kindergarten students are eligible to enroll in French Immersion classes, though place is limited. Students with siblings in the program are given priority. Parental commitment for the child's continued enrollment through grade 8 is the only requirement.

What are the sources for instructional materials in the target language?

Instructional materials are available from Canada, though many, if not most, are locally developed. ESEA Title VII grants and others have assisted the district in materials development.

Lafayette Parish Schools
P.O. Drawer 2158
Lafayette, LA 70502-2158

FRENCH IMMERSION LAFAYETTE

Continuing a Tradition of Bilingualism in Louisiana

Dr. Michael Zolkoski, Superintendent
Sandy LaBry, Supervisor
Lafayette Parish School Board
P.O. Drawer 2158
Lafayette, LA 70502-2158
(337) 236-6896
slabry@lft.k12.la.us

FR[illegible] IMMERSION
[illegible]AYETTE

[illegible] the threads of the past to [illegible] the fabric of tomorrow...

French [illegible] age language in Louisiana [illegible] its first French [illegible] three hundred years ago [illegible] ana has kept its French [illegible] ive. However, the French language, [illegible] until the 1940's, was [illegible]

I will not speak French [illegible]
I will not speak French [illegible]
I will not speak French.

[illegible] nished [illegible] rench in [illegible] French [illegible] ion students strive [illegible] ly in the same [illegible] guage that was [illegible] nned from their grandparents' schools.

The resurgence of French in Louis[illegible] is part of a strong grassroots movement that, in 1968, [illegible] make Louisian[illegible] bilingual. Today [illegible] recognizes the F[illegible] cultural heritage [illegible] major assets. F[illegible] speakers answer [illegible] international [illegible]

French [illegible] oday

- 35 classes in [illegible] schools and 1 middle school
- serving approximately 700 students
- 60% of instruction conducted in French
- kindergarten as point of [illegible]
- language [illegible]

R[illegible] onale [illegible] ersion

Foreign lang[illegible] instruction [illegible] premise th[illegible] language the same way [illegible] they learn their first, when they [illegible] exposed to it in its natural form and where they are socially motivated to communicate.

Its long sequence of time allows students to achieve fluency in the second language, and [illegible] advantage of the enthusiasm and aptitude which young children [illegible] for [illegible] ing [illegible] since [illegible] integral [illegible] schools [illegible] they do not compete with other activities or elective courses [illegible] prominence.

Instruction in French Immersion

	GOALS	ACHIEVEMENTS
LINGUISTIC	Students communicate fluently in French about topics appropriate to their age level.	99% of French immersion students earn 2 Carnegie units in French before leaving 8th grade.
ACADEMIC	Students perform as well as their non immersion peers in all areas of curriculum. They achieve such proficiency in French and in English that they are able to continue their studies in both languages.	Immersion class averages on state LEAP and standardized IOWA tests are as high as or higher than those of non immersion classes.
CULTURAL	[illegible] and appreciation [illegible] cultures. They gain deeper insights into themselves and into other ways of thinking and expressing themselves.	Parents and [illegible] recognize that immersion has engendered [illegible] attitudes toward multiculturalism and has helped to bridge the intergenerational gap.

MONDAY
MORNING
8:00 A.M.

A SNAPSHOT OF PARTICIPATION IN THE FRENCH IMMERSION PROGRAM

Chris S[illegible] enters the classroom and is greeted by his teacher [illegible]

[illegible] The conversation goes on for a few minutes until class starts, still in French. Chris is one of the students in the Lafayette [illegible] French Immersion Program. The classroom looks like any classroom [illegible] the instructional material posted on the walls is in French, and so are the students' works, the literature and most of the textbooks. In fact, 60% of his instruction [illegible] in French by a [illegible] native language teacher. An English teacher comes in for 120 minutes every day to teach the class English language arts and reading. [illegible] taught in French.

Chris [illegible] enrolled in the French immersion program [illegible] the magnet middle school where the program is consolidated. He will have [illegible] opportunity to take three major subjects and one elective in French and to earn [illegible] Carnegie units for high school French I and II before leaving the 8th [illegible] At the end of high school he will take an advanced placement test [illegible] will allow him to earn up to 18 credits at the university level.

As an adult Chris will be an active member of the international workforce able to communicate fluently in two languages, and [illegible] opportunities will reflect his skills. In the meantime he enjoys [illegible] French outside the classroom as well. He speaks French with [illegible] great grandfather who learned French before learning English as did many of the older generations in Southwest Louisiana. [illegible] interacts with French speaking tourists at local festivals [illegible] participates in regional French events such as *[illegible]* and [illegible] information from French as well as English sources. [illegible] several penpals in [illegible] francophone countries [illegible] [illegible]

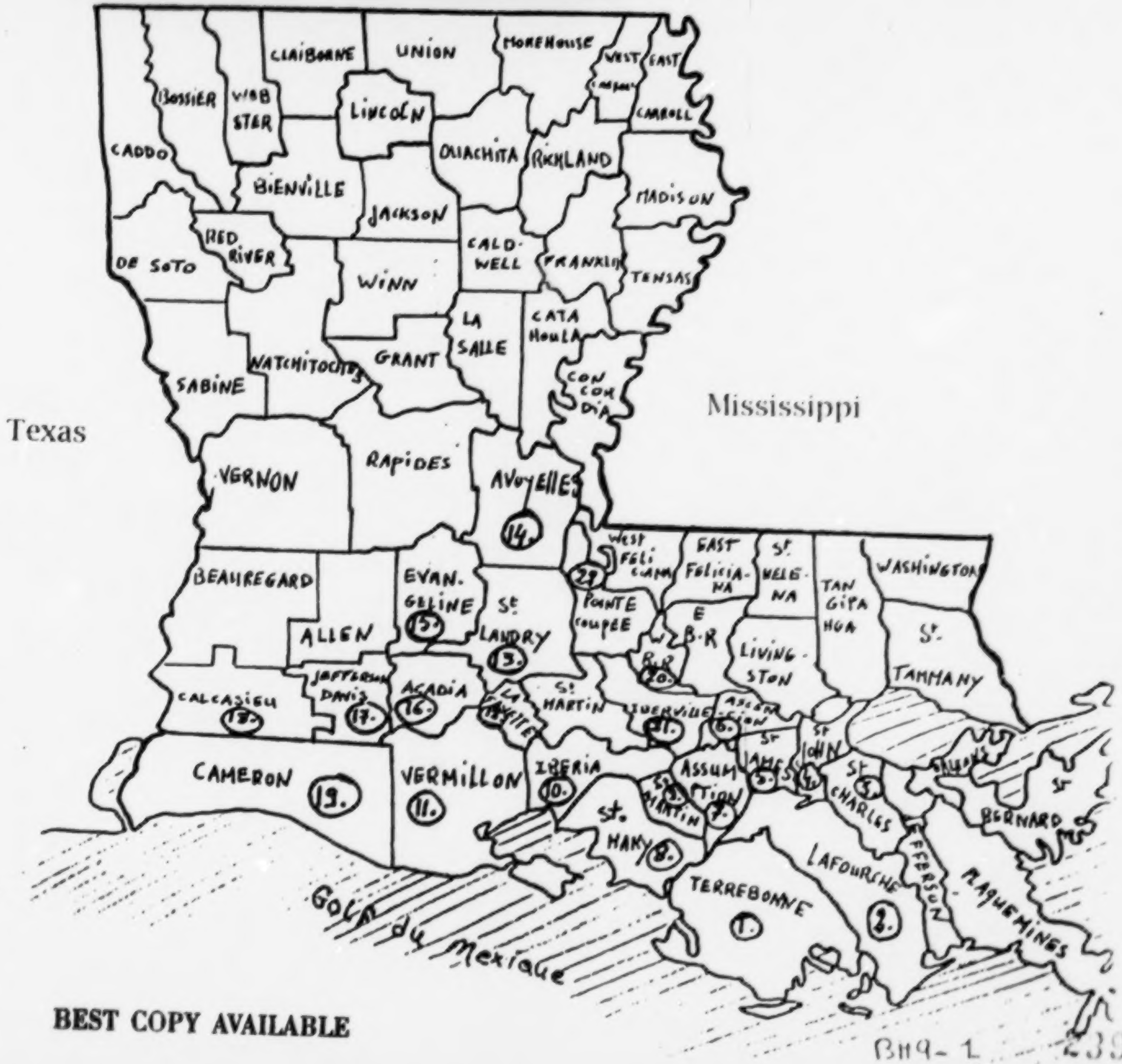
BEST COPY AVAILABLE

BH9-3

In Louisiana Today

olor by number:

1. rose - pink
2. orange
3. jaune - yellow
4. vert - green
5. rouge - red
6. rose
7. bleu - blue
8. bleu
9. violet - purple
10. brun - brown
11. violet
12. bleu
13. rouge
14. rose
15. brun
16. orange
17. jaune
18. rouge
19. vert
20. jaune
21. orange
22. vert
23. ROSE


Texas
Mississippi
CADDO
BOSSIER
WEBSTER
CLAIBORNE
UNION
MOREHOUSE
WEST CARROLL
EAST CARROLL
LINCOLN
OUACHITA
RICHLAND
MADISON
BIENVILLE
JACKSON
CALDWELL
FRANKLIN
TENSAS
DE SOTO
RED RIVER
WINN
LA SALLE
CATAHOULA
CONCORDIA
SABINE
NATCHITOCHES
GRANT
RAPIDES
VERNON
AVOYELLES
14.
BEAUREGARD
ALLEN
EVANGELINE
15.
ST. LANDRY
13.
WEST FELICIANA
22.
POINTE COUPEE
EAST FELICIANA
ST. HELENA
TANGIPAHOA
WASHINGTON
E. B.R.
W. B.R.
20.
LIVINGSTON
ST. TAMMANY
CALCASIEU
18.
JEFFERSON DAVIS
17.
ACADIA
16.
LAFAYETTE
12.
ST. MARTIN
IBERVILLE
21.
ASCENSION
6.
ST. JAMES
5.
ST. JOHN
4.
ST. CHARLES
3.
ORLEANS
ST. BERNARD
CAMERON
19.
VERMILLON
11.
IBERIA
10.
ST. MARTIN
9.
ASSUMPTION
7.
ST. MARY
8.
TERREBONNE
1.
LAFOURCHE
2.
JEFFERSON
PLAQUEMINES
Golfe du Mexique

BEST COPY AVAILABLE

Le Petit Guide

Council for the Development of French in Louisiana

Which French do we speak in Louisiana?

The 1990 study by USL and CODOFIL also asked the question "Which French do you speak?" The answers indicate that among Louisiana French-speakers 9% speak Creole, and 33% speak standard French, while the majority (58%) speak Cajun. St. Martin was the parish with the largest proportion of Creole-speakers (17.7%), while Lafayette was home to the greatest percentage of speakers of standard French (64.8%). The parish with the greatest percentage of speakers of Cajun was Evangeline (74%).

A survey conducted in 1990 by CODOFIL and the University of Southwestern Louisiana confirmed that the knowledge of the French language increased with age of the respondents. These results reflect the americanization process that Louisiana experienced after World War II, when the teaching of French was forbidden. Since 1968, CODOFIL and its partners have been working to rejuvenate the French language in Louisiana, and thanks largely to immersion programs French-speaking Louisianians are growing younger every year. In 1980, 19.5% of those between the ages of 5 and 17 in Acadiana spoke French whereas in 1990, 25% of this population could boast of this ability. Furthermore, according to the 1980 census, 28.6 percent of the Acadiana population was French-speaking while in 1990 over 40% of this region considered itself Francophone.

Louisiana is the only state in the U.S. that has created an agency to defend the linguistic rights of a minority.

Before 1969, French was no longer taught in Louisiana's elementary schools and hardly at all in the high schools. When CODOFIL was launched, the State Department of Education authorized the teaching of French as a second language in the elementary and secondary public schools. Since 1983, this program is protected by a mandate from the state's Board of Secondary and Elementary Education (BESE).

At first, CODOFIL imported teaching professionals from France, Belgium, and Canada to fill the need for qualified teachers of French in Louisiana. Today, 30 years later, most of our teachers of French are Louisiana natives because of the efforts of CODOFIL and the state's educational system.

In 1983, Calcasieu Parish introduced a French immersion program that was modeled on one at La Belle Aire Elementary School in Baton Rouge. The children who began French immersion in 1983 are attending high school now, and their linguistic competency and fluency in French approaches the level of native speakers.

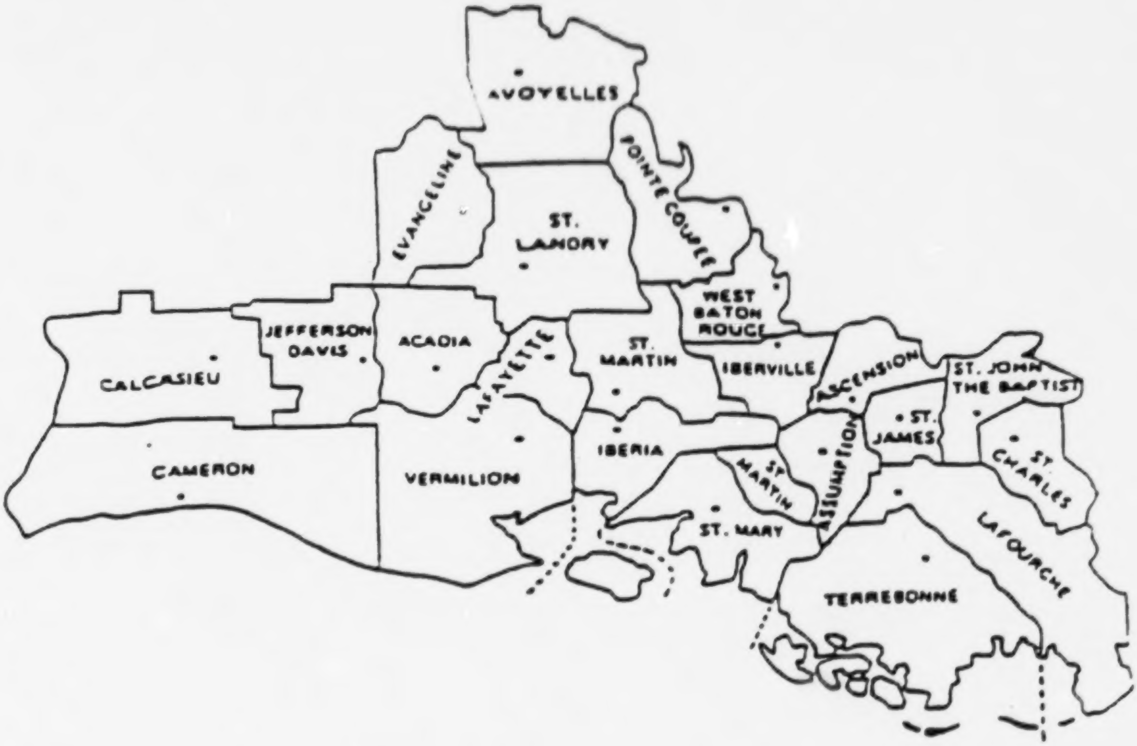
The immersion program in Lafayette Parish, begun in 1991, is also a great success. Just recently, the Lafayette Parish School Board designated Edgar Martin Middle School as the magnet middle school for Lafayette's immersion students.

Proponents of French immersion are hoping that these successes will prompt other parishes to adopt similar programs.

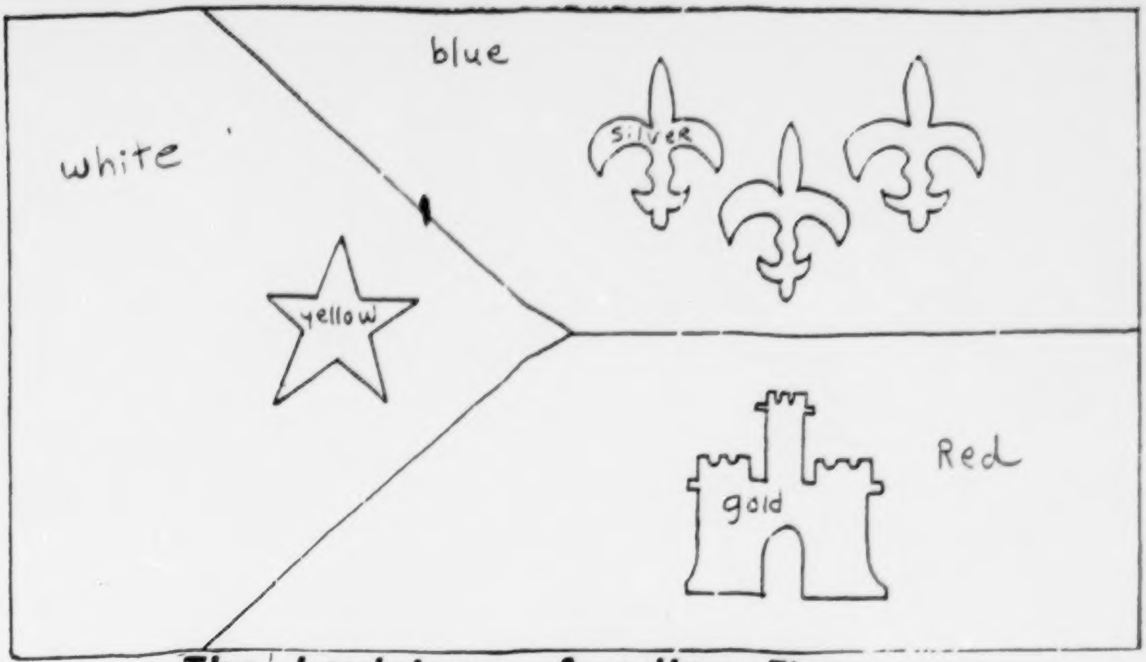
•The Cajun accent is often the object of much amusement, particularly the pronunciation of "dis, dat, deese, and doze" in place of "this, that, these, and those." The linguistic reason for this is that the letter "h" is always silent in French, thus, no "th" sound can be produced. This is an example of the French language carrying over into the Cajun English way of speaking.

BEST COPY AVAILABLE

ACADIANA


AVOYELLES
EVANGELINE
ST. LANDRY
POINTE COUPEE
WEST BATON ROUGE
CALCASIEU
JEFFERSON DAVIS
ACADIA
LAFAYETTE
ST. MARTIN
IBERVILLE
ASCENSION
ST. JOHN THE BAPTIST
ST. JAMES
ST. CHARLES
CAMERON
VERMILION
IBERIA
ST. MARTIN
ASSUMPTION
LAFOURCHE
ST. MARY
TERREBONNE

Louisiana is composed of approximately 4,250,000 inhabitants of which 975,000 are of French, French Canadian, African or other Francophone heritage. There are four major regions in the state: the North, Acadiana, Greater New Orleans and Baton Rouge, and the Southeast. Acadiana, the region in which reside the majority of those of French or Acadian heritage, is situated in the southwestern and south central parts of Louisiana, in a triangle of 22 parishes: Acadia, Ascension, Assumption, Avoyelles, West Baton Rouge, Calcasieu, Cameron, Evangeline, Iberia, Iberville, Jefferson Davis, Lafayette, LaFourche, Pointe Coupee, St. Charles, St. James, St. John the Baptist, St. Landry, St. Mary, St. Martin, Terrebonne, Vermilion.



The Louisiana Acadian Flag

To symbolize the French origin of the arms of their mother country--three fleurs de lis, silver on a blue field-is used as part of the flag.

To symbolize Spain, the nation which controlled Louisiana at the time of the Acadian migration to Louisiana and under whom they prospered after years of exile, the old arms of Castille--a gold tower on a red field--appears in one section of the flag.

The gold star on a white field represents "Our Lady of the Assumption" (Maris Stella), Patroness of the Acadians. The star also symbolizes the active participation of the Acadians in the American Revolution as soldiers under Galvez.

The flag of Acadiana, officially adopted by the Louisiana State Legislature in 1974, was the brainchild of District Judge Allen Babineaux of Carencro. While he was traveling in Canada in 1964 with his family, Judge Babineaux noticed that the Acadian flag was displayed everywhere in the Acadian region of New Brunswick. He decided that the Acadian descendants of Louisiana should have their own flag.

Designed by Thomas Arceneaux, the flag was designed to reflect the history of the area and include symbols of three cultures found in Acadiana.

The three fleurs-de-lis on a blue background symbolize France, the yellow castle on red is for Spain whose government welcomed the Acadians into Louisiana, and the gold star on white represents Our Lady of the Assumption, the patron saint of the Acadians. The star serves a double purpose, standing also for the Acadians' participation in the American Revolution.

In 1971, a group of Louisiana state representatives presented a resolution to the legislature proposing to officially give the name Acadiana to the region that is considered the center of Louisiana's Francophone culture.

Acadiana, home of the majority of Louisianians of Acadian heritage, is situated in southwestern and south central Louisiana in a triangle of 22 parishes (counties): Acadia, Ascension, Assumption, Avoyelles, West Baton Rouge, Calcasieu, Cameron, Evangeline, Iberia, Iberville, Jefferson Davis, Lafayette, Lafourche, Pointe Coupee, St. Charles, St. James, St. John the Baptist, St. Landry, St. Mary, St. Martin, Terrebonne, and Vermilion.

BEST COPY AVAILABLE

BH4-6

Le Petit Guide

d'informations sur la Louisiane francophone

une publication du

Conseil pour le Développement du Français en Louisiane
Council for the Development of French in Louisiana

CODOFIL
217 rue Principale Ouest
Lafayette, LA 70501
www.CODOFIL.org

Gratuit (800) 259-5810
Telephone (318) 262-5810

Fax : (318) 262-5812
CODOFIL@linknet.net

Redacteur / Editor
Alan P Brown

CODOFIL

since 1968

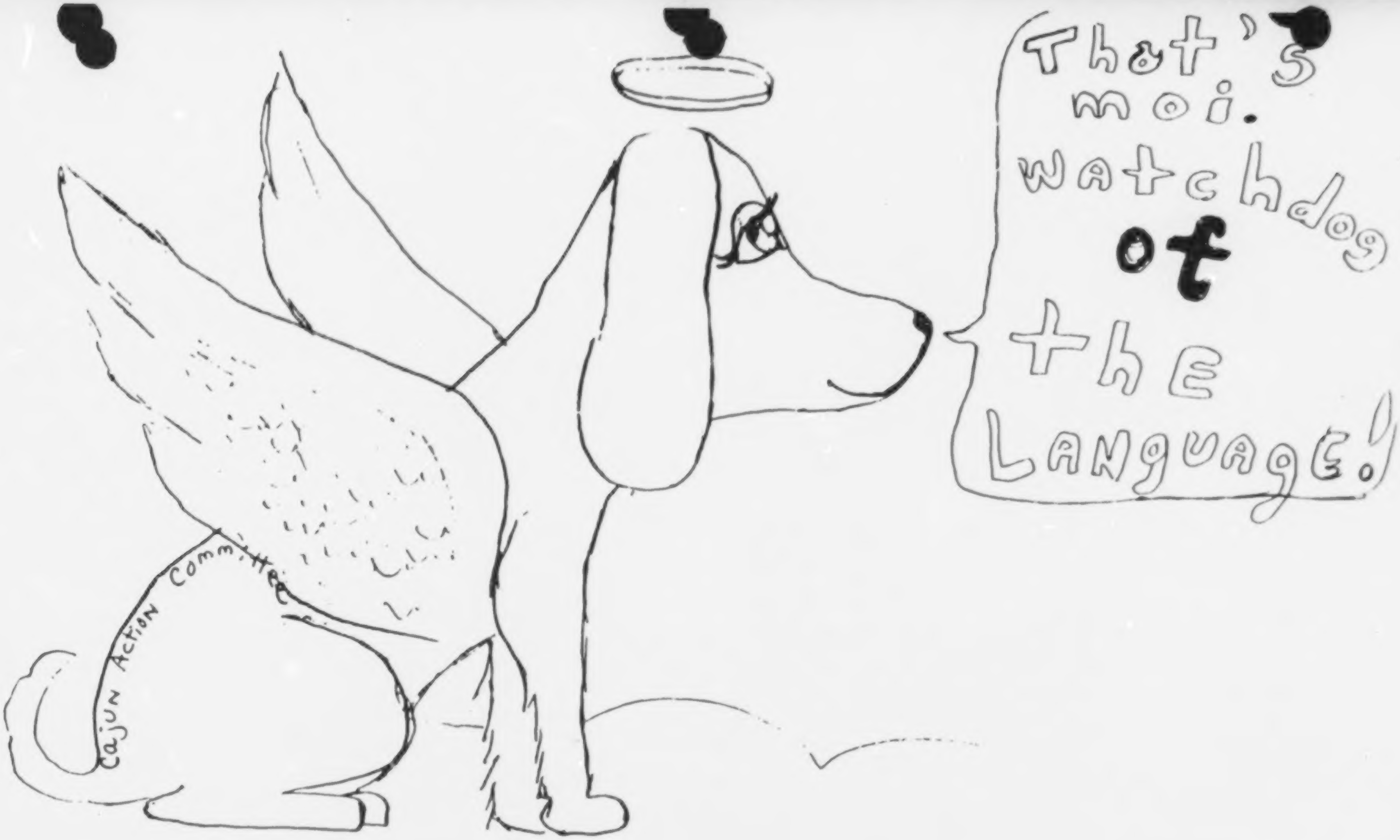
In 1968, because of the threats to the Louisiana French language and culture and the concern of certain individuals --among them former congressman James Domengeaux-- the Legislature passed Act 409 establishing the Council for the Development of French in Louisiana (CODOFIL) with Mr. Domengeaux as chairman.

Since then, CODOFIL has sponsored many programs to protect and promote the French heritage of Louisiana: the teaching of French in elementary schools, student and teacher exchanges, the organization of national and international meetings, festivals, radio and television programs in French, bilingual publications, etc.

These actions resulted in an increased awareness of the value of the French language and a restored pride in being a Louisiana Francophone.

These endeavors continue, their objectives being to provide those Louisianians who so desire it, the means to learn and use French, as well to maintain an enriching contact with the various forms of Francophone language and culture.

The CODOFIL Foundation is a private, nonprofit foundation dedicated to promoting the educational, cultural and linguistic goals of the Council for the Development of French in Louisiana.


That's moi. watchdog of the LANGUAGE!
Cajun Action Committee

In 1995, "Action Cadienne" (Cajun Action Committee) was formed. It acts as a "watchdog" of the French language, keeping a special eye on the "French Immersion" programs that are in our schools in Louisiana. Students begin to study French in kindergarten. They have language arts for 2 hours. For the remainder of the day, all other materials are studied in French. They become "bilingual" (able to speak two languages) at a young age. And, they always score as high or higher than other students on the test scores. That's because in learning a second language, you must use both sides of your brain. Woof!

BeauSoleil earns 8th Grammy nomination

Grammy shines on BeauSoleil

BeauSoleil's Michael Doucet perches on the steps of a Cajun-style home with the fiddle that helped make the music that earned the group's eighth Grammy nomination Tuesday. Others nominated in the Best Contemporary Folk Album category include Tom Waits, Emmylou Harris and Linda Ronstadt. For story, please see Acadiana, Page 6A.

Advertiser File Photo

Doucet not chalking up group's second win yet

From staff and wire reports

LAFAYETTE — Acadiana's BeauSoleil received its eighth Grammy nomination when the 42nd annual Grammy award nominees were announced Tuesday.

BeauSoleil's "Cajunization" album, released in March of 1999, was nominated for Best Contemporary Folk Album for solo artists, duos or groups, vocal or instrumental.

BeauSoleil spokesman Michael Doucet said the nomination is a surprise.

"It's a whole different category, contemporary folk, and we're up against some interesting people," Doucet said. "We're the only Cajun group."

The group faces competition from "Fellow Workers" by Ani Difranco and Utah Phillips; "In Spite of Ourselves" by John Prine; "Western Wall – The Tucson Sessions" by Linda Ronstadt and Emmylou Harris; and "Mule Variations" by Tom Waits.

"Cajunization" contains 10 original songs.

"It follows a theme, how we Cajunize the world," Doucet said. "World music today actually passed through New Orleans 150 years ago. We explored the roots and had a good time doing it."

BeauSoleil's first Grammy nomination came in 1985 for "Zydeco Gris." Its first Grammy win was in 1998 for "*L'amour ou la Folie*" or "Love or Folly," Doucet said.

Doucet said he doesn't expect to win the Grammy and won't plan an acceptance speech for fear of jinxing things.

"I'd be shocked if we won," he said. "We're not a commercial band, we never try to do anything commercial. We just do the music we like or that we think should be done."

Carlos Santana led the Grammy nominees. He received 10 nominations, including best album and rock album for his comeback "Supernatural."

The pop group TLC garnered the second most nominations, six, for the album "FanMail." Other multiple nominees include classical conductor Pierre Boulez with six, Asleep at the Wheel with five, and the Backstreet Boys, Dixie Chicks, Emmylou Harris, Lauryn Hill and Whitney Houston, all with four nominations.

Record of the year nominees include Santana's "Smooth," Backstreet Boys' "I Want It That Way," Cher's "Believe," Ricky Martin's "Livin' La Vida Loca" and TLC's "No Scrubs."

Album of the year nominees include TLC's "No Scrubs," Santana's "Supernatural," Backstreet Boys' "Millennium," Dixie Chicks' "Fly" and Diana Krall's "When I Look in Your Eyes."

The 42nd annual Grammys will be awarded Feb. 23 in Los Angeles.

247

BEST COPY AVAILABLE

BH 9-9

SOUND RAVES

French Fans. Canadian eyes are feasting on our own **Zachary Richard**. This Cajun French musician is on the October cover of **L'actualité** magazine, which is Quebec's equivalent to Newsweek or Time magazine in the United States. The article tells the story of Richard's beginnings in Louisiana and his climb to fame. It also mentions the great success of his latest album, **Cap Enragé**. For more than 18 weeks, this album has topped the music charts in Canada, and Richard won a Canadian Grammy for it a few weeks ago. It's the latest career highlight for a musician who has always enjoyed more commercial success in Canada than in Louisiana.

HYDRO-QUEBEC. LE NOUVEAU BOSS BRASSE LA CAGE
L'actualité
du
jun
es 12 ans de
carrière en anglais,
Zachary Richard
revient au français.
Qu'il veut faire revivre
dans les bayous.

BEST COPY AVAILABLE

FrancoFête '99:

The Louisiana Tricentennial

Year-long birthday party to attract millions of visitors to the Bayou State

LAFAYETTE — Happy birthay. Louisiana! You're 300 years oung — and it'll take an entire ear to blow out all those candles.

From the Mississippi to the 'exas border, from Arkansas to ie Gulf of Mexico, the largest ourism initiative in the state's istory gets under way today. rancoFête '99: The Louisiana 'ricentennial is a year-long ommemoration of the French stablishment of the first permanent colony in the Louisiana 'erritory.

On Mardi Gras Day, March 2, 699, Pierre le Moyne, Sieur i'Iberville, founded a military utpost named Point Mardi Gras [illegible] mouth of the Mississippi [illegible] Louisiana has been celerating ever since, and FrancoFête '99 honors this founding and the 300 subsequent years of Francophone influence in Louisiana.

FRANCOFÊTE '99
1699 1999
The Louisiana Tricentennial

Anchoring the birthday party will be Congres Mondial Acadi·n — the World Acadian Congress — set for July 31 to Aug. 15. At least 44 family reunions are lanned, uniting Cajuns with heir Acadian and French ousins from around the world.

More than 1 million Louisiana residents can claim Acadian or French-Canadian ancestry, making Louisiana the [illegible] capital of the world, but FrancoFete '99 is more than Cajun, says Phillip Jones, head of the state Department of Culture, Recreation and Tourism.

"We want to honor and expand upon our very distinctive heritage," Jones said. "Louisiana is a very desirable destination, not only for Americans but for a significant portion of the world's 100 million French-speaking citizens."

More than 600 fairs, festivals and special events will be showcased during the year, each with a French twist. A major event is scheduled at the New Orleans Museum of Art May 1 to Aug. 31, "Degas in New Orleans — an Impressionist Painter in America." The exhibit will feature paintings completed by Degas while he was living in New Orleans.

International interest in FrancoFête '99 may have peaked long before most Louisianians got wind of the idea. Journalists and photographers from around the world are getting a good dose of Cajun-style schmoozing from N'awlins to St. Martinville.

So many articles have appeared in European newspapers and magazines about South Louisiana's unique culture that Bruce Morgan, the director of communications for the Louisiana Office of Tourism, doesn't have time anymore to read them all.

And St. Martinville Mayor Eric Martin, when shown a two-page spread on the Romero brothers that appeared in the winter issue of France magazine, the official publication of the French Embassy in Washington, D.C., said he's seen so many articles lately it's not really news to him — or to the Romero brothers.

"Their favorite picture is the one of them and Cardinal Pio Laghi that was in a local paper," Martin said. "They're proud of that one the most — they said their relatives are probably looking at it in their graves."

But Cajun and Creole pride have for years been emerging from the swamp of shame that, at its depth, found Cajuns calling themselves "coon-asses."

"Their much wealthier and more worldly cousins, the French Creoles, descendants of French colonial settlers in America, also found it necessary to shun their mother tongue," writes Kathy Bishop in France magazine. "To this class-conscious group, originally a mix of friends of King Louis XIV, soldiers and fortune seekers, speaking French signified the inability to become fully American, a prerequisite to true social 'arrival' in the New World."

Needless to say, that's all changed. Cajun is way cool, and middle-aged men and women rue the days when their parents and grandparents refused to speak French in front of them, when the Sisters rapped little knuckles at the least French utterance. But in 30 years, thanks largely to the efforts of CODOFIL, being Cajun has gone from being a source of shame to a source of great pride.

FrancoFête '99 is expected to translate that pride into about 28 million visitors and $8 billion in revenue. Everyone is polishing their Gallic roots and getting ready to party, Jones said.

"This celebration will be a wonderful opportunity to promote Louisiana and educate our citizens and visitors, nationally and internationally," he said.

Sampling of January events:

- **Jan. 1, New Orleans** — Sugar Bowl pre-game FrancoFête preview show was held
- **Jan. 23, Baton Rouge** — FrancoFête opening night gala at the Old State Capitol featuring Xiao-Lu Li and the Acadiana Symphony
- **Shreveport, Strand Theatre** — French productions throughout the month
- **Jennings, Zigler Museum** — Mardi Gras exhibits, black and Creole history exhibits

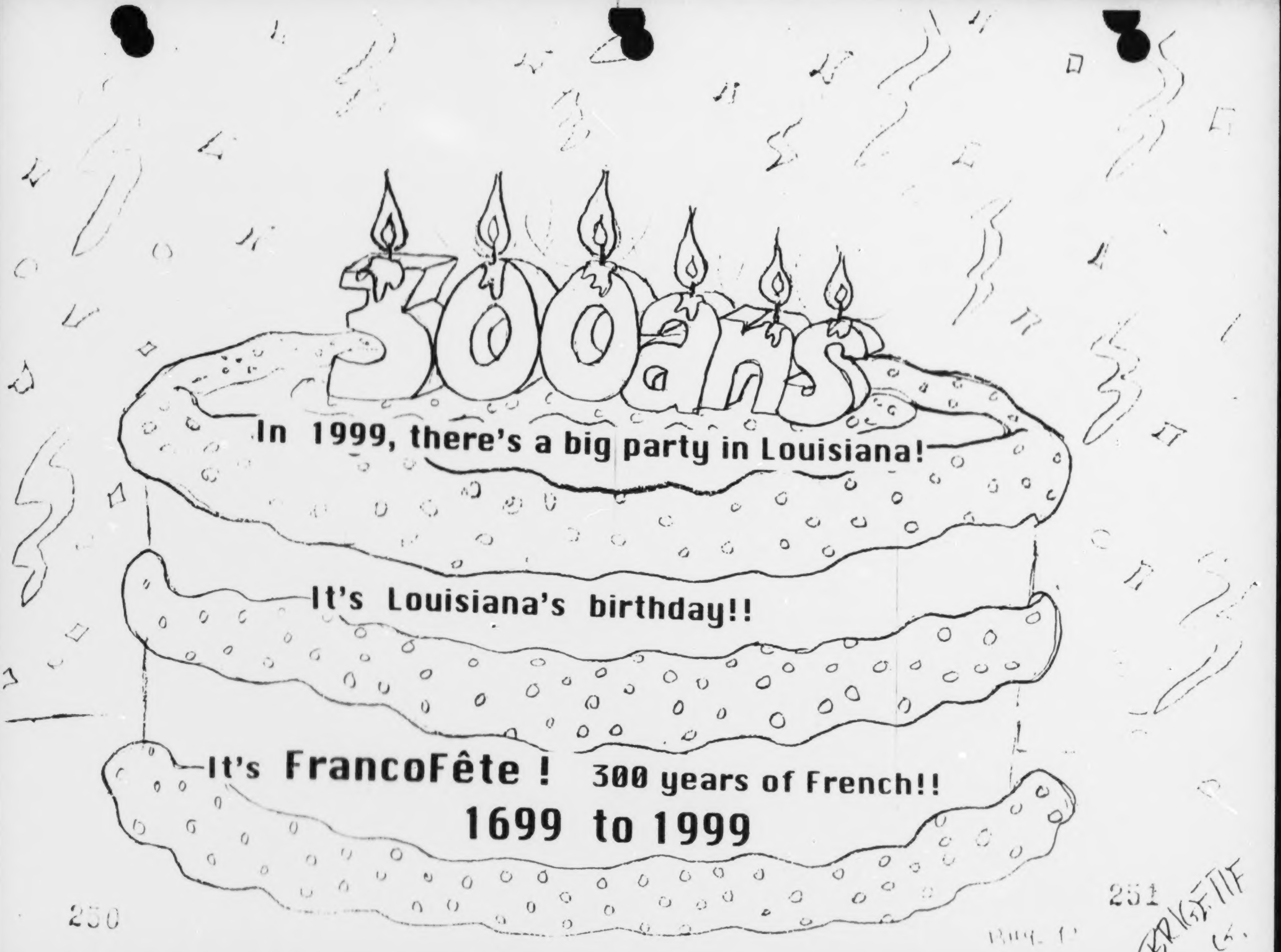
On the Internet:

For free tour guides and information on almost 900 FrancoFête '99 events, call 1-800-44GUMBO or visit the Web site at www.louisianatravel.com.

and..Congres Mondial Acadien-Louisiane 1999

BH9-11

BEST COPY AVAILABLE



In 1999, there's a big party in Louisiana!

It's Louisiana's birthday!!

It's **FrancoFête !** 300 years of French!!

1699 to 1999

BRIGITTE G.

Lafayette History

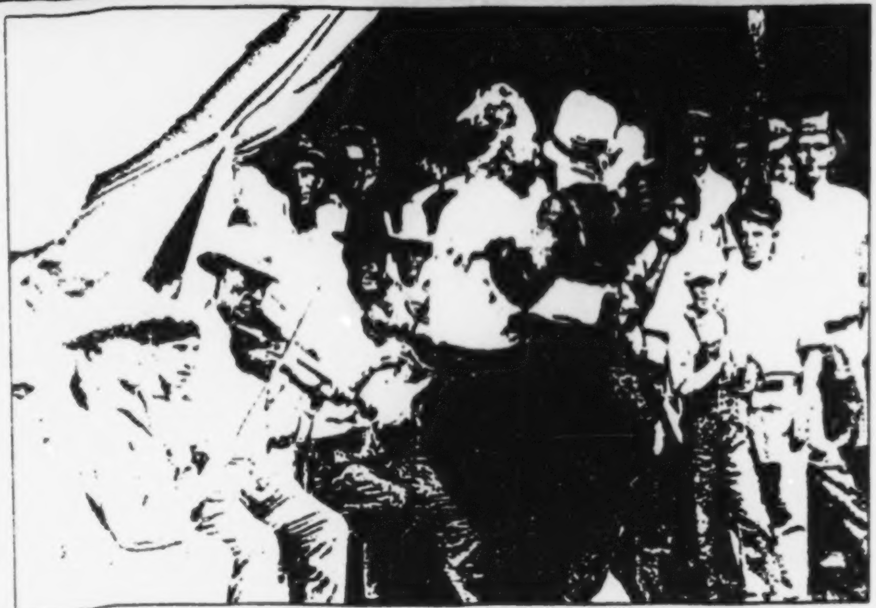
One
Moment
in Time

1927 — Flood refugees. Nita Hebert Whitmore is the girl dancing. This photo is part of the permanent collection on display at the Lafayette Parish Clerk of Court Office.

an example of Cajun "joie de vivre" (joy of life) in the midst of hardship

---

Lafayette History



One
Moment
in Time

Refugees of 1927 flood in Lafayette. This photo is part of the permanent collection on display at the Lafayette Parish Clerk of Court Office.

CAJUN MUSIC

THE NEXT GENERATION

"This part could be enhanced by a video on Cajun or Zydeco music obtained from your parish library or local music store. A comparison could be made of the rhythms, style, and roots.

DEWEY BALFA, ONE OF THE LEGENDARY PATRIARCHS OF CAJUN MUSIC, USED TO SAY THAT A CULTURE IS PRESERVED ONE GENERATION AT A TIME. A. Balfa recognized each generation has to make the commitment to keep the culture going—building a bridge from the past to the present.

If any generation fails to sustain the heritage, the bridge leads nowhere and the rich music and wonderful cultural history could be lost forever.

"In 1974, at the first Cajun Music Festival in Lafayette, there was only one performer under the age of [illegible]," explained Dr. Barry Ancelet, dean of modern languages at USL Lafayette and an expert in the field of folklore. "I really began to wonder where the future Cajun musicians would come from. Then young people were encouraged to come out and play in large, public family settings and realized how much fun it was to play Cajun music.

"By 1978, out of 22 groups at the festival, eight had members under the age of [illegible], and two of those had members under age 20. We'd really come a long way in just five years," Ancelet said.

Lucky for all of us that the young—in some cases, the very young—have accepted the challenge to carry on the rich cultural tradition of Cajun music.

Some of these young musicians give new life to the works of the old Cajun and Creole masters. Others mix in a bit of contemporary sound, even some English, into their tunes. Despite differences in approach, one thing is undeniable. The interest of so many talented youngsters is a healthy sign for the culture and its music.

Here are just a few of the modern generation of bridge builders, busy preserving and advancing the culture of Acadiana through its music.

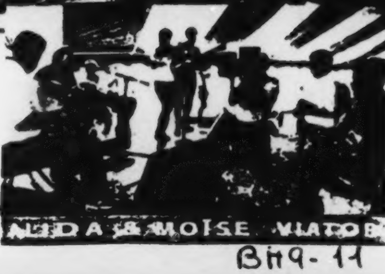
Moïse & Alida Viator

Louisiana French music purists Moise and Alida Viator of Eunice play the timeless music of an earlier era, long before Cajun and zydeco were considered different styles.

Moise, an 18-year-old premed student at LSU-E, began playing guitar before audiences at age nine, while sister Alida, a high school sophomore, began playing fiddle at the tender age of seven.

Their parents Etienne and Deborah-Helen had been musicians for years so, for Moise and Alida, music was an important part of their lives. They listened to everything—rock, blues, you name it. Singing and impromptu jam sessions were a part of everyday life.

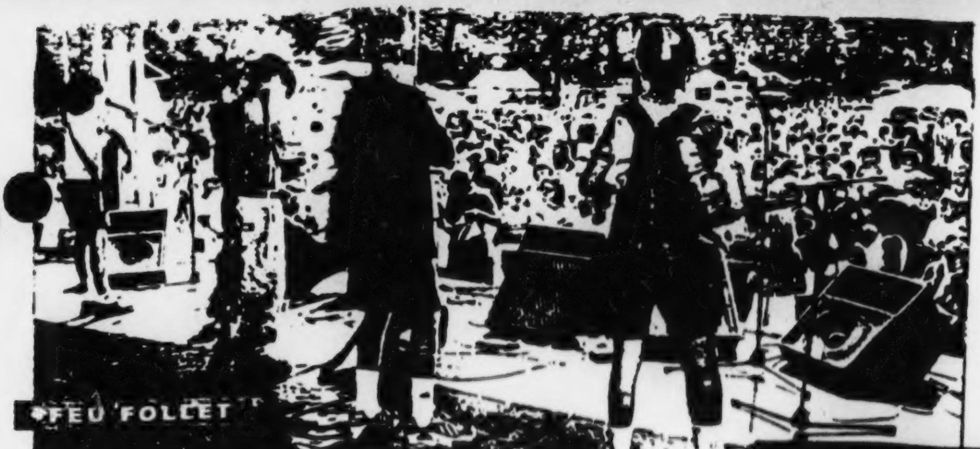
Both of these talented young people, like so many young musicians, learned to play music by ear. Reading


ALIDA & MOISE VIATOR

BEST COPY AVAILABLE

Photos by P.C. Piazza

article courtesy of Siemens Power


FEU FOLLET

CHRISTOPHER STAFFORD

CHRIS SEGURA

ASHLEY HAYES

[illegible] came years later for them. Both [illegible] and Creole French, they sing in [illegible] CD, "Ma Belle [illegible]" [illegible] Cajun, zydeco and Creole [illegible] into a musical, spirited package.

In addition to playing and singing Cajun music, the Vautors have another talent. They make violins, about six a year, with their mother. After purchasing a violin from Adner Ortego, Alida, a beautiful and deeply reflective young lady, wanted to preserve his art. So Ortego taught them the fine art of making violins, which is now their art as well.

Feu Follet

Stories and legends call it "crazy fire," the burning of marsh gas in the swamps. That is the literal translation for Feu Follet, the name chosen by a popular Cajun band of six youngsters, ranging in age from nine to 14. Their music is loved here at home, but has created even more of a stir in the maritime provinces of Canada thanks to regular radio play.

"When we played in Canada in September for the Canadian prime minister, the president of France and all the other heads of state for the Francophone countries, kids in the audience knew our names, who we were and were singing our songs," recalled Chris Stafford, 12-year-old songwriter, vocalist, accordion and fiddle player for the band. "It kind of freaked us out."

Many of Feu Follet's band members not only walk the walk, but talk the talk. They've been enrolled in the French Immersion program for years and speak fluent French. When they travel to French-speaking parts of the world, such as France or Canada, they feel right at home. Their immersion in the language sometimes has some unexpected effects.

"I was talking to one of my parents the other day and, without realizing it, I told her something in French," explained band member Brittany Polaski, who's been singing regularly since the age of two. "She just kind of gave me a funny look and I had to repeat myself in English. It was really funny".

"It's important for the kids who are playing Cajun music today to know the language," states Barry Ancelet. "Traditional Cajun music was not based on memorized lyrics, but rather on the ability to improvise a story. If you don't know the language, in my opinion, you can't really do that."

Playing and traveling mostly on weekends and school vacations, the members of Feu Follet don't miss much school. But, like most of our highlighted musicians, they've traveled to some exciting places.

"I got to go to New York and celebrate my ninth birthday at a New York Yankees game," said nine-year-old Michael Stafford, one of the band's drummers, who hopes one day to be a pro athlete. "We got to play at the French Institute and outdoors at Lincoln Center."

Other members of the band include fiddle player Chris Segura, guitarist and vocalist Ashley Hayes, drummer and triangle player Josh Hebert and bassist Kyle Hebert (Lucky Account Number 2306102000).

Matthew Courville

When Kenneth Courville of Carencro went to the kitchen for a glass of water one day, he assumed the accordion music he was hearing was being played by Joel Martin, a friend of his son Matthew.

Then he turned to find Joel at the sink, getting a drink. He realized that Matthew had picked up Joel's accordion and was playing a recognizable tune. Four to five weeks later, Matthew was playing at the Liberty Theatre in Eunice. That's a steep learning curve!

Matthew began playing piano by ear at age six. After literally "picking up" the accordion, he began picking up many of his father's instruments and playing. Now

continued on page 6

BH9-12

BEST COPY AVAILABLE

continued from page 5

he plays the accordion, harmonica, a rubboard, drums, piano, bass guitar, steel guitar, mandolin, fiddle, and saxophone. Quite an accomplishment for a 12-year-old! Oh, did we mention he's a singer (Lucky Account Number [illegible]) and a songwriter, too?

Matthew is home-schooled by his mother Rena, who makes sure that all school time missed through traveling and performing is made up — and then some. But don't worry about Matthew missing out on the fun of being a kid.

MATTHEW COURVILLE

"I played nine holes of golf yesterday and really love ice and roller hockey. I also like to hunt and fish and to dabble in magic and juggling," Matthew said.

Besides festival appearances with several other local artists, Matthew plays regularly with kid band The Cypress Knees.

Hunter Hayes

Hunter Hayes has been on a musical fast-track since he was a toddler. He first picked up a toy accordion given to him by his grandparents for his second birthday and has played in front of audiences ever since. Setting aside the toy accordion for real ones, he's since performed on an impressive list of television shows, specials and festivals.

This blonde-haired, blue-eyed, eight-year-old third grader from Breaux Bridge is a real charmer. In addition to accordion, he plays guitar, drums and piano. His confident, poised demeanor combines with his quick wit to form an ideal personality for entertaining. He has traveled much more widely than most kids his age, playing Cajun music for all the world to hear.

Hunter's latest CD will feature two songs written by him and sung in English. He composes his tunes on the piano and then works them out on the accordion.

He and his band — Louisiana H.O.T. — perform regularly. Though it's easy to get wrapped up in his energetic talk of music and one day becoming a career musician, its still obvious Hunter is an ordinary little boy having a great time doing something he's good at. He likes to build Legos, hunt and fish, and explains how he would like to be a weatherman or a [illegible] in his "spare time" when he grows up.

Parents Leo and Lynne Hayes have quite a talented little dynamo on their hands. But like any other parents, they are quick to emphasize the importance of politeness and manners to Hunter.

They also believe it's important for any child who wants to explore music to be given the opportunity. "We provide the opportunity," Leo explained. "If he chooses to take it, OK. If not, that's OK, too."

Probably unable to fully understand at his tender age the potential his talent holds, Hunter says, "It's all just for fun." And having fun is essential at age eight, even for a budding music star.

HUNTER HAYES

ASSESSING A CULTURE AND TRADITION FROM THE PERSPECTIVE OF THE PRESENT CAN BE DIFFICULT. Cultures grow, preserving the past while moving forward towards the future. Traditions and culture are a living thing, not a dusty museum exhibit.

Dewey Balfa once told a festival audience expecting to hear some of the old Cajun classics that he was going to play a new song he wrote, a song that could become one of the classics for a generation not yet born. He knew there were great songs still waiting to be written.

New songs in the old tradition are an essential part of a continuing, living culture — the bridge from the old to the new, from the past to the present. Each generation gets to add something to the tradition to keep it alive and vital.

And the future looks bright based on this group of young musicians. There are scores of other talented youngsters through Acadiana, encouraged by their parents and by older musicians eager to pass on the flame (Lucky Account Number 2052175[illegible] for new generations to carry forward.

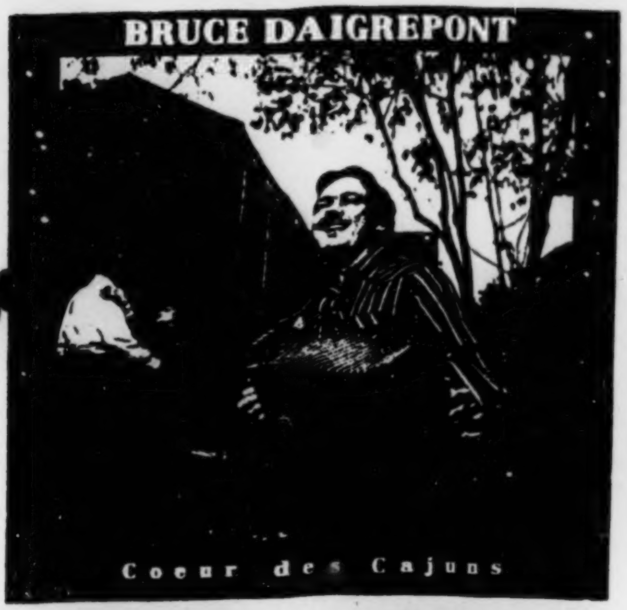
But as Moise Viator explains, preserving this music isn't a task, it's a joy for both musician and audience. "One thing's for sure," he joked, "being able to play good Cajun music will always get you and your instruments invited to lots of great parties." ●

BH 9-13

BEST COPY AVAILABLE

LES MÉCHANTS
MAQUEREAUX

Waylon Thibodeaux


BRUCE DAIGREPONT
Coeur des Cajuns

Swallow
SW 6114 - 2
AL ERROL
Berard & Verret
IT'S IN THE CAJUN BLOOD
Continuing the Cajun Tradition

LA BANDE
Feufollet

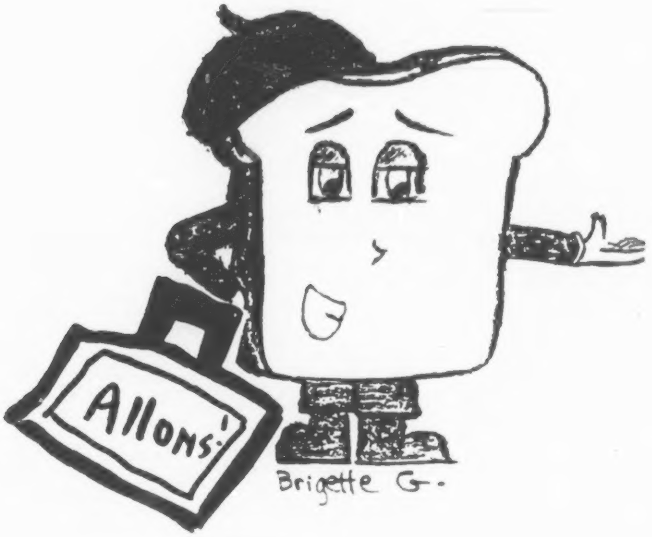
Congrès Mondial Acadien Louisiane 1999
Si longtemps séparé

BEST COPY AVAILABLE

BH9-14

Little Paris:

A Fieldtrip to St. Martinville


Allons!
Brigette G.

BH 10

MONUMENT ACADIEN
ACADIAN MEMORIAL

Louisiana
STATE PARKS

Dear educators,

If you are a teacher of history, social studies, Spanish or French, and you wish to teach your students about historic Louisiana, please consider a field trip to St. Martinville.

The Acadian Memorial in Evangeline Oak Park (a municipal park) and the Longfellow-Evangeline State Historic Site are ready to welcome you on your half-day excursion to Louisiana's French and Acadian past. You can reach us using the addresses and phone numbers listed below.

If you pack a lunch to enjoy at the Longfellow-Evangeline picnic pavilion, or decide to savor the delicious Cajun and Creole cuisine of our local restaurants, you can opt to spend the rest of your day visiting the Heritage Center (opening toward the end of 2000 with the African-American Museum and the Museum of the Acadian Memorial), St. Martin de Tours Church, the teddy bear exhibit at the Maison Duchamp, and the Petit Paris museum, where a unique collection of mardi gras costumes interpret a local legend. If you wish, Audrey Brignac, Tourism Coordinator for St. Martinville, can reserve your visit at these sites or can serve as a tour guide around the square for a modest fee. You can reach her at (337) 394-2233, (337) 394-2244 fax, or at stmartinville_@hotmail.com.

Sample itinerary for a full-day visit to St. Martinville :

9 :15	Evangeline Oak with Cajun music by the Romero Brothers (donation)
9 :30	Acadian Memorial ($1)
9 :50	Activity at Acadian Memorial
10 :10	Restroom / souvenirs at Tourist Info Center
10 :30	Depart for Longfellow-Evangeline SHS
10 :40	Longfellow-Evangeline SHS (schools free)
11 :40	Depart for restaurant
11 :50	Lunch at restaurant
12 :50	Depart for Maison Duchamp
1 :00	Maison Duchamp ($1 - $2)
1 :20	St. Martin de Tours (donation)
1 :40	Petit Paris Museum & boutique (.50 - $1)
2 :00	Departure

If your group is large, we will suggest that students be divided into smaller groups which will rotate between the sites. As you can see on the enclosed map, most sites are located within a two block area around St. Martin Square, with Longfellow-Evangeline SHS located one mile north.

Don't forget to reserve your visit in order to ensure that our sites and personnel are ready to serve you. If we may be of assistance in planning your trip, don't hesitate to contact us.

Your partners in education,

Jolene Adam

Jolene Adam, Curator/Director
Acadian Memorial
P.O. Box 379 Dept. AM
St. Martinville, LA 70582
(337)394-2258 phone, (337)394-2260 fax
jadam@acadianmemorial.org
www.acadianmemorial.org

Reinaldo Barnes, Park Manager
Longfellow-Evangeline State Historic Site
1200 North Main St.
St. Martinville, LA 70582
(888) 677-2900 phone, (337)394-3553 fax
longfellow@crt.state.la.us
www.crt.state.la.us

BEST COPY AVAILABLE

BH 10-1

hat to expect when you visit the Acadian Memorial...

Any age group may visit, but our current school activities work best for grades 4 through 12

Your visit will have a greater impact if your class does our **pre-activity** using images from the Deportation Series by Claude Picard. Contact the Memorial at least two weeks prior to your visit so that we can mail you this information!

Downstairs in the Memorial hall, your guide will share the following information with the students with either a lecture/presentation or an activity:

- **a brief history of Acadia**: Where *Acadie* was located, why France sent colonists there, how the Acadians farmed, and why Britain deported the Acadians
- **the Wall of Names**: See and touch the names of the 3000 Acadians who settled in Louisiana. Students may be asked to find names that are still common in South Louisiana today
- **the mural**, "The Arrival of the Acadians in Louisiana": Why and how Spain welcomed the Acadians to Louisiana
- **the Eternal Flame**: What the flame symbolizes, to Acadians and to people of all cultures.

Upstairs at the Memorial, in the conference room of the multimedia center, teachers may choose an **optional hands-on activity**. The purpose is to acquaint them with the experiences of Acadian exiles from the point of view of an actual Acadian individual. The activity will be tailored to your students' grade level.

Students will work at one of three stations, consisting of objects arranged on a table. The jects are the clues needed to complete a fill-in-the-blank worksheet. Once completed, the text veals the story of an individual Acadian man or woman.

This worksheet has the greatest impact when reviewed afterwards in class as a **post-activity**. At this point, you as the teacher may choose to emphasize certain themes, such as material culture or geography. For example, one student from each group can explain to the rest of the class, using a map, the route their particular Acadian followed to Louisiana. You may wish to emphasize language arts by having each group act out the story from the sheet, or write a journal entry from a day in the life of the individual.

Restrooms and a water fountain are available across from the Memorial at the Tourist Information Center & gift shop or at City Hall. Please schedule time **before** or **after** your visit to the Memorial for use of these facilities.

A few rules:

For teachers and chaperones

- You are responsible for monitoring the students' behavior during the visit.
- Please be attentive during the visit. Students look to you to determine whether they should listen.
- Before your trip, tell students what will be expected of them at the Memorial, as explained below.

For students:

- Raise your hand if you have a comment or question. Otherwise, don't talk while the guide is giving information. This way, everyone can hear and the guide can concentrate.
- For safety, no students are allowed in the Eternal Flame garden or on the balcony, stairwell or elevator without a teacher or chaperone from the school present.
- For safety, walk, don't run, on the stairs or in the building.
- Do touch the Wall of Names and the objects used in the hands-on activity.
- Don't touch the mural or artwork on the walls. This is because the natural oils in our skin can damage these objects over time.

We look forward to your visit!

BEST COPY AVAILABLE BH 10-2

A visit to the Acadian Memorial supports themes related to LEAP benchmarks.

GEOGRAPHY

4 Physical characteristics of places: Climate, terrain, soil, vegetation
Human characteristics of places: Economic activity, language, culture
Regional patterns of land use in world regions
Migration of human populations
Comparing cultural characteristics of regions and people
5-8 Maps
Territorial units
Human dependence upon and modification of physical environment
Human adaptation to physical environment
Physical and human phenomena associated with places
Physical features that have influenced history
Impact of personal interests, culture, and technology on use of regions
Types and patterns of human migration over time
Historical patterns of economic interdependence
Impact of cooperation and conflict on political divisions on Earth's surface
Human actions upon the physical environment
How different physical environments affect human activities
9-12 Effect of physical and human characteristics on history
Structure and interconnection of physical and human regions
Importance of places and regions to cultural identity
Factors that contribute to human migration and settlement patterns
and their impact on physical and human systems
Characteristics, distribution, and interrelationships of the world's cultures
Impact of cooperation, conflict, and self-interests
Relationship between natural resources and the exploration, colonization, settlement, and land use

HISTORY

4 Time and chronology
People in different times and places view the world differently;
Primary and secondary historical sources
Family life in the present and the past
History of the local community
People, events, and ideas that were significant to the growth of our state
Democratic principles and historic figures and events
Movements of large groups of people in Louisiana and the United States
Contribution of folklore and cultural elements to local, state and national heritage
Characteristics and history of selected societies
Social and economic impact of technology
Historic figures from different regions of the world
5-8 Chronological relationships and patterns
Historical perspective through context in which an event occurred
Impact of individuals, ideas, events, and decisions on history
Primary and secondary sources
Characteristics of societies in the Americas and Western Europe after 1450
Ecological and economic results of European exploration and colonization
Interaction among Native Americans, early Europeans, and Africans
Religious freedom

BH10-3

Impact of Europe on life in the Americas
Technological and cultural innovation and change
Interregional systems of communication and trade among peoples
People and events in the history of Louisiana
Governments in the history of Louisiana
Major conflicts in Louisiana's past
Impact of Louisiana's geographic features on people of the past
Development of Louisiana's economy
How folklore and cultural elements have shaped our state and local heritage
9-12 Economic and cultural interchange between Europe and America
Transoceanic linking of major world regions
Political, cultural, and economic developments that transformed world regions
Political and economic unification of European territorial empires
Impact on American society of European power and economic influence
Impact of new ideologies
Chronology and conflict in historical change and continuity
Events, ideas, and issues within a historical context
Primary and secondary sources
Cause-effect relationships
Interactions among the peoples of Europe, Africa, and the Americas
Immigration and internal migration patterns
Major religious and philosophical traditions

Evangeline Stories and St. Martinville

Acadians were expelled from the Atlantic Coast of Canada in 1755 by a British provincial government that envied their fertile farmlands and herds of cattle. Exiled, they searched for new homes, for acceptance and for stability. It is out of these circumstances that the tragically beautiful stories of Evangeline emerge. Perhaps this is why by the late 19th century, Evangeline became America's best known literary character and the essence of legend.

Sometime between 1895 and 1902, St. Martinville established a small park, known today as Evangeline Oak Park, and designated one of its trees as the "Evangeline Oak". The Evangeline Oak, world famous and named for the heroine of the epic poem, stands on the banks of the Bayou Teche in St. Martinville. The oak came to be promoted as a "sacred relic" of Longfellow's poem and the Acadian exile.

Since its release in 1847, Henry Wadsworth Longfellow's epic poem *Evangeline* has shaped the international image of the Acadians. The world-renowned poem also had a tremendous impact on St. Martinville as it gave rise to local literary and oral traditions. Similar in theme to *Evangeline* but set in St. Martinville, these regional tales feature Acadian couples like Evangeline and Gabriel who meet or are reunited in this area. The South Louisiana focus of these adaptations makes them particularly meaningful to local Creoles and Cajuns, thereby firmly embedding them in the region's oral tradition. What follows are synopses of the poem *Evangeline* and local tales and literature.

Longfellow's *Evangeline* – The Epic Poem

The origin of Henry Wadsworth Longfellow's *Evangeline* has a topic of debate for over a century. Scholarly research indicates Longfellow was inspired to write *Evangeline* after a conversation over dinner with Nathaniel Hawthorne and Reverend Lorenzo Horace Conolly, a friend of Hawthome's. Conolly related to Longfellow the tale of a betrothed couple separated by the exile. (Years later, after Conolly's death, a friend stated that the Reverend heard this story from Mrs. George Mordaunt Haliburton, a French-Canadian woman who told the tale from Acadian oral tradition). At the dinner, Conolly further stated that he had been trying unsuccessfully to convince Hawthorne to write something based on the story.

Longfellow, however, saw promise in the story and went on to compose the epic poem *Evangeline*, his most popular work. In it a betrothed Acadian couple, Evangeline and Gabriel, are separated when forced out of their homeland. Evangeline's long and meandering search for Gabriel brings her through the labyrinth swamp of the Atchafalaya Basin, where at one point, the lovers' boats unwittingly glide past one another.

Arriving in the *Poste des Attakapas*, or the area of present-day St. Martinville, she is reunited with Gabriel's father, only to be irrevocably barred from this pastoral paradise" when she learns of Gabriel's recent departure. She leaves the Attakapas in pursuit of her lover, who, ever faithful, "seeks the oblivion of self sorrow afforded by the western wilds".

After following his trail for many years, Evangeline finally despairs of ever finding her fiancé. Thus she enters a convent and devotes the rest of her life to charitable service. In a Philadelphia hospital, she unexpectedly encounters Gabriel on his deathbed, and ends her quest of many years with thanks to God for having seen him one last time.

Pouponne et Balthazar

In the late 1800s, former St. Martinville resident Sidonie de la Houssaye found herself a widow with grandchildren to support. On advice from New Orleans author George Washington Cable, she set out supplement her small teacher's income through writing. Cable ggested she try to write something like the enormously popular *Evangeline*. The result was *Pouponne et Balthazar*, an 1888 French-language novel whose central characters are archetypal white Creoles. The story purports to be a tale she heard from her European-born grandparents, Pierre and Charlotte Bossier. The piece is set in St. Martin Parish, at that time home to both working-class Acadians and well-to-do Creole planters. Set apart by language and culture, the Acadians and Creoles interact only out of economic necessity. Class differences are evident by the reaction of Charlotte Bossier, who recoils from Acadians when she first meets them, offended by their variety of French.

But Madame Bossier thinks otherwise of Pouponne Theriot, a young Acadian woman separated from her fiancé, Balthazar Landry, by the deportation. Pouponne cares for her fiancé's sick, elderly father through the long exile and resettlement, all the while remaining faithful to her betrothed. Her noble qualities earn her the friendship of Charlotte, who endeavors to transform her into a Creole lady.

While separated from Pouponne, Balthazar receives an education and becomes a captain in the French army. When he returns to the area, the Bossiers arrange a reunion between the two lovers, who then marry. The Acadian couple turn their backs on their countrymen at their wedding when Pouponne refuses to dance with her relatives. Having crossed class and cultural boundaries, Pouponne and Balthazar are accepted by the aristocrats of St. Martin Parish when they become overseers on the Bossier plantation. What de la Houssaye intended as a happy ending can be viewed as tragic by today's standards: Pouponne and Balthazar, like many actual Acadians, feel compelled to abandon their cultural heritage for material gain.

Acadian Reminiscences: The True Story of Evangeline

Longfellow's adaptation and Madame de la Houssaye's novel were well received by their respective communities. But in response to these stories, Felix Voorhies, a revered local judge and playwright of Acadian and Creole parentage, composed the novel *Acadian Reminiscences*. His intent was to qualify Longfellow's poem and to combat the negative stereotype created by Madame de la Houssaye's *Pouponne and Balthazar*.

Voorhies' main characters are counterparts to Longfellow's Evangeline and Gabriel. Their homeland engulfed by war, Emmeline Labiche and Louis Arceneaux attempt to flee to seek comfort in French Louisiana. The couple become separated during their journey when British forces capture them and send them into exile. Alone in Maryland, Emmeline is utterly heartbroken. Her unwavering faith in the face of great sadness earn her the nickname "Evangeline" or "God's little angel".

When Maryland exiles learn of Acadian settlements in Louisiana, the long, difficult journey, led by René Le Blanc, begins. The Acadians hope to find lost family and friends from their homeland. Emmeline joins the group traveling to the Attakapas District. On the banks of the Bayou Teche, the arriving exiles are embraced joyfully by fellow countrymen. Emmeline, however, strolls dejectedly along the "poetical" banks of the Teche until she comes upon her Louis seated "under a large oak tree". Her joy turns to sorrow when Louis relates how he had despaired of ever finding his "Evangeline" and had married in her absence. Distraught by the news, Emmeline loses her sanity and soon perishes.

Summary

Thousands have embraced the aforementioned stories, which were best selling works of the times. They portray the suffering endured by the exiled Acadians and embrace a tragic human element absent from dry historical accounts of the *Grand Dérangement*. The impact of Longfellow's *Evangeline* on Victorian America was far-reaching. In St. Martinville, *Evangeline* and *Acadian Reminiscences* were so well-loved that they spawned an oral tradition now firmly rooted in St. Martinville. While scholar Carl Brasseaux has produced an analysis of Evangeline stories in *In Search of Evangeline*, local storytellers André Olivier and Leona Martin "Tootie" Guirard kept the stories alive for generations of St. Martinville residents and tourists. Today, the spirit of the exiled heroine lives on in Evangeline Oak Park, both in tales spun by locals under the oak and in the stories of actual men, women and children told daily at the Acadian Memorial.

BH 10-5

BEST COPY AVAILABLE

A Fieldtrip to ST. MARTINVILLE

**In order to facilitate things for you, here is a list that may assure a successful excursion and at a minimal price....do not hesitate to request brochures for your students before the excursion so that you can study it together.

1) the Acadian Memorial----

Jolene Adams--director

(337) 394-2258

Fax 394-2260

2) Petit Paris Museum--and St. Martin de Tours church

Nell Hebert---394-7334

*reserve a guide for both places

*don't miss the second story of the museum

3) la Maison Duchamp---the Duchamp house

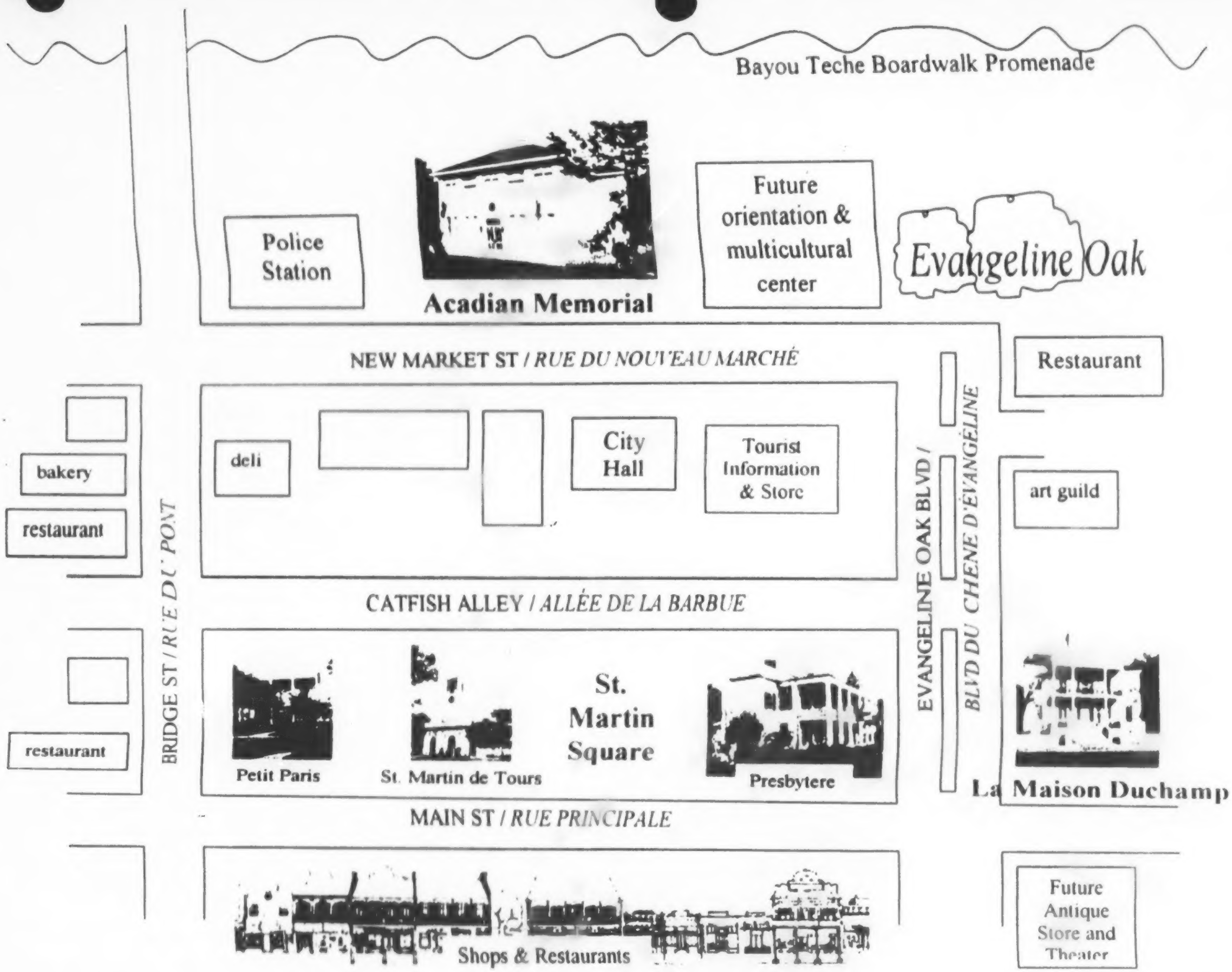
Noonie Guidry---394-3841 W

394-2229 H

4) the old Romero Brothers are always playing Cajun music under the Evangéline oak---but, just to assure their presence as a part of your excursion or questionaire, you may want to contact Mr. Lennis Romero at 394-3411; however, this assurance will cost you $50.00.

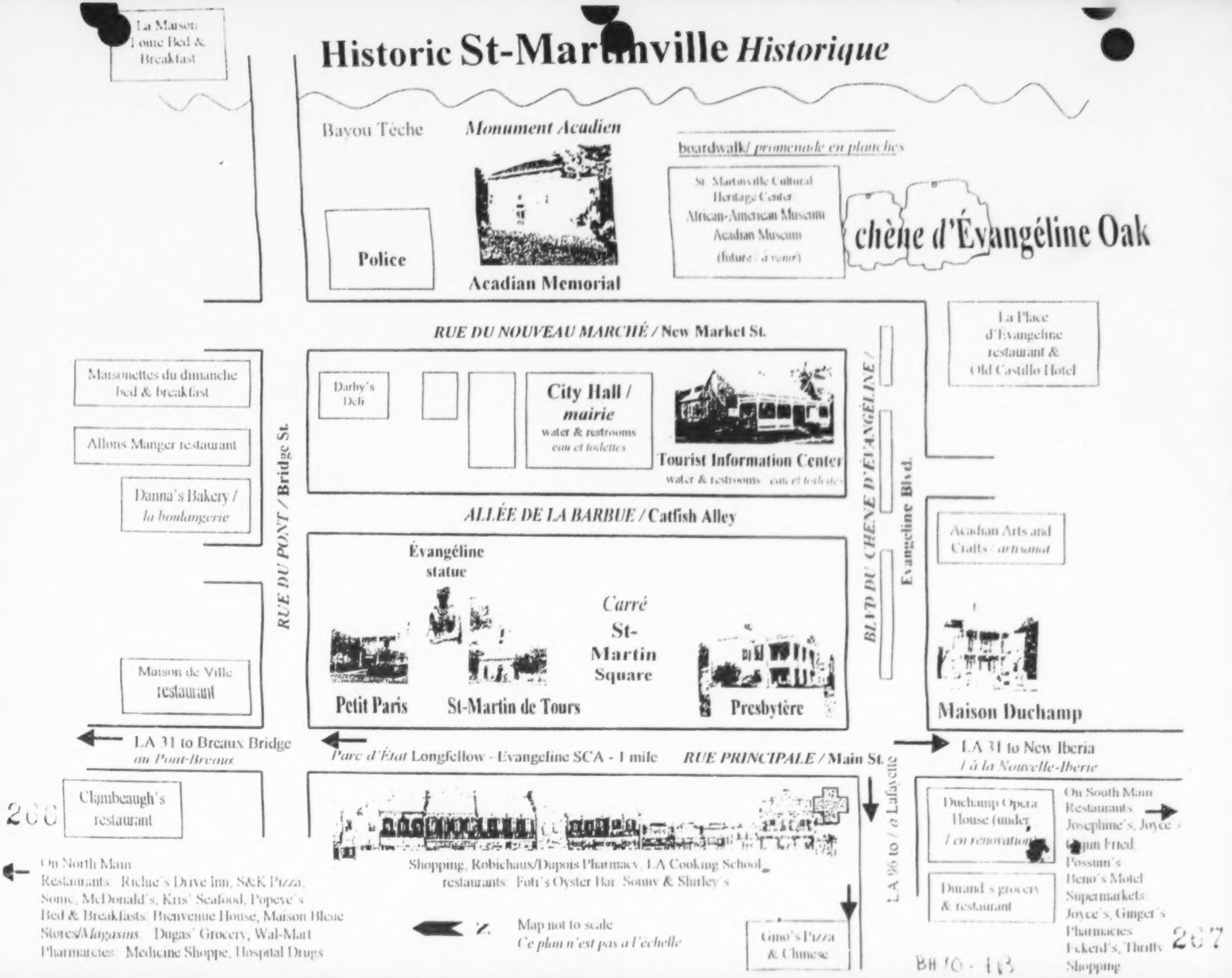
Bon voyage !

BH10-6


Bayou Teche Boardwalk Promenade
Police Station
Acadian Memorial
Future orientation & multicultural center
Evangeline Oak
NEW MARKET ST / *RUE DU NOUVEAU MARCHÉ*
Restaurant
bakery
restaurant
deli
City Hall
Tourist Information & Store
art guild
BRIDGE ST / *RUE DU PONT*
EVANGELINE OAK BLVD /
BLVD DU CHENE D'EVANGELINE
CATFISH ALLEY / *ALLÉE DE LA BARBUE*
restaurant
Petit Paris
St. Martin de Tours
St. Martin Square
Presbytere
La Maison Duchamp
MAIN ST / *RUE PRINCIPALE*
Shops & Restaurants
Future Antique Store and Theater

BH10-7A

Historic St-Martinville *Historique*


La Maison
Fome Bed & Breakfast
Bayou Têche
Monument Acadien
Acadian Memorial
Police
boardwalk/ promenade en planches
St. Martinville Cultural Heritage Center
African-American Museum
Acadian Museum
(future / à venir)
chêne d'Évangéline Oak
RUE DU NOUVEAU MARCHÉ / New Market St.
La Place d'Evangeline restaurant & Old Castillo Hotel
Maisonettes du dimanche bed & breakfast
Allons Manger restaurant
Danna's Bakery / la boulangerie
Darby's Deli
City Hall / mairie
water & restrooms
eau et toilettes
Tourist Information Center
water & restrooms eau et toilettes
RUE DU PONT / Bridge St.
BLVD DU CHENE D'ÉVANGÉLINE / Evangeline Blvd.
ALLÉE DE LA BARBUE / Catfish Alley
Acadian Arts and Crafts / artisanat
Évangéline statue
Carré St-Martin Square
Petit Paris
St-Martin de Tours
Presbytère
Maison Duchamp
Maison de Ville restaurant
LA 31 to Breaux Bridge
au Pont-Breaux
Parc d'État Longfellow - Evangeline SCA - 1 mile
RUE PRINCIPALE / Main St.
LA 31 to New Iberia
/ à la Nouvelle-Iberie
LA 96 to / à Lafayette
Clambeaugh's restaurant
Shopping, Robichaux/Dupois Pharmacy, LA Cooking School,
restaurants: Foti's Oyster Bar, Sonny & Shirley's
Duchamp Opera House (under / en renovation)
Durand's grocery & restaurant
Gino's Pizza & Chinese
N
Map not to scale
Ce plan n'est pas à l'échelle

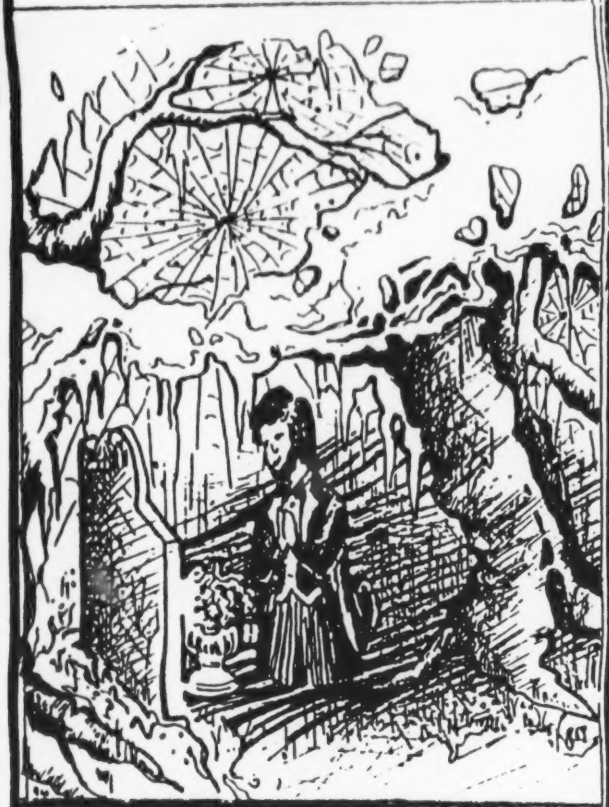
On North Main
Restaurants: Richie's Drive Inn, S&K Pizza, Sonic, McDonald's, Kris' Seafood, Popeye's
Bed & Breakfasts: Bienvenue House, Maison Bleue
Stores/*Magasins*: Dugas' Grocery, Wal-Mart
Pharmacies: Medicine Shoppe, Hospital Drugs

On South Main
Restaurants: Josephine's, Joyce's, Cajun Fried, Possum's
Beno's Motel
Supermarkets: Joyce's, Ginger's
Pharmacies: Eckerd's, Thrifty
Shopping

BH 10-113

JÉROME CHARLES DURAND AND THE PINE ALLEY WEDDING:

Fiction and Fact



The writer gratefully acknowledges the contributions of the following without whose help this work could not have been finalized:

James Theriot, Clerk of Court
Theresa Olivier, Typist
Nolan Braud, Artist
Hazel S. Duchamp, Consultant
Alice Durand Judice, Descendant

Jérome Charles Durand and the Pine Alley Wedding:

Fiction and Fact

My great grandfather, Jérome Charles Durand, may be regarded as a mythical figure. He has been the subject of many stories, some partly true, and some largely the figment of the imagination of the storytellers He arrived in Louisiana in 1820, an émigré from France, a rich merchant, who soon began to acquire land eventually accumulating thousands of acres and building a fabulous mansion. The luxurious tastes, customs, and habits of the wealthy French became the life style of Monsieur Durand and his family. Tales are told of carriages and harness ornamented with gold in which the family rode to St. Martinville, le Petit Paris d'Amérique, so-called because of its aristocratic French way of life.

Unheard of extravagances which seemed to be the epitome of plantation life were enjoyed to the utmost by the Durands It is said that each morning slaves woke them with sprays of perfume, and the family delighted in bathing in water scented with perfumed crystals. According to Mrs. Alice Durand Judice, one hundred-one years old, only surviving granddaughter of Charles Durand, Junior, "Charles was extravagant! This story is true." One of my sisters-in-law recalls having heard it from my mother, Mrs. Gilbert Durand, (born 1869). Both are of the opinion that the scented sprays were of toilet water since they were used in such great quantity

Monsieur Durand was married twice. When his first wife, Amélie LeBlanc, died having borne twelve children, he swore he'd never marry again, and visited her grave every day. So great was his grief that he had made an iron statue placed in front of the tomb representing himself in a sorrowing posture kneeling with hands crossed. At the base was an inscription vowing that he'd never marry again. However, within a year, he did. According to several accounts, citizens of St. Martinville chuckled and mischievous young boys vandalized the statue.

Charles is quoted as saying that he should honor his second wife, Alida Verret, as he did Amélie, and give her, also, twelve children. This he proceeded to do, and the second marriage was as merry as the first

When two daughters simultaneously accepted proposals of marriage, Papa Durand devised elaborate plans for a double wedding. Years before, he had planted a three mile long alley of trees extending eastward from Bayou Tèche to his mansion. This became the setting for the ceremony. Many sources tell of huge spiders imported from China which were let loose among the trees to spin large webs. (The spiders were probably trapped in the woods near Catahoula Lake a few miles away). Couriers had been sent to California to bring back hundreds of pounds of gold and silver dust which slaves using bellows sprayed on the webs to form a glittering canopy among the oaks and pines during the morning of the wedding day.

Some stories mention the date of the wedding as 1850 (before the Civil War), but the actual date was May 21, 1870. Guests estimated to have numbered two thousand witnessed the ceremony when Papa Durand gave his daughters in marriage before an altar constructed for the occasion in front of the mansion at the end of the alley. Tables laden with all sorts of delicacies served by slaves extended for a mile down the alley. My mother told me ice had been brought by boat from the North.

While stories about Jérome Charles Durand are fascinating, they do portray the life style of prominent plantation owners of Louisiana. The facts, substantiated by Church and legal records, are as intriguing.

According to certain genealogy studies, Jérome Charles Durand was born in Nantes, France circa 1806. When he arrived in New Orleans aboard the schooner Athenian on July 1, 1820 his occupation is recorded Merchant, age 19 on the passenger list. The name Charles Durand appears in a census dated 1826, address St. Ann Street, New Orleans. Was this Jérome Charles? No proof of his arrival in St. Martinville, nor that of his father, René, who reportedly brought great wealth with him, has become evident. A record dated May 15, 1827 obtained from the St. Martin Parish Courthouse shows Charles' first purchase of land. This was a lot on the east side of Bayou Tèche in St. Martinville measuring 160 by 360 feet. The same record mentions his occupation: Marchand Tailleur (merchant tailor). From this small beginning, before the Civil War began in 1861, he had acquired thousands of acres.

BEST COPY AVAILABLE

SH 10 - 8

Bonjour! My name is ______________________.

A FIELDTRIP TO ST. MARTINVILLE

Directions:

Circle the correct letter while visiting the 5 stations. You may ask your guide questions if you need to.

1. St. Martinville is also known as :
   A. Vermilionville
   B. Little Paris
   C. Acadian Village
   D. Park Jean Lafitte

2. The mayor of "Little Paris" is named :
   A. Martin Romero
   B. Martin Eric
   C. Eric Martin
   D. None of the above

3. The Catholic church in the town square is called:
   A. Jean François Mouchet
   B. Louis XIV
   C. St. Martin de Tours
   D. St. Duchamps

4. The church of St. Martin de Tours was established in :
   A. 1870
   B. 1785
   C. 1765
   D. 1699

5. Behind the church in the town square is a statue of:
   A. Delores del Rio
   B. Evangeline
   C. the Romero brothers
   D. your teacher

6. The statue of Evangeline is a monument for an Acadian girl named:
A. Emmeline LaBiche
B. Emily
C. Semolina
D. Gabriële

7. Upstairs in the "Little Paris" museum, you will find __________ costumes.
A. Christmas
B. Halloween
C. Mardi Gras
D. Easter

8. The costumes are copies of a famous wedding in which the father of the 2 brides imported ______________ from __________ and then sprinkled what they made with gold dust.

9. St. Martinville is located on the Bayou __________.
A. Vermilion
B. Teche
C. Atchafalaya
D. La Rose

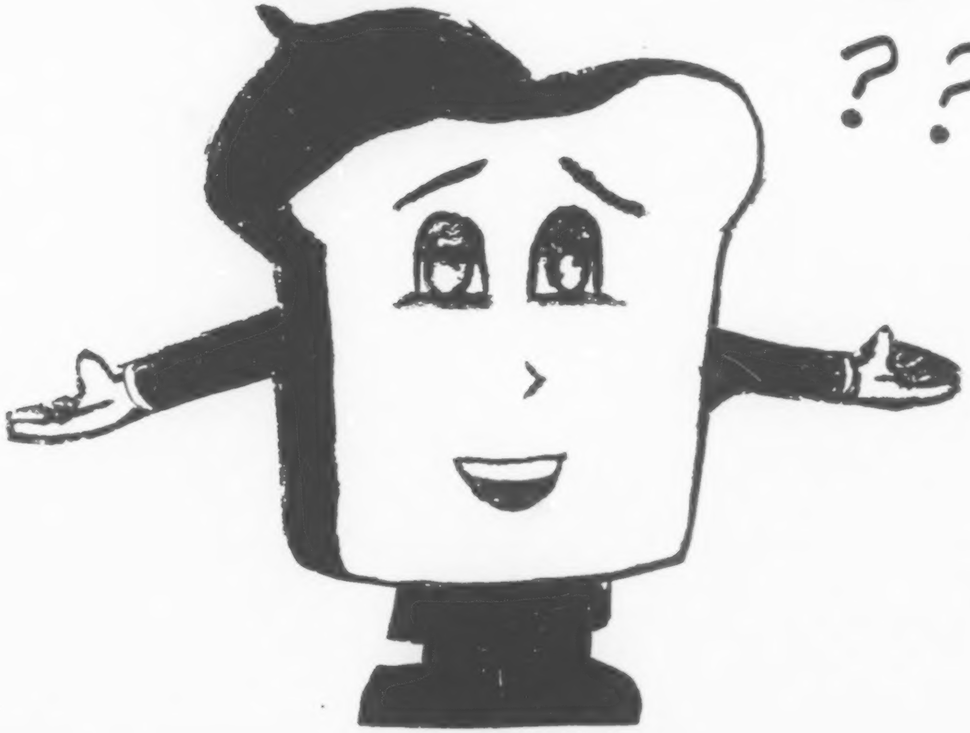
10. "Teche" is an Indian word for:
A. a turtle
B. a teacher
C. a snake
D. a splash

11. While visiting the Acadian Memorial wall, name four Acadian family names that were exiled :
A. ______________________________
B. ______________________________
C. ______________________________
D. ______________________________

12. Name the 2 old gentlemen playing Cajun music on the bayou.
A. ______________________________
B. ______________________________

13. The Acadians were exiled from:
A. Nova Scotia B. France C. England D. Louisiana

Who's Who and What's What in Cajun history?



Cajun BINGO History

		LAGNIAPPE*			

*pronounced "lah nee yap," it means "a little something extra" or a "freebie."

BH11.1

WHO'S WHO AND WHAT'S WHAT IN CAJUN HISTORY?

Duration: 15 minutes

Materials: the list of Cajun trivia following this lesson plan

---

Objective: At the end of this game of trivia, the student will be able to:
1) correctly identify people, places, and terminology regarding the French influence in Louisiana
2) list important events and dates in Cajun history
3) recognize musical terms involved Cajun music

Implementation: The teacher:
1) distributes the list of "Who's Who and What's What in Cajun History" to all students
2) discusses this list with the students
3) hands out the game board
4) points out the word "lagniappe" in the center of the board and gives an example of what this means----for instance, when a merchant throws in something for good measure, this is considered "lagniappe," which is a rarity today
5) instructs the students to select and write 17 items from this list in any order on the game board
6) instructs students to put away the list
7) proceeds to call out items from the list, checking them off on the master list
8) asks the students to mark the matching answer on their game sheet
7) directs the students to call out "Bingo!" when they have six consecutive answers and to correctly call them back out as he/she verifies them on his/her list.
8) rewards the winners with a simple item about French or French Louisiana--ex: a postcard, a brochure from the tourist bureau, etc.

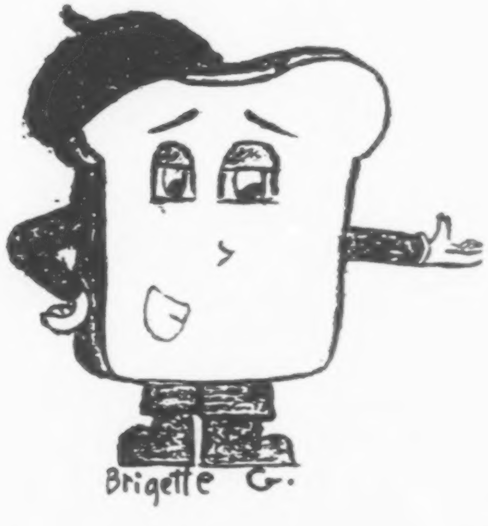
BH11-2

WHO'S WHO AND WHAT'S WHAT IN CAJUN HISTORY?

1) Ali Landry ---Cajun girl from Breaux Bridge area who was elected Miss USA in 1996
2) Ron Guidry ---Cajun pitcher for the New York Yankees in the 1980's
3) Paul Prudhomme---famous Cajun chef
4) CFMA ---Cajun French Music Association
5) Harry Lafleur---founder of the CFMA in 1984
6) Jolie Blonde---song considered the Cajun "national anthem"
7) Broussard, Comeaux (pronounced ko mo), Dugas, Landry----Cajun family names
8) Samuel de Champlain ---French explorer who established the first permanent French colony in the New World in 1605
9) CODOFIL ----the Council for the Development of French in Louisiana established in 1968
10) James Domengeaux ---the lawyer and legislator who formed CODOFIL
11) Port Royal ---site of the first French colony in Acadia in 1605
12) Iberville ---French explorer who established a colony in Louisiana in 1699
13) Acadia ---Nova Scotia
14) Acadians---French people who colonized Acadia in the maritime provinces of Canada
15) 1755 ---the year the British deported the Acadians from Acadia
16) 1785 ---the year seven boats of Acadians arrived in Louisiana from France
17) 1916---the year a law was passed in Louisiana forbidding Cajun children from speaking French on the school grounds
18) Teche---the Indian word for "snake"----the Bayou Teche in St. Martinville was so named due to the way it wound
19) a francophone ---a person of French descent who continues to speak French today
20) Governor Lawrence ---British governer in Acadia who exiled the Acadians
21) Cajuns ----French Acadians from Canada who settled in Louisiana
22) Ralph Begnaux ---a Cajun comedian
23) FrancoFête----a celebration in 1999 celebrating 300 years of French in Louisiana
24) Little Paris ---the town of St. Martinville on the Bayou Teche located near Lafayette
25) 1755 -1785 ----the Grand Migration of the Acadians
26) Mary Alice Fontenot --author of "Clovis Crawfish" children's books
27) Zachary Richard and Mike Doucet---Cajun musicians who were Grammy award winners for Cajun music

BH 11-3

Chronology



CHRONOLOGY

04 *La Cadie*, later called *Acadie*, is founded by the French in Nova Scotia

82 Robert Cavelier de La Salle claims Louisiana for France

99 First permanent French settlement in Louisiana established in Biloxi

13 *Acadie* is ceded to Britain under the terms of the Treaty of Utrecht

14 City of Natchitoches founded

18 City of New Orleans is founded

19 First shiploads of African slaves arrive in New Orleans

55 *Le Grand Dérangement* begins and thousands of Acadians are deported

56 *Poste des Attakapas* is founded in south central Louisiana

62 France cedes Louisiana to Spain

64 First documented arrival of Acadians in Louisiana

'65 Acadians settle at the *Poste des Attakapas*

76 United States of America declares independence from Britain

85 Final Acadian migrations: Seven shiploads of almost 1,600 arrive in New Orleans from France

89 French Revolution brings waves of French immigrants to Louisiana

91 Slave revolt in Haiti brings more than 10,000 Creoles of French, African, and mixed descent to Louisiana

00 Spain cedes Louisiana to France

03 Napoleon Bonaparte sells Louisiana to U.S. for $15 million

12 Louisiana acquires U.S. statehood

36 *Vermillonville*, later named Lafayette, is incorporated

61 Civil War begins

12 Railroad crosses Louisiana prairie, bringing in more settlers and increasing the area's contact with outside world

01 Oil is discovered in Louisiana near Jennings

05 Thousands die in Yellow Fever epidemic

16 Plaquemine lock completed, allowing continuous navigation between Mississippi River and Atchafalaya Basin

4 World War I begins

6 Suppression of the French language in the schools by the State Board of Education, *les enfants sont punis quand ils parlent français*

7 President Coolidge visits a Louisiana ravaged by flooding

8 Louisiana Gov. Huey Long begins extensive road-paving project; Joe Falcon and Cleoma Breaux make first recording of a Cajun song, *Allons à Lafayette*

9 Stock market crash, beginning of Depression

1 World War II begins; many young Cajun men serve as interpreters in Europe

7 First offshore oil well in the Gulf of Mexico

5 Acadian Bicentennial

8 CODOFIL is created

1 Louisiana elects its first French-speaking governor of the 20th century, Edwin Edwards

4 First *Hommage à la musique acadienne*, later to become part of *Festivals Acadiens*

6 Publication of *Lâche pas la patate* by Revon Reed, first book in Cajun French

0's Cajun music and food gains international recognition; *c'est cool d'être Cadien*

0 Census reports 668,271 Acadians/Cajuns residing in the U.S.; 61 percent are Louisiana residents

BEST COPY AVAILABLE

POPULATION FIGURES

According to the 1990 U.S. census, 898,716 Louisiana residents claimed Francophone ancestry. This represents about 21 percent of Louisiana's population of 4.2 million. Of those declaring Francophone ancestry, 411,645 said they were French descendants, 79,752 reported French Acadian roots, and 407,319 said they were of Acadian ancestry. Those who reported Creole ancestry were counted as Afro-Americans.

Lafayette Parish has the largest concentration of residents sporting Acadian ancestry. Calcasieu, Lafourche, Acadia, and Vermilion parishes are the next four.

There are 261,678 Louisiana residents who said they speak French at home. While the census does not contain information on the exact number of Afro-American and Native American French speakers, the 261,678 total does include speakers of Creole French.

Lafayette Parish reports the greatest number of French speakers, with Lafourche, St Landry, Vermilion, and St Martin following in descending order.

Louisianians who speak French at home

Parish	
Lafayette	*32,722 **
Lafourche	*20,123*
St. Landry	*18,487*
Vermilion	*17,293*
St. Martin	*15,285*

Parishes with highest Acadian ancestry

Lafayette	*44,813 **
Calcasieu	*34,073*
Lafourche	*33,454*
Acadia	*25,444*
Vermilion	*23,012*

**Figures from 1990 Census of Population, Social and Economic Characteristics, Louisiana*

1992 Following the example of several other parishes, Lafayette Parish begins a French Immersion Program

1994 The University of Louisiana at Lafayette offers the first doctoral degree in Francophone studies in North America.

4 The first World Acadian Reunion takes place in New Brunswick, Canada

1995 The French Immersion Consortium is created. Action Cadienne (the Cajun Action committee) is formed to promote and safeguard the French language in La.

1997 Mike Doucet and his band receive a "Grammy" for Cajun music. At the same time, another local Cajun musicien, Zachary Richard, wins a "Felix" in Canada for French music.

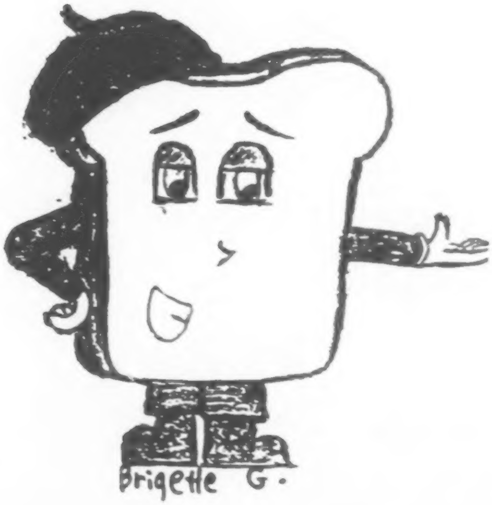
1999 FrancoFête celebrates 300 years of French in Louisiana. The World Acadian Congress celebrates about 100 family reunions in July and August in Louisiana.

2003 The bicentennial of the Louisiana Purchase

2004 The third Acadian Reunion is held in Halifax, Nova Scotia

BH12-1

Bibliography



écu media design

is pleased to announce the premier of the

Encyclopedia of Cajun Culture

FIERTÉ

©

Encyclopedia of Cajun Culture

Accessible free via the Internet at

www.cajunculture.com

The ***Encyclopedia of Cajun Culture*** is an on-line, user-friendly database covering the sweep of Cajun culture and history. From the founding of Acadia in 1604, to the expulsion of 1755, to the transformation of Acadians into Cajuns, to the birth of Cajun pride in the mid-20th century — it's all covered in the ***Encyclopedia***.

Expanded weekly, the ***Encyclopedia*** pulls together information on a variety of Cajun-related topics: Want to know more about Cajun accordionist Nathan Abshire? Cajun population statistics? Cajun NFL quarterback Bobby Hebert? Acadian freedom fighter Joseph Broussard *dit* Beausoleil? Cajun chicken and sausage gumbo? Cajun surnames? Cajun *Mardi gras* celebrations? It's all available at the click of a button — over 200 entries, including photos and maps!

The ***Encyclopedia*** was created by Écu Media Design of New Iberia, Louisiana, which is operated by south Louisiana natives Kara T. Bernard and Shane K. Bernard. Kara is an LSU science graduate with extensive programing experience; Shane is a USL humanities graduate and published historian specializing in Cajun studies. Together they have designed, compiled, and edited the most extensive on-line source of Cajun cultural and historical data on the Internet – and it's all accessible free, 24 hours a day, in an on-line environment suitable for all ages.

For more information, contact:

écu media design
221 Constance Avenue
New Iberia LA 70563-2553

Become an Encyclopedia Commercial Sponsor!

Or e-mail:

info@cajunculture.com

Mel Bay Presents

A SONGBOOK

Joe Mathieu
BH13-2

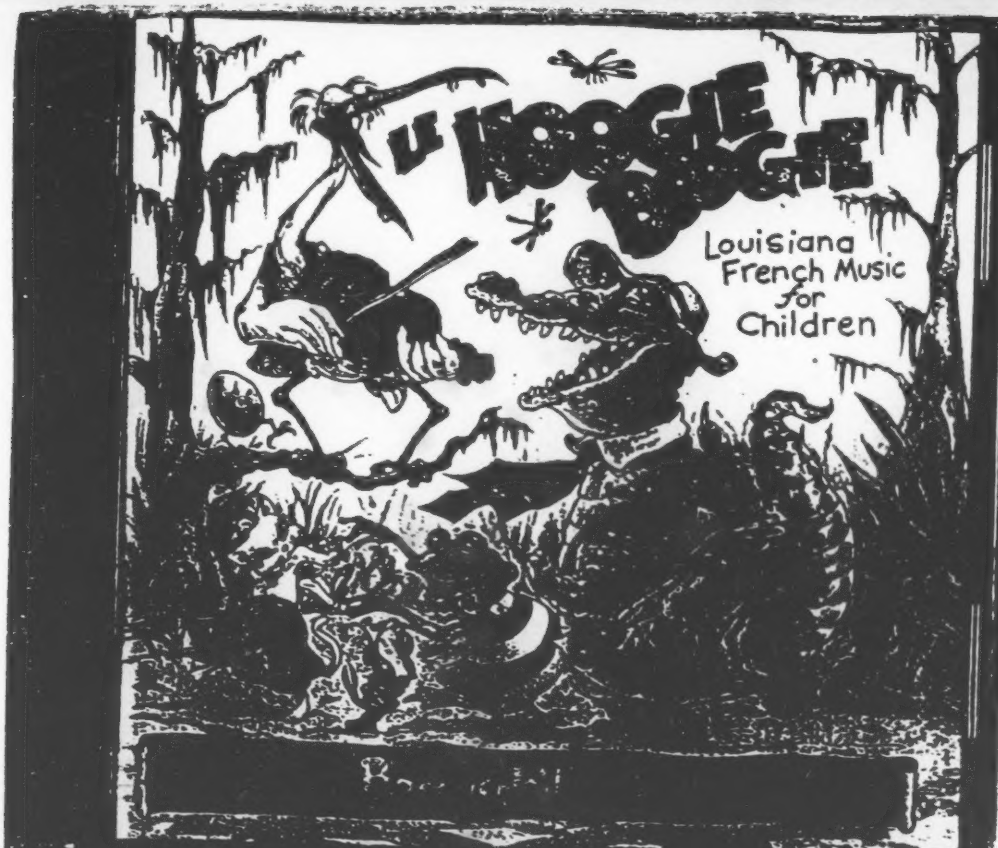
Le Hoogie Boogie

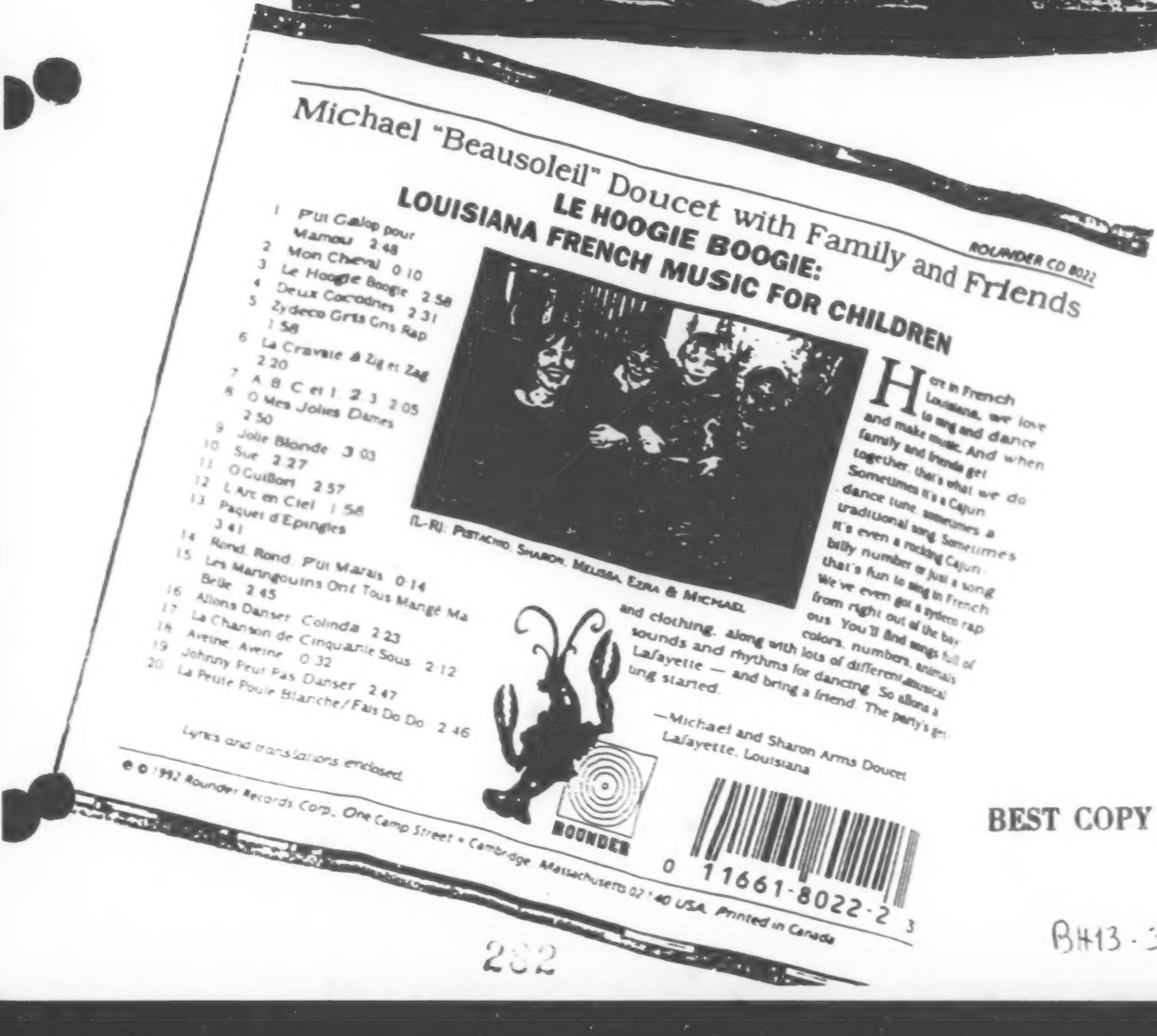
Louisiana French Music for Children

281

By Sharon Arms Doucet

MEL


Le Hoogie Boogie
Louisiana French Music for Children



Michael "Beausoleil" Doucet with Family and Friends

ROUNDER CD 8022

LE HOOGIE BOOGIE: LOUISIANA FRENCH MUSIC FOR CHILDREN

1 P'tit Galop pour Mamou 2:48
2 Mon Cheval 0:10
3 Le Hoogie Boogie 2:58
4 Deux Cocodries 2:31
5 Zydeco Gris Gris Rap 1:58
6 La Cravate à Zig et Zag 2:20
7 A, B, C et 1, 2, 3 2:05
8 O Mes Jolies Dames 2:50
9 Jolie Blonde 3:03
10 Sue 2:27
11 O Guillori 2:57
12 L'Arc en Ciel 1:58
13 Paquet d'Epingles 3:41
14 Rond, Rond, P'tit Marais 0:14
15 Les Maringouins Ont Tous Mangé Ma Belle 2:45
16 Allons Danser Colinda 2:23
17 La Chanson de Cinquante Sous 2:12
18 Aveine, Aveine 0:32
19 Johnny Peut Pas Danser 2:47
20 La Petite Poule Blanche/Fais Do Do 2:46

Lyrics and translations enclosed.

(L-R): Pistachio, Sharon, Melissa, Ezra & Michael

Here in French Louisiana, we love to sing and dance and make music. And when family and friends get together, that's what we do. Sometimes it's a Cajun dance tune, sometimes a traditional song. Sometimes it's even a rocking Cajun-billy number or just a song that's fun to sing in French. We've even got a zydeco rap from right out of the bayous. You'll find songs full of colors, numbers, animals and clothing, along with lots of different musical sounds and rhythms for dancing. So allons à Lafayette — and bring a friend. The party's getting started.

—Michael and Sharon Arms Doucet
Lafayette, Louisiana

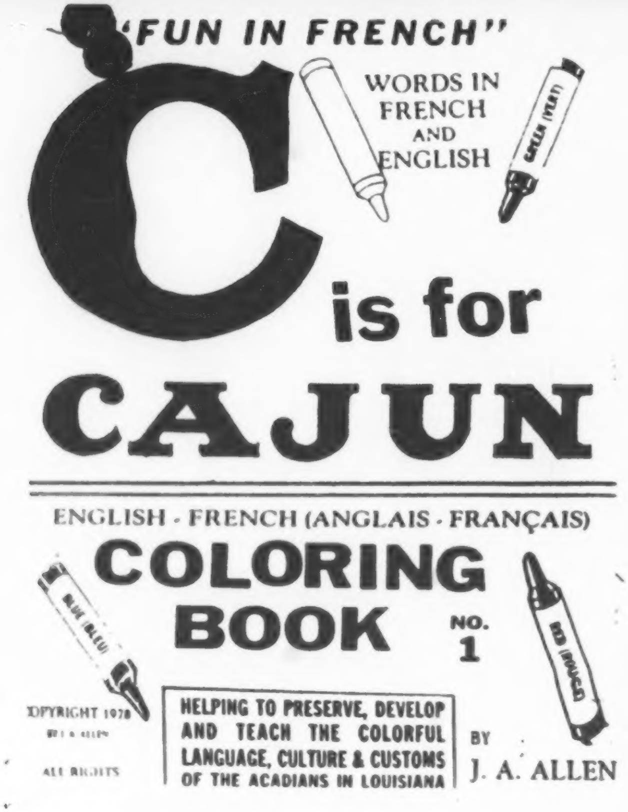
ROUNDER

0 11661-8022-2 3

℗ © 1992 Rounder Records Corp., One Camp Street • Cambridge, Massachusetts 02140 USA. Printed in Canada

BEST COPY AVAILABLE

BH13-3



"FUN IN FRENCH"

WORDS IN FRENCH AND ENGLISH

C is for CAJUN

ENGLISH - FRENCH (ANGLAIS - FRANÇAIS)

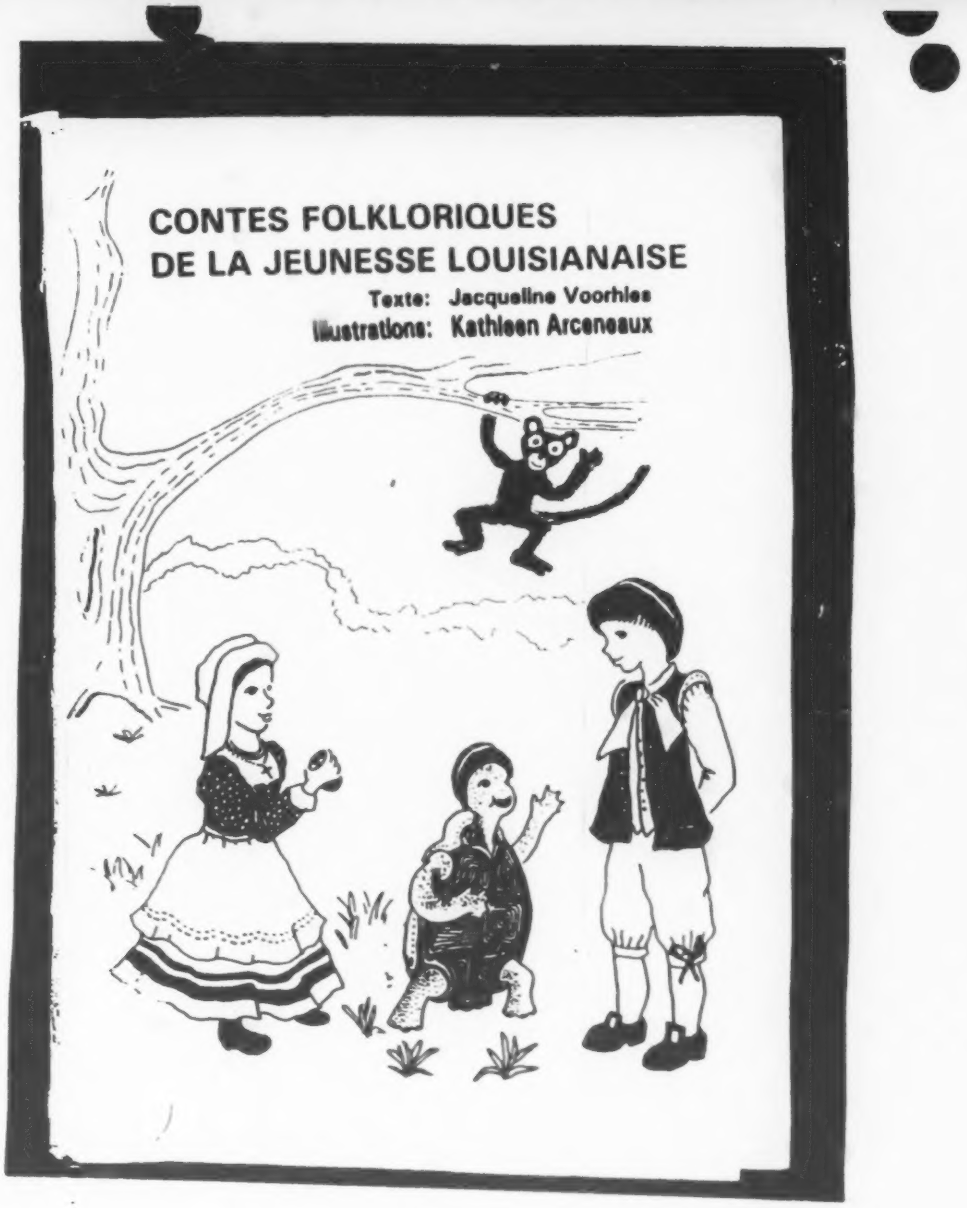
COLORING BOOK

NO. 1

COPYRIGHT 1978
BY J. A. ALLEN
ALL RIGHTS

HELPING TO PRESERVE, DEVELOP AND TEACH THE COLORFUL LANGUAGE, CULTURE & CUSTOMS OF THE ACADIANS IN LOUISIANA

BY J. A. ALLEN



CONTES FOLKLORIQUES DE LA JEUNESSE LOUISIANAISE

Texte: Jacqueline Voorhies
Illustrations: Kathleen Arceneaux

Videota[illegible] by Cajun Filmmaker Pat Mire

Dance for a Chicken

Dance for a Chicken: The Cajun Mardi Gras

Cajun filmmaker Pat Mire gives us an entertaining, inside look at the colorful and exotic rural Cajun Mardi Gras Every year before the Lenten season begins, processions of masked and costumed revelers, often on horseback, go from house to house gathering ingredients for communal gumbos in communities across rural southwest Louisiana The unruly participants in this ancient tradition play as beggars, fools, and thieves as they raid farmsteads and perform in exchange for charity or, "dance for a chicken"

AWARDS

1993 Am Anthropological Assn Award of Excellence
1993 Worldfest Houston, Merit Finalist
1993 Assn for State and Local History, Award of Merit

57 minutes © 1993 Pat Mire

"Anything I Catch..."
The Handfishing Story

"Anything I Catch..." The Handfishing Story

Cajun filmmaker Pat Mire beautifully captures the thrilling regional phenomenon of Cajuns who wade in murky bayou waters to c[illegible] huge catfish and turtles by reaching into hollow logs and stumps with their bare hands Friends and family accompany the handfishermen to the bayou banks for festive cooking, storytelling, Cajun music, and to witness this increasingly rare tradition Sadly, dredging of the bayous has had unforeseen cultural impact a[illegible] virtually eliminated this vestige of the traditional folk co[illegible] which served to bind families and neighbors together

AWARDS

1991 Margaret Mead Film Festival, winner
1990 Assn for State and Local History, Award of Commendation
27 30 minutes © 1990 Pat Mire & Charles Bush

lso Available

Vildflowers of the Cajun Prairie

Beautiful wildflowers and grasses, some reaching shoulder height, once covered the southwest ouisiana prairie attracting a multitude of butterflies Fragments of this natural prairie habitat are ound in remnant strips along railroad right-of-ways that have never been cultivated Wildflowers of e Cajun Prairie features the study and restoration efforts of the native southwest Louisiana prairie ildflower habitat

28 minutes © 1989 Pat Mire

Against the Tide

The story of the Cajuns

a film produced by Zachary Richard

1hr. @ 2000 Pat Mire

Order Form

Mail your order to:

Attakapas Productions
PO Box 821, Eunice, LA 70535
318/457-8214
318/546-0282 fax

Attakapas Productions guarantees the quality of video tapes.

Name ______________________
Street Address ______________________
____
Phone ______________________
Shipping Address (if different from above)
____
____

VHS Videotapes

Dance for a Chicken: The Cajun Mardi Gras
____ @ $25.00 each $______

Anything I Catch: The Handfishing Story
____ @ $20.00 each $______

Wildflowers of the Cajun Prairie
____ @ $15.00 each $______

Shipping and Handling $______
1-3 tapes $3 4-5 tapes $5 6 + tapes $6

Total Amount Due $______

BM

BEST COPY AVAILABLE

Petite bibliographie sur le fait français en Louisiane
Brief Bibliography on French in Louisiana
par Barry Jean Ancelet, Carolyn Dural et David Barry

(La liste des oeuvres en français est en bas.)

LANGUAGE

ANCELET, Barry Jean. "A Perspective on Teaching the Problem Language in Louisiana." *French Review* 61:3 (1988).

ARCENEAUX, George. "The French Language in Southern Louisiana," *Louisiana Schools* (October, 1937) 26-27.

BABIN, Lawrence J. "A Glossary of French spoken on Grand Isle," thesis, Louisiana St University, 1937.

BABINGTON, Mina and E. Bagby Atwood. "Lexical Usage in Southern Louisiana," *Publi tions of the American Dialect Society* 36 (1961): 1-24.

BARBEAU, Marius. "Louisiana French," *Canadian Geographic Journal* 54 (1957) 2-11.

BARNHILL, Vyron L. "A Linguistic atlas type investigation in Southwestern Louisiana," th sis, Tulane University, 1950.

BERNARD, Lorene Marie. "A Study of Louisiana French in Lafayette Parish," thesis, Lou ana State University, Baton Rouge, 1933.

BIENVENU, Charles Joseph. "The Negro-French Dialect of St. Martin Parish," thesis, Lou ana State University, 1933.

BOURGEOIS, Eugene Oliver. "Creole Dialect," thesis, Louisiana State University, 1927.

BROUSSARD, James. *Louisiana Creole Dialect*. Baton Rouge: Louisiana State University Pre 1942.

HISTORY AND CULTURE

ALLAIN, Mathé. *Not Worth a Straw: French Colonial Policy and the Founding of the Louisiana Colony: 1699-1769*. Lafayette: USL Center for Louisiana Studies Publications, 1988.

_____. "The French Literature of Louisiana," The University of Colorado Occasional Papers 2 (1982) 83-113.

_____ "French Theater in Louisiana," co-authored, in Maxine Sellers, ed. *Ethnic Theater in the United States* (Westport, Conn.: Greenwood Press, 1983), 139-174.

_____ "'They Don't Even Talk Like Us:' Cajun Violence in Film and Fiction," *Journal of Popular Culture*, vol. 23, no. 1 (1989), 65-75.

_____, and Barry Ancelet. "Feu de Savane: A Literary Renaissance in French Louisiana," *Southern Exposure* 9: 2 (Summer, 1981) 4-11.

_____, and Carl Brasseaux, eds. *A Franco-American Overview, vols. 5-8*. Bedford, N.H.: National Bilingual Materials Development Center, 1981-88.

ANCELET, Barry Jean. *Cajun and Creole Folktales: The French Oral Tradition of South Louisiana*. New York: Garland Publishing, 1994.

______ *Cajun Music: Origins and Development*. Lafayette: USL Center for Louisiana Studies, 1989.

______ "Talking Pascal in Mamou," *Journal of the Folklore Institute* 17:1 (1980).

______ "Ben Guinée: Creole Tales from Louisiana," *Revue de Louisiane/Louisiana Review* (Summer, 1980) 61-68.

______, and Elemore Morgan, Jr. *The Makers of Cajun Music*. Austin: University of Texas Press, 1984.

______, Jay Edwards and Glen Pitre. *Cajun Country*. Folklife in the South series. Jackson: University Press of Mississippi, 1991.

ARCENEAUX, Jean. *Je suis Cadien: Suite poétique*. New York: Cross Cultural Communications, 1994.

BARRY, David. "A French Literary Renaissance in Louisiana: Cultural Reflections," *Journal of Popular Culture* 23, 47-63.

BOUDREAUX, Anna Mary. "A Profile study of the folklore and idiomatic expressions of the French language of the Kaplan area in Vermilion," thesis, University of Southwestern Louisiana, 1969.

BRASSEAUX, Carl. *The Founding of New Acadia*. Baton Rouge: Louisiana State University Press, 1987.

_____ *From Acadian to Cajun*. Jackson: University Press of Mississippi, 1992.

_____ *In Search of Evangeline: Birth and Evolution of the Evangeline Myth*. Thibodaux: Blue Heron Press, 1988.

_____, Claude Oubre and Keith Fontenot. *Creoles of Color in the Bayou Country*. Jackson: University Press of Mississippi, 1994.

BROVEN, John. *South to Louisiana: The Music of the Cajun Bayous*. Gretna: Pelican Press, 1983

CONRAD, Glenn, ed. *The Cajuns: Essays on their History and Culture*. USL History Series No. 11. Lafayette: University of Southwestern Louisiana, Center for Louisiana Studies 1978.

CAULFIELD, Ruby Van Allen. *The French Literature of Louisiana*. New York: Institute of French Studies at Columbia University, 1929.

CLAUDEL, Calvin. *Fools and Rascals: Louisiana Folktales*. Baton Rouge: Legacy Publishing, 1978.

"A Study of Louisiana French Folktales in Avoyelles Parish," diss., University of Nort

BEST COPY AVAILABLE

BH13-6

DAIGLE, Anna Theresa. "Folklore and Etymological glossary of the variants from standard French in Jefferson Davis Parish," thesis, Louisiana State University, 1934.

DELSESTO, Steven and Jon L. Gibson, eds. *The Culture of Acadiana: Tradition and Change in South Louisiana.* Lafayette, LA: University of Southwestern Louisiana, 1975.

DORMON, James H. ed. *Creoles of Color of the Gulf South.* Knoxville: University of Tennessee Press, 1996.

_____. *The People Called Cajuns: An Introduction to an Ethnohistory.* Lafayette, LA: University of Southwestern Louisiana, Center for Louisiana Studies, 1983.

FORTIER, Alcée. *Louisiana Folk-Tales in French Dialect and English Translation.* Memoirs of the American Folklore Society, vol. 2. Boston and New York: Houghton, Mifflin & Co., 1895.

_____. *Louisiana Studies: Literature, Customs and Dialect, History and Education.* New Orleans: F. F. Hansell & Brother, 1894.

FRANÇOIS, Raymond. *Yé yaille, chère: Traditional Cajun Dance Music.* Lafayette: Thunderstone Press, 1990.

GAUDET, Marcia G. *Tales from the Levee: The Folklore of St. John the Baptist Parish.* Lafayette, LA: USL Center for Louisiana Studies, 1984.

GUILBEAU, John. "Folklore and the Louisiana French Lexicon," *Louisiana Review* I:1 (1972): 45-54.

GUTIERREZ, C. Paige. *Cajun Foodways.* Jackson & London: University Press of Mississippi, 1992.

HALL, Gwendolyn Midlo. *Africans in Colonial Louisiana: The Development of Afro-Creole Culture in the Eighteenth Century.* Baton Rouge: Louisiana State University Press, 1992.

HASKINS, James. Creoles of Color in New Orleans. New York: Crowell, 1975.

HEARN, Lafcadio. *Gombo Zhebes: Little Dictionary of Creole Proverbs Selected from Six Creole Dialects.* New York: Will A. Coleman, 1885; rpt., New Orleans, LA: Aurian Society Publications, 1977.

MILLS, Gary B. *The Forgotten People: Cane River's Creoles of Color.* Baton Rouge: Louisiana State University Press, 1977.

PARR, Una M. "A Glossary of the variants from standard French in Terrebonne Parish, with an appendix of Popular beliefs, superstitions, medicine and cooking recipes," thesis, Louisiana State University, 1940.

POST, Lauren. Cajun Sketches from the Prairies of Southwest Louisiana. Baton Rouge: Louisiana State University Press, 1962.

PITRE, Glen. *The Crawfish Book.* Jackson: University Press of Mississippi, 1993.

_____, and Dean Shapiro. *Belizaire the Cajun.* Gretna, LA: Pelican Press, 1988.

RUSHTON, William Faulkner. *The Cajuns: From Acadia to Louisiana.* New York: Farrar Straus Giroux, 1979.

SAUCIER, Corinne. *Folk Tales from French Louisiana.* Baton Rouge: Claitor's Publishing, 1972.

SAVOY, Ann Allen. *Cajun Music: A Reflection of a People.* Eunice: Bluebird Press, 1985.

SPITZER, Nicholas, ed. *Louisiana Folklife: A Guide to the State.* Baton Rouge: Louisiana Department of Culture, Recreation and Tourism, 1985.

VOORHIES, Felix. *Acadian Reminiscences.* Boston: The Palmer Company, 1907; rpt. Lafayette: University of Southwestern Louisiana, Center for Louisiana Studies, 1978.

WINZERLING, Oscar W. *Acadian Odyssey.* Baton Rouge, LA: Louisiana State University Press, 1955.

WHITFIELD, Irene Thérèse. *Louisiana French Folk Songs.* Baton Rouge: Louisiana State University Press, 1939; rpt. New York: Dover Publications, 1969.

BEST COPY AVAILABLE

BH13.7

Bibliograph

BROUSSARD, Marie Joyce. "The Creole and French of Lafayette, Louisiana: A Comparative Study," thesis, Atlanta University, Atlanta, GA, 1945.

BROWN, Becky. "Pronominal Equivalence in a Variable Syntax," diss. University of Texas Austin, 1988.

CALAIS, Gayle D. "The Acadian French of the Parks (St. Martin Parish), Louisiana area. thesis, University of Southwestern Louisiana, 1968.

CHAUDOIR, Charles. "A Study of the Grammar of the Avoyelles French Dialect," thesis, Louisiana State University, Baton Rouge, 1938.

CONWELL, Marilyn J. and Alphonse Juilland. *Louisiana French Grammar*. The Hague: Mouton, 1963.

DAIGLE, Jules O. *A Dictionary of the Cajun Language*. Ann Arbor, MI: Edwards Brothers, Inc., 1984.

DE BLANC, Bertrand François. "A Glossary of variants from standard French found in Saint Martin Parish, Louisiana," thesis, Louisiana State University, 1935.

DOUCET, Carol James. "The Acadian French of Lafayette," thesis, University of Southwestern Louisiana, Lafayette, 1970.

DUGAS, Marie Alice. "A Glossary of the variants from standard French used in the Parish of St. James," thesis, Louisiana State University, 1935.

DURAND, Sidney Joseph. "A Phonetic study of the Creole dialect," thesis, Louisiana State University, 1930.

FAULK, James Donald. *Cajun French I*. Abbeville, LA: Cajun Press Inc., 1977.

GARNER, John E. "A Descriptive study of the phonology of Acadian French," diss., University of Texas, 1952.

GOODMAN, Morris. *A Comparative Study of Creole French Dialects*. The Hague: Mouton, 1964.

GRANIER, Ervin L. "A Glossary of the French spoken in St. John the Baptist Parish," thesis, Louisiana State University, 1939.

GUILBEAU, John. " A Glossary of Variants From Standard French in La Fourche Parish." Master's thesis, Louisiana State University, Baton Rouge, 1936.

_____. "The French Spoken in La Fourche Parish, Louisiana," diss., University of North Carolina, Chapel Hill, 1950.

HICKMAN, Frances M. "The French speech of Jefferson Parish," thesis, Louisiana State University, 1940.

HOWARD, Jr., Charles Arthur. "A Comparative Study of the Grammar of Acadian and Cajun Narratives," diss., Georgetown University, Washington, D.C., 1975.

HULL, Alexander. "Evidence for the Original Unity of North American French Dialects," Revue de Louisiane/Louisiana Review 3 (Summer, 1974) 59-70.

HURST, Harry M. "A Glossary of the French spoken in St. Charles Parish," thesis, Louisiana State University, 1937.

ISERINGHAUSEN, Ferdinand J. "A Glossary of the French Spoken in Church Point, Acadia Parish, Louisiana," thesis, Louisiana State University, 1956.

JANNISE, Harry and Randall P. Whatley. *Conversational Cajun French I*. Baton Rouge, LA: The Chicot Press, 1978.

JEANSONNE, Samuel L. "A Glossary of words that vary from standard French in Avoyelles Parish," thesis, Louisiana State University, 1938.

LANDRENEAU, Raymond Lee. *The Cajun French Language*. Atlanta: The Chicot Press, 1989.

LANE, George S. "Notes on Louisiana French," Language 10 (December, 1934) 323-333.

_____ "Notes on Louisiana French," Language 11 (March, 1935) 5-16.

LARBI, Oukada. "A Linguistic Study with Descriptive Analysis of Lafourche Parish Dialect," diss., Louisiana State University, Baton Rouge, 1977.

LE COMPTE, Nolan Philip, Jr. "A Word Atlas of Lafourche Parish and Grand Isle, Louisiana," diss., Louisiana State University, Baton Rouge, 1967.

MONTGOMERY, Erin. "A Glossary of variants from standard French in Vermilion Parish, Louisiana," thesis, Louisiana State University, 1946.

MORGAN, Raleigh, Jr. "Structural Sketch of St. Martin Creole," *Anthropological Linguistics* 1:8 (1959): 20-24.

_____. "The Lexicon of Saint Martin Creole," *Anthropological Linguistics*, 2(1) [1960]: 7-29.

NELSON, Shirley F.K. "A Phonetic study of the French spoken in Reserve, St. John the Baptist, Louisiana," thesis, Louisiana State University, 1965.

OLIVIER, Louise V. "A Glossary of variants from standard French in St. Landry Parish," thesis, Louisiana State University, 1937.

PATIN, Paul B. "A Lexicon of Breaux Bridge Louisiana French," thesis, University of Texas, 1976.

PHILLIPS, Hosea. "A Glossary of the variants from standard French used in Evangeline Parish," thesis, Louisiana State University, 1935.

_____. "Vowels of Louisiana 'Cajun' French," *French Review* 18 (January, 1945) 159-162.

READ, William A. Louisiana French. Baton Rouge, LA: Louisiana State University Press, 1963.

_____. "Creole and Cajun," *American Speech* 1(1925-26): 483.

TENTCHOFF, Dorice. "Speech in a Louisiana Cajun Community," diss., Case Western Reserve University, 1977.

TINKER, Edward L. "Gombo, the Creole Dialect of Louisiana, together with a Bibliography," *Proceedings of the American Antiquarian Society*. Worcester, MA: April, 1935, 101-142.

TISCH, Joseph LeSage. *French in Louisiana: A Study of the Historical Development of the French Language of Louisiana*. New Orleans: A.F. Laborde, 1959.

TRAHAN, Lucie M. "Etymological glossary of the variants from standard French in Assumption Parish," thesis, Louisiana State University, 1936.

TRAPPEY, Adams S. Holmes. "Creole folklore in phonetic transcription," thesis, Louisiana State University, 1916.

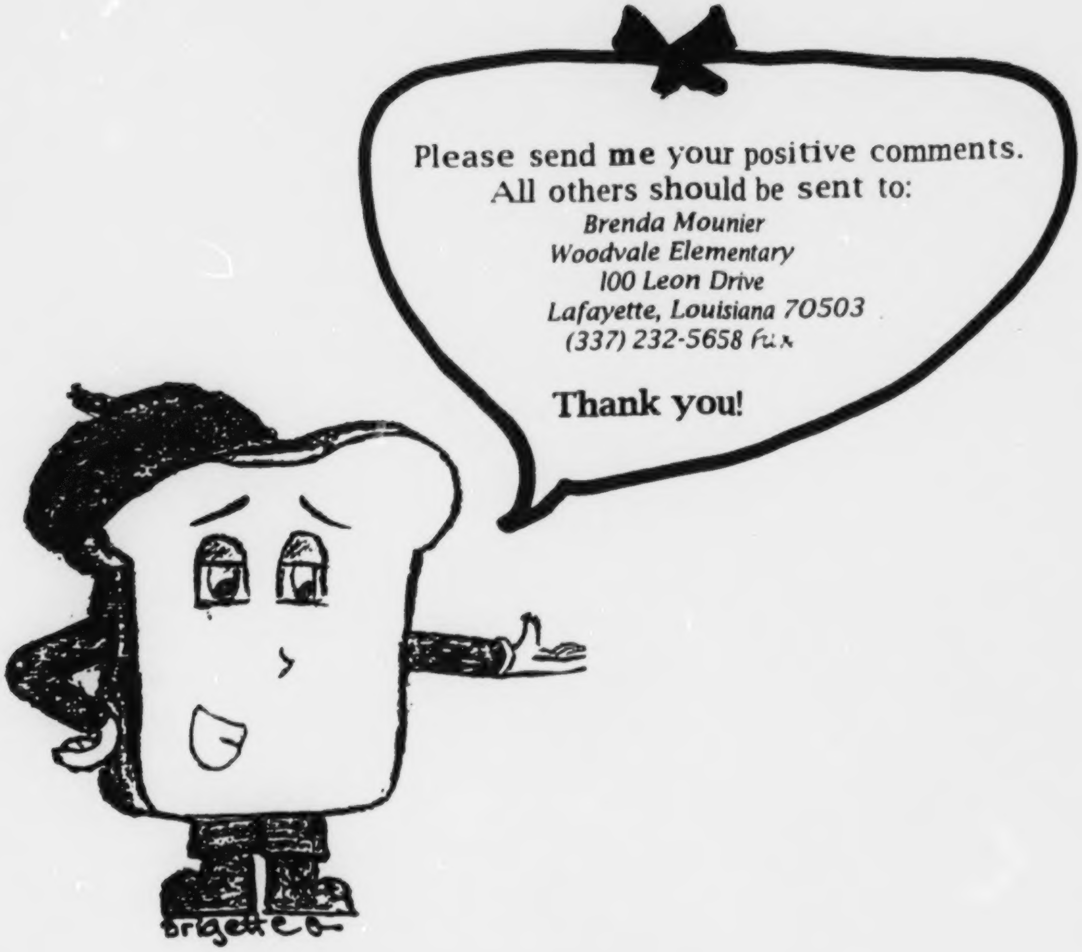
TRAPPEY, Maud Marie. "The French speech of Iberia Parish," thesis, Louisiana State University, 1940.

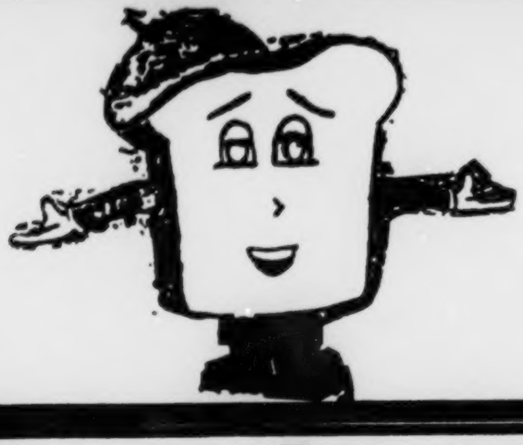
VALDMAN, Albert, ed. *French and Creole in Louisiana*. New York: Plenum Press, 1997.

VIATOR, Audrey B. "A Glossary of neolgisms, loan-words and variants from standard French in the Parish of St. John the Baptist," thesis, Louisiana State University, 1935.

WISE, Claude M. "Specimen of Louisiana French-English; or Cajun Dialect in Phonetic Transcription," *American Speech* 8(1973): 64-64.

BEST COPY AVAILABLE


Please send **me** your positive comments.
All others should be sent to:
Brenda Mounier
Woodvale Elementary
100 Leon Drive
Lafayette, Louisiana 70503
(337) 232-5658 fax
Thank you!



"Bonjour, l'Histoire"

Quelques Idées, Deux ou Trois Activités, et Plusieurs Matériaux pour l'Enseignement de l'Histoire des Cadiens en Louisiane

Documents Authentiques Réservés à l'Usage Exclusif des Ecoles

par Brenda Mounier
(Prof. de Français -Paroisse Lafayette)

• Un projet parrainé par l'Association de Musique Cadienne Française en Louisiane

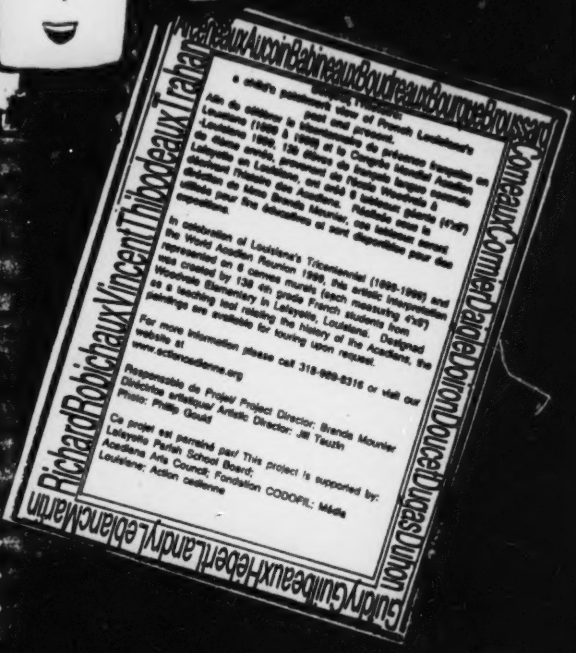
[illegible] Tim Thibodeaux

Bonjour, l' Histoire!

Utilisation de documents authentiques français à servir à tous niveaux à partir de la 4ième année

Ce projet est parrainé par la CFMA
(l'Association de Musique Française Cadienne en Louisiane)

Avril 2000



ArceneauxAucoinBabineauxBoudreauxBourqueBroussard
ComeauxCormierDaigleDoironDoucetDugasDuhon
GuidryGuilbeauxHebertLandryLeblancMartin
RichardRobichauxVincentThibodeauxTrahan

a child's paintbrush view of French Louisiana's past and present.

Afin de célébrer le tricentenaire de présence française en Louisiane (1699 à 1999) et le Congrès Mondial Acadien -Louisiane 1999, 136 élèves de français langue seconde de 4ème année, provenant de l'école Woodvale à Lafayette en Louisiane, ont créé 6 tableaux géants (4'x8') illustrant l'histoire des Acadiens. Réalisés sous la direction de Mme Brenda Mounier, ces tableaux seront utilisés pour fins éducatives et sont disponibles pour des expositions.

In celebration of Louisiana's Tricentennial (1699-1999) and the World Acadian Reunion 1999, this artistic interpretation represented on 6 canvas murals (each measuring 4'x8') was created by 136 4th grade French students from Woodvale Elementary in Lafayette, Louisiana. Designed as a teaching tool relating the history of the Acadians, the paintings are available for touring upon request.

For more information please call 318-989-6316 or visit our website at
www.actioncadienne.org

Responsable de Projet/ Project Director: Brenda Mounier
Directrice artistique/ Artistic Director: Jill Tauzin
Photo: Philip Gould

Ce projet est parrainé par/ This project is supported by:
Lafayette Parish School Board;
Acadiana Arts Council; Fondation CODOFIL; Média Louisiane; Action cadienne

BEST COPY AVAILABLE

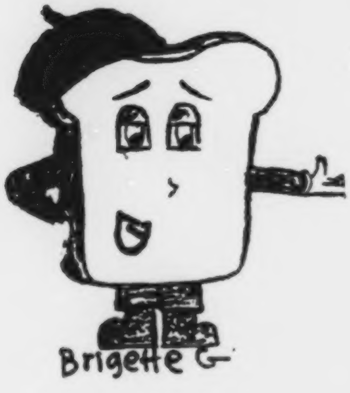
Cajun French Music Association

An organization dedicated to promote
and preserve Cajun Music and Culture

S'il vous plaît, par égard pour les enseignants qui passeront derrière vous, n'enlevez pas de pages,

et,

si vous faites des photocopies, assurez-vous de remettre toutes les pages en ordre.



Merci!

TABLE DES MATIERES
LES PAGES D'INTRODUCTION

AVERTISSEMENTS

GROS BECS

NOTES AUX PROFESSEURS

- **Appendix A:** Milling, Chapman J. **"Exile without an End."**
- **Appendix B:** Barry Moody **"The Acadians"**
- **Appendix C:** Claude MASSE-DAIGLE **"Chronologie acadienne"**
- **Appendix D:** M. Caillebeau **"Les Acadiens de Belle-Ile et leurs liens avec l'établissement du Poitou"**
- **Appendix E:** Nicole T. BUJOULD et Maurice CAILLEBEAU **"Les origines françaises des premières familles acadiennes"**

Déroulement des Matériaux

Présentés parallèlement au déroulement du vidéo

TITRE	NUMERO
"L'hymne national" des Cadjins **Jolie Blonde**	BH-1
Mais, qui sont ces Cadjins? **Noms de familles acadiennes**	BH-2
Raconte-moi... **L'Odyssée acadienne** **Le triangle acadien**	BH-3
Pourquoi la Louisiane parle-t-elle français? **Le Petit Acadien**	BH-4
La Vie en Acadie (1684 à 1755)	BH-5
1755: La Déportation	BH-6
Partie II: 1755 à 1999	BH-7
L'Arrivée en Louisiane	BH-8
Cousins Acadiens, qu'est-ce que vous devenez?	BH-9

Les Cadiens d'asteur BH-10

Dessine-moi un "mouton" BH-11
  Les arts dans l'éducation
  L'arbre généalogique

Les Cadjins et leur parler BH-12
  Une recette
  Une leçon
  Une réflexion
  Une application

Petit Paris BH-13
  Une excursion

Allons Danser, cher! BH-14
  Lagniappe (chansons du vidéo)

Les gros chiens BH-15
  Cadjins célèbres en Louisiane d'aujourd'hui
  Jeu de gros chiens

J'ai gagné la bataille! BH-16
  Jeux

Chronologie historique BH-17

Bibliographie BH-18

DEROULEMENT DU VIDEO

Partie I

Parrainage

Jolie Blonde,"L'Hymme National" des Cadjins
chantée par Mélissa Doucet Maher

Valorisation par Dr. Barry Jean Ancelet,
Prof. de Français et de Folklore
l'Université de Louisiane à Lafayette

Commentaire par Harry Lafleur, fondateur du CFMA

Début de "Bonjour, l'Histoire"
Chanson "Allons à la queue de tortue"
par Harry Lafleur

Chanson "1755"
par Al Bérard et Errol Verret

Introduction par Michel Barron et Michèle Pearson

Objectifs

Qui sont ces Cadjins?

Première Partie du "Triangle Acadien"

Deuxième Partie du "Triangle:" La Vie en Acadie

La Présence Française en Louisiane

Le Grand Dérangement

Partie II

Dispersés par la mer, pendant des années tristes: L'EXIL

Troisième Partie du "Triangle:" L'Arrivée en Louisiane

"Les Cadiens d'Asteur"

1916: Une Loi

Bonjour, CODOFIL

1983: Une Autre Loi

On ne lâche pas la patate:
Le mouvement français en Louisiane

1699-1999: 300 ans de Français en Louisiane

Evaluation

Remerciements

Lagniappe: Chansons

*Le violon de Harry Lafleur fournit le "fil" qui "tresse" l'histoire ensemble.

AVERTISSEMENTS

Tout le matériel contenu dans cette unité (à l'exception des oeuvres de Mme Edith COMEAU TUFTS et de Mme Jacqueline VOORHIES) appartient à "Bonjour, l'Histoire" et ne peut être reproduit qu'à l'usage exclusif des écoles.

Toute reproduction de ce matériel en vue d'une revente commerciale est INTERDITE.

Editeure Responsable
Brenda Mounier
Prof. de Français
Woodvale Eléméntaire
100 Leon Drive
Lafayette, La. 70503
(337) 232-5658

GROS BECS

- A notre "parrain/marraine" la **CFMA** *(l'Association de Musique Cadienne Française en Louisiane)* qui a "embrassé" ce projet du coeur et de la poche. Grâce à ces sous, la production de ce vidéo ainsi que les guides accompagnants ont pû être réalisés et mis dans les mains des enseignants à travers l'état de la Louisiane... et même quelques uns au Texas.

  (Merci surtout au *Chapître Acadiana* qui ont offert les premiers sous. D'autres ont été fourni par *Action Cadienne, A rnaudville VFW Post #5153 et VFW Post #5153 Ladies' Auxiliary, aussi à Relia Star et Northern Life et leur programme de "Unsung Heroes.)*

- A Dr. Barry Jean **ANCELET**, professeur de français et de folklore à l'Université de Louisiane à Lafayette qui a reconnu la valeur d'un tel projet et qui m'a encouragée d'assumer le rôle de responsable en m'accordant le temps qu'il fallait pour le réussir.

- A la **COMMISSION SCOLAIRE** de la **PAROISSE** de **LAFAYETTE** qui m'a accordée un semèstre sabbatique pour lancer ce projet.

- A **BOB LAROUSSINI** de **LAROUSSINI PRODUCTIONS**, pour sa patience, son expertise, et sa générosité en faisant le montage de ce vidéo. Pour moi, Bob est l'étoile sur le drapeau acadien.

- A Scott **LONG** de **LONGEVITY DESIGN** pour sa patience, son intérêt, son travail impeccable, et ses heures passées à developper les "tableaux" pour ce vidéo, et qui a considéré mes leçons de langue suffisament de compensation pour ce grand boulot.

Gros Becs/BH/Avril 2000

- A Madame Edith **COMEAU TUFTS** du Canada et à Madame Jacqueline **VOORHIES** de Louisiane qui m'ont généreusement accordée la permission de reproduire leurs oeuvres à l'usage exclusif des écoles en Louisiane.

- A Richard **GUIDRY** qui m'a présentée une copie du projet "Les Animaux de Louisiane," préparé par le Consortium des Ecoles d'Immersion, exprès pour l'enseignement des sciènces en immersion, et aussi à Mme Françoise **DEWEES**, directrice de ce dit projet qui m'a donnée un bel exemple à suivre.

- A Mlle Brigette **GOUDEAU**, étudiante de langue française à Acadiana High à Lafayette, qui a créé le "Petit Pain" ainsi que plusieurs autres illustrations qui accompagnent les oeuvres de Mme Tufts et de Mme Voorhies.

- A Zachary **RICHARD** qui a crée une version de *"Réveille"* uniquement pour ce vidéo, ainsi qu' à tous les **MUSICIENS CADIENS** et **ACADIENS** qui ont été enchanté de partager leurs belles chansons avec les écoliers de la Louisiane. Aussi, à Mme Sheryl **COLLINS** qui m'a aidée à obtenir certaines signatures.

- A Amanda **LAFLEUR** et encore à Richard **GUIDRY** pour leur autorisation de reproduire un extrait de leur livret "LE FRANÇAIS LOUISIANAIS, et aussi pour leurs conseils et leur encouragement le long du chemin.

Gros Becs/BH/Avril 2000

- A Michael **BARRON** et Michèle **PEARSON** , mes deux petits narrateurs dans le vidéo, qui n'étudient le français qu'une demie heure par jour, mais malgré cela, ont réussi à laissé un héritage tout *en français* aux enfants de la Louisiane.

- A Richard et Geri **BARRON** et aussi à Julie **PEARSON**, les *parents* de ces-dits élèves, qui ont consacré beaucoup de temps à les conduire ici et là-bas pour filmer le vidéo, et, à assurer et à encourager l'étude de leur "rôle."

- A **OFFICE MAX** qui a été généreux avec son service, son temps, et son prix.

- A Mavis **FRUGE** la "*marraine*" de ce projet.

- Et finalement, à YOURICK et ALIDA SMITH **MOUNIER**, qui n'ont jamais été à l'école, qui n'ont jamais appris l'anglais......mais malgré çela, ont réussi à élèver une fille qui est non seulement bilingue, mais aussi "maîtresse d'école."

Merci!

NOTES POUR LES PROFS

* Les illustrations accompagnantes ne reflètent pas nécessairement l'histoire telle qu'elle était, mais ne sortent que de l'imagination des individus qui les ont déssinées.

* Suivant l'exemple de Mme Jacqueline Voorhies dans "Raconte-moi: l'Odyssée Acadienne," les sept bateaux de 1785 sont indiqués en espagnol et non pas uniquement en français.

* Si vous ne trouvez pas votre nom sur la liste de noms de familles acadiennes, soyez rassuré que l'éditeure reconnaît qu'il en reste encore plusieurs à nommer.

* Ce vidéo, ainsi que ces matériaux, ne prétendent pas raconter toute l'histoire de la population française en Louisiane, ni de l'histoire des Acadiens, mais se rendent compte qu'il en reste encore beaucoup à dire. En éspérant que ce travail-ci puisse vous servir d' une façon qui est *"user friendly,"* il n'est offert pour l'instant, que comme outil utile et comme exemple de la riche ressource que sont nos enfants dans la salle de classe...qu'eux-même peuvent aussi être "professeur."

* Le vidéo termine avec une évaluation interactive. Suivant cela, vous trouverez les remerciements après lesquels se trouvera une partie nommée*"lagniappe,"*ce qui veut dire*"un petit quelque chose extra."*Cette partie est pour faciliter l'enseignement des chansons à vos élèves.

* L'éditeure réserve le droit d'écrire "Cadien" comme titre et "Cadjin/ Cadjine" à travers le reste de cette unité car ce dernier rapprôche plutôt la prononciation de sa région de naissance.

Ces matériaux ont comme buts:

Pour nous les professeurs:

1) l'intégration de l'histoire des Cadjins dans les cours de langue française, surtout en 4ième année, ainsi que dans les cours d'études sociales en anglais, à un niveau *pour enfants, par enfants.*
2) la sensibilisation de l'élève à cette riche histoire Cadjinne.
3) la reproduction de ces matériaux dans le but de les partager avec nos collègues.

Pour nos élèves:

1) le developpement d'une appréciation du peuple Cadjin en Louisiane et de son histoire.
2) la compréhension de cette histoire pour pouvoir la raconter facilement et fidèlement aux autres.
3) la conscience qu'eux-mêmes peuvent aussi jouer le rôle de professeur.

A la fin de cette unité, les élèves devraient pouvoir répondre correctement à plusieurs questions. Par exemple:

1. Pourquoi est-ce que cette histoire est importante?
2. Quelles 3 régions sont impliquées dans l'histoire des Cadjins? Pouvez-vous indiquer ce "triangle acadien" sur la carte mondiale? Pouvez-vous dessiner leurs drapeaux?
3. Quel explorateur français établit une colonie française à Port Royal en Acadie en 1605? De quelle région en France viennent ces colons?
4. En quelle année est-ce que le bateau français "Fleur de mai" arrive-t-il en Acadie? Y a-t-il un autre bateau par le même nom? Pouvez-vous expliquer?
5. Quel explorateur français établit la première colonie française en Louisiane? Où? En quelle date?
6. Pourquoi est-ce que les Acadiens sont-ils déportés de l'Acadie? Qui est blâmé surtout pour cette déportation?
7. En quelle année sont-ils déportés?
8. Comment est-ce qu'on appelle cette période?
9. Où sont les Acadiens entre 1755 et 1785?
10. Pourquoi est-ce que les Acadiens quittent la France pour venir s'établir en Louisiane?
11. Quelle année marque la fin du Grand Dérangement?
12. Combien de bateaux d'Acadiens arrivent et pouvez-vous les nommer?
13. Est-ce que l'Acadie a changé de nom depuis 1604? Si oui, comment s'appelle-t-elle aujourd'hui?
14. Qui sont les Cadjins?
15. Comment est-ce qu'une loi passée en Louisiane en 1916 affecte les Cadjins?
16. Qu'est-ce que "CODOFIL"veut dire?
17. Qui est le "Parrain" du CODOFIL?
18. Est-ce que vous pouvez nommer des Cadjins célèbres? Pourquoi sont-ils célèbres?
19. "FrancoFête" est une célébration de quoi?
20. Pouvez-vous expliquer la signification du Congrès Mondial Acadien-Louisiane? ....etc..........

Notes: Déroulement des segments/Bonjour, l'Histoire/Avril 2000

COMMENTAIRE

Ce vidéo, accompagné de documents suivants, n'est qu'une tenative pour faciliter l'introduction de l'enseignement de l'histoire des Cadjins dans les écoles en Louisiane. Quoique ces matériaux ont été créé pour le programme de *FLE*, où les activités prennent place en l'espace de plusieurs jours, ils pourraient aussi être utiles aux autres niveaux à partir de la quatrième année et surtout dans les programmes d'immersion. L'unité a été conçue moins comme paquet de leçons préparées que de ressources faciles à utiliser. Pour les profs qui trouvent le niveau de vocabulaire trop élevé pour leurs élèves, soyez rassurés que l'expérience en a été faite dans les classes de l'éditeure avec des résultats positives. Chaque professeur, cependant, doit se sentir libre de l'adapter au niveau de ses propres élèves en ajoutant ou en retranchant, mais toujours en utilisant l'approche communcicative autant que possible.

Bien que ce travail soit loin d'être parfait ni exhaustif, il représente quand-même beaucoup d'heures de travail dans le but de servir comme supplément aux quelques paragraphes que l'on trouve concernant l'histoire des Cadjins dans les textes de jeunes (et pas si jeunes) élèves.

Considérez-le, si vous voulez, comme une aide pratique, un premier pas vers une pédagogie plus appliqué à notre histoire et à notre culture Louisianaise........une pédagogie d'une jeune voix ....une pédagogie *POUR ENFANTS, PAR ENFANTS.*

Notes: Commentaire / Bonjour, l'Histoire / Avril 2000

Utilisation des Matériaux

- **Durée:** Cette unité a été créée dans le cadre de l'enseignement du programme de demie-heure (FLES), mais la durée indiquée à chaque activité n'est qu'une estimation personelle. La professeur devra décider pour elle-même la durée de l'activité, en particulier, selon le niveau et le nombre d'élèves et selon d'autres circonstances propres à chaque école.

- ***Standards et Benchmarks*:** Les annexes *LOUISIANA FOREIGN LANGUAGE CONTENT STANDARDS* précèdent chaque activité proposée.

- **Matériel :** Chaque activité offre sa propre liste.

- **Déroulement des matériaux:** L'utilisation de ces matériaux, tel qu' indiqué dans la "TABLES DES MATIERES," suit de près ou parallèle le déroulement du vidéo. La présentation se trouve en deux parties: de 1685 à 1755 et de 1755 au présent. Ces parties sont découpées en 19 segments y compris la bibliographie et le script. Des suggestions ou mini-leçons se trouvent au début de chaque segment. Les pages sont indiquées en ordre de segments, suivis par les numéro "1,2 3," etc. Par exemple: "Pourquoi la Louisiane, parle-t-elle français?" BH4-1, BH4-2, BH4-3. (Voir la Table des Matières.)

- **Remarque:** Pour les professeurs d'immersion, voir aussi votre *CURRICULUM GUIDE FOR FRENCH LANGUAGE ARTS IN THE FRENCH IMMERSION PROGRAM* pour la partie "histoire" qui a été expliqué en gros dans l'unité *LES ANIMAUX DE LOUISIANE*, coordinatrice Mme. Françoise Dewees.

Notes: Déroulement des segments/BH/Avril 2000

Chers Elèves,

Apprendre le français,
c'est comme apprendre à jouer
le violon
ou
l'accordéon.

Ce n'est pas toujours facile.
C'est parfois même....difficile
et
ça fait souvent du mal aux oreilles.

Mais,
comme toutes "langues étrangères,"
ce n'est qu'en "jouant" et en "rejouant"
qu'on apprend.

Faut pas lâcher.
Faut pas lâcher.

Un jour vous allez
parler français!

Notes: Message aux élèves/BH/ Avril 2000

Et asteur, allons commencer....

allons à la queue
d'tortue
on va manger du
pain perdu...

avec

l'Hymne National des Cadjins

BEGINNING STAGE BENCHMARKS:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#

1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical response;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#

1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;
3. exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;
4. exchanging opinions and preferences about people, events, places, animals, and things;
5. exchanging information incorporating numbers, time and weather;
6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#

1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;
3. giving short oral and/or written messages about people, events, places, animals, and things;
4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;
6. telling or retelling simple stories orally or in writing;
7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#

1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;

   demonstrating a comprehension of common words, phrases, and idioms that reflect target cultures;

6. using units of measurement from the target cultures, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#

1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#

1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#

1. finding information in authentic materials.

Comparisons—Nature of Language: CP-1-B-#

1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#

1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g, toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#

1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#

1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

Communities—Careers: CT-3-B-#

1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

BEST COPY AVAILABLE

CLASSIFIER LA MUSIQUE

Durée: 30 minutes

Matériel: cassettes de 5 à 10 différents *classes de musique
Exemple: jazz, *cadjine* , opéra, western, blues, rap, amér-indien, classique, Latine, folk, appalachienne, etc.
*enregistrées directement du poste de radio à la demande.

Remarque: Cette leçon est la première de plusieurs phases de sensibilisation à l'unité qui va suivre.

DEROULEMENT DES ACTIVITES

Objectif: A la fin de la première phase de sensibilisation, l'élève sera capable de classifier différentes sortes de musique.

Le professeur :

1) demande aux élèves de nommer plusieurs exemples de différentes classes de musique. Le prof les écrit au tableau.

2) fait écouter les cassettes.

3) demande aux élèves de les identifier.

4) invite les élèves à en mimer (sans musique) devant la classe, en encourageant les autres à les identifier.

L'hymne national cadjin

"JOLIE BLONDE"

*A noter:
La popularité de cette valse est probablement due à sa simplicité, à ses paroles, et au fait que, paradoxalement, la plupart des cadjines sont brunes.

Durée: 30 minutes

Matériel:

-cassette de la **"Jolie Blonde"** (ou) ne jouer que l'audio de la chanson qui débute le vidéo

- feuille suivante qui contient la chanson de "Jolie Blonde"

- exemplaire (si possible) du tableau de l'artiste **Rodrigue** intitulé "Jolie Blonde" et d'autres exemples de brunes et de rousses célèbres

- de l'espace pour danser dans la salle de classe

* Il existe des vidéos qui apprennent à danser la valse cadjine. Vous les trouverez dans les magasins de disques.

BH1-2

DEROULEMENT DES ACTIVITES

Objectif: A la fin de la deuxième phase de sensibilisation , l'élève sera capable :

(1) d' identifier une brune, une blonde, une rousse et de les distinguer les unes des autres et de nommer de célèbres "têtes rouges" et "têtes jaunes."
(2) de reconnaître la musique cadjine
(3) de distinguer les instruments de musique cadjine
(4) de classifier le style comme valse
(5) de danser la valse cadjine

Le professeur:

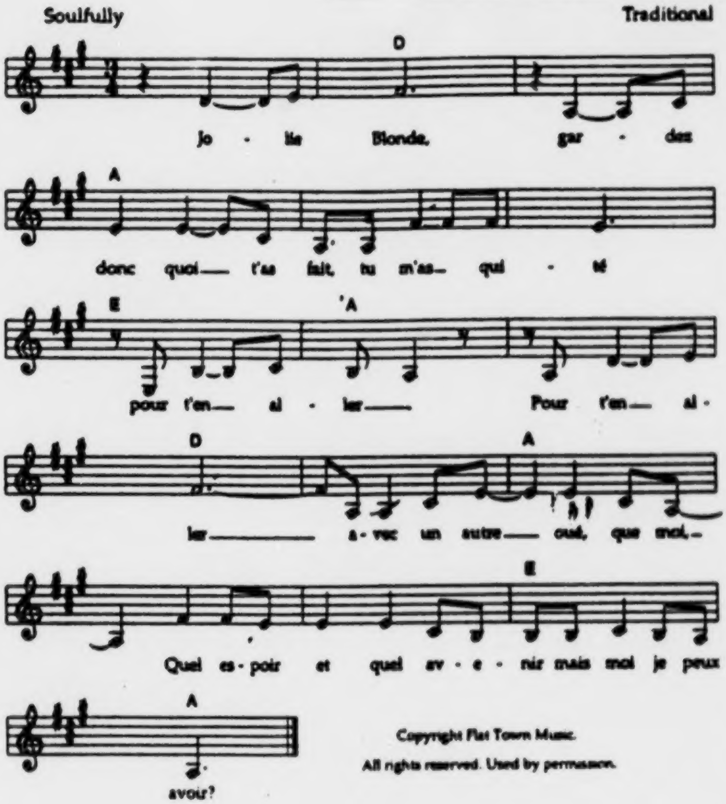
1) montre l'exemplaire d'abord d'une brune (puis une blonde, puis une rousse) et demande aux élèves d'en trouver d'autres exemples parmi leurs comarades de classe, (tout en utilisant la forme "il" ou "elle").
2) se réfère à la chanson "Jolie Blonde" pour annoncer que les élèves vont écouter une chanson qui parle de caractéristiques physiques.
3) demande aux élèves de classifier la musique qu'ils entendent.
4) demande aux élèves d'identifier la personne dans la chanson par caracteristique physique.
5) demande aux élèves d'identifier les instruments qu'ils entendent.
6) fait écouter la chanson une deuxième fois en lisant ensemble avec les élèves la fiche qu'elle a distribuée.

   *A ce moment-là, les plus avancés pourraient faire une étude plus profonde du contenu.
7) démontre *"la valse"* aux élèves.
8) apprend à quelques élèves à valser et eux, ils apprennent aux autres (d'abord sans musique, et puis avec la musique).
9) fait écouter d'autres exemples de valses cadjines s'il/elle en a.

*Lagniappe: Pour une variation, pour voir si les élèves ont bien saisi l'air de la "Jolie Blonde", et aussi pour s'amuser en groupe: les élèves font une adaptation sur l'air de (ou au rhythme de) "Jolie Blonde"avec n'importe quel vocabulaire qu'ils ont appris.... .par exemple:

"C'est lundi, mais oh, lundi ! Le 'weekend,' il est fini. Il est fini, mon ami, il est fini, oui, mon ami, ce n'est pas ah, mais pas, mais vendredi."

Jolie Blonde


Soulfully
Traditional
D
Jo - lie Blonde, gar - des
A
donc quoi— t'as fait, tu m'as— qui - té
E
'A
pour t'en— al - ler—— Pour t'en— al-
D
A
ler———— a-vec un autre— oué, que moi,—
E
Quel es-poir et quel av - e - nir mais moi je peux
A
avoir?

Copyright Flat Town Music.
All rights reserved. Used by permission.

2. Jolie blonde, tu m'as laissé moi tout seul,
Pour t'en aller chez ta famille.
Si t'aurais pas écouté tous les conseils de les autres,
Tu serais ici-t-avec moi aujourd'hui.

3. Jolie blonde, tu croyais il y avait juste toi,
Il y a pas juste toi dans le pays pour moi aimer.
Je vas trouver juste une autre jolie blonde,
Bon Dieu sait, moi j'ai un tas.

PRETTY BLONDE

1. Pretty blonde, look what you've done,
You've left me and gone away,
Gone away with another, yeah, than me,
What hope and what future can I have?

2. Pretty blonde, you left me all alone
To go back to your family.
If you hadn't listened to the advice of others,
You'd still be here with me today.

3. Pretty blonde, you thought you were the only one,
You're not the only one around that I can love.
I'm going to find another pretty blonde,
The good Lord knows, I have a lot of them.

"l'Hymme National" Cadjin.......

"Jolie blonde"
chantée par Melissa Doucet Maher
"Le Hoogie Boogie"
Louisiana French Music for Children
par Michael "Beausoleil" Doucet
with Family and Friends
Rounder Records

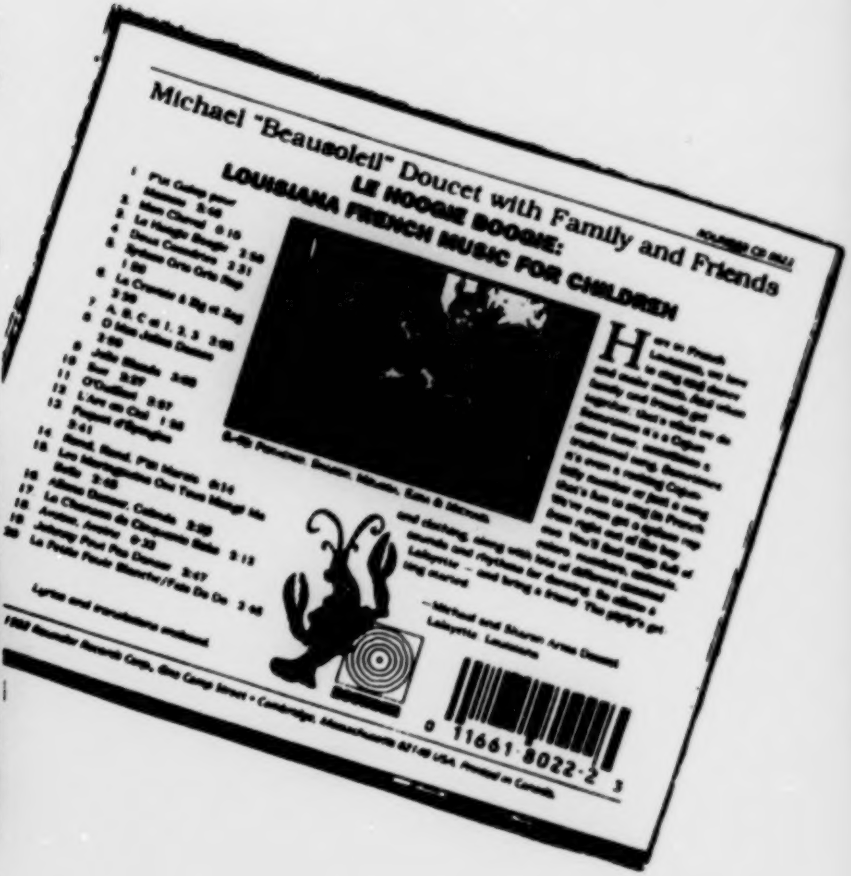
Extrait du livre:
Mel Bay presents A Songbook
"Le Hoogie Boogie"
Louisiana French Music
for Children

par Sharon Arms Doucet
Mel Bay Publications, Inc.,
#4 Industrial Drive
Pacific, Missouri 63069-0066
http://melbay.com

BEST COPY AVAILABLE

BH1-4

Beausoleil
Le Hoogie Boogie
Louisiana French Music for Children
Joe Mathieu
By Sharon Arms Doucet
MEL BAY



Michael "Beausoleil" Doucet with Family and Friends

LE HOOGIE BOOGIE:

LOUISIANA FRENCH MUSIC FOR CHILDREN

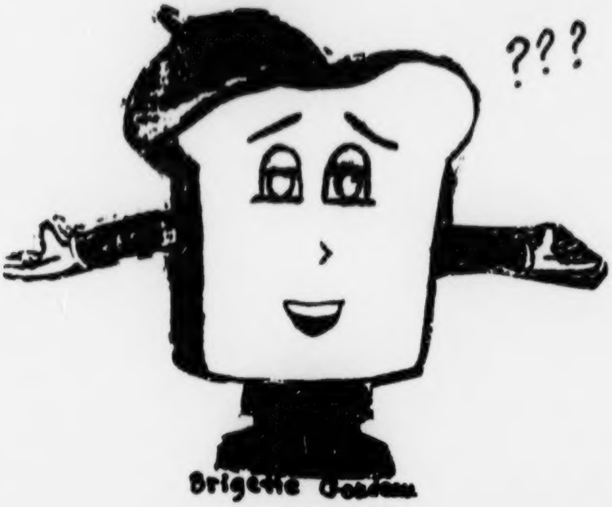
0 11661 8022 2 3

BH1-5

320

321

Mais, qui sont ces Cadjins?



BEGINNING STAGE BENCHMARKS:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#

1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical response;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#

1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;
3. exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;
4. exchanging opinions and preferences about people, events, places, animals, and things;
5. exchanging information incorporating numbers, time and weather;
6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#

1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;
3. giving short oral and/or written messages about people, events, places, animals, and things;
4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;
6. telling or retelling simple stories orally or in writing;
7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#

1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;

   demonstrating a comprehension of common words, phrases, and idioms that reflect target cultures;

6. using units of measurement from the target cultures, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#

1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#

1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#

1. finding information in authentic materials.

Comparisons—Nature of Language: CP-1-B-#

1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#

1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g, toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#

1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#

1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

Communities—Careers: CT-3-B-#

1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

BEST COPY AVAILABLE

Noms de familles acadiennes du 18ième siècle

*Pour créer une certaine ambiance, le prof peut faire écouter de la musique cadjine en arrière-plan pendant toutes les activités qui font partie de cette unité, à l' exception, bien sûr, du temps passé à regarder le vidéo.

Durée: 30 minutes

Matériel:
- grande carte de la Louisiane et fiche à colorier de celle-ci
- fiche de la région d'Acadiana en Louisiane
- vidéo sur les Cadjins obtenu à la bibliothèque municipale
- le drapeau qui représente cette région et fiche à colorier
- liste de "Noms de familles acadiennes du 18ième siècle" (voir les fiches suivantes)

DEROULEMENT DES ACTIVITES

Objectifs: A la fin de cette activité, l'élève pourra:

1) situer géographiquement la région acadienne/cadjine/ française sur la carte de la Louisiane
2) reconnaître le drapeau de cette dite région
3) nommer des noms de familles acadiennes/cadjines
4) identifier certains phonèmes qui aident à distinguer les noms de familles de souche française aux anglophones

Le Professeur:

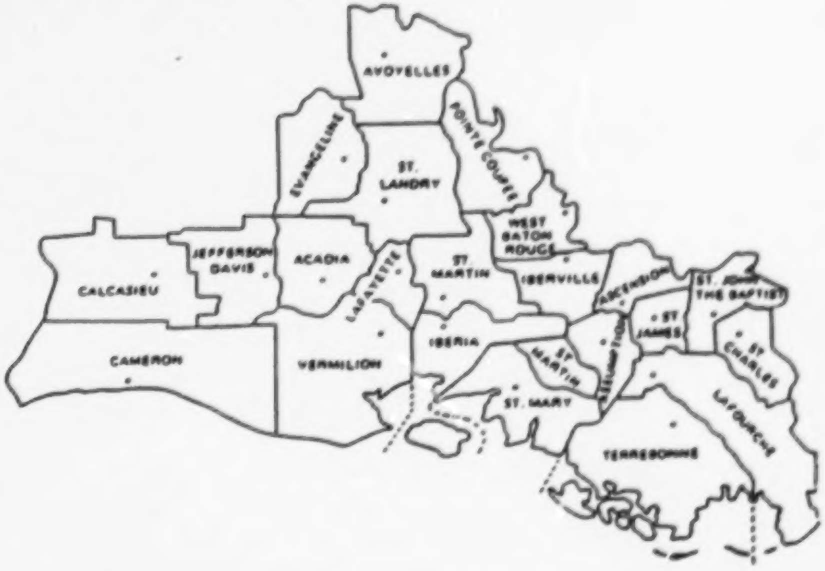
1) distribue la fiche indiquant la carte de la Louisiane et demande aux élèves de compter les paroisses (64) dans l'état
2) explique aux élèves que parmi ces paroisses existe une région où habitent la plupart des gens qui parlent français et que cette région s'appelle l'ACADIANA
3) demande aux élèves d'identifier ces gens-là
4) distribue la liste de noms de familles acadiennes du 18ième siècle et la prononce pour les élèves
5) demande aux élèves d'identifier les noms qu'ils reconnaissent
6) fait remarquer la phonétique de certains noms de souche française .....Ex: "eau"
7) (pour s'amuser) invite les élèves à nommer les noms de famille les plus élèbres-----surtout ceux qui se trouvent le but de certaines blagues dernièrement, notamment ceux de "Boudreaux et Thibodeaux"
8) laisse les élèves en partager 2 ou 3 blagues avec la classe
9) distribue la fiche indiquante la région de l'Acadiana
10) indique cette région aux élèves sur la grande carte de la Louisiane
11) invite les élèves à nommer et à compter les paroisses qui en font partie
12) montre le drapeau qui représente l'Acadiana, en demandant aux élèves d'identifier les couleurs et les symboles dessus
13) distribue la fiche à colorier contenant ce drapeau ainsi qu'une explication bilingue de son origine
14) montrer le vidéo sur les Cadjins

Lagniappe: Demander aux élèves de nommer (inventer un nom cadjin) pour la "Jolie Blonde."
Exemple: Cécile Comeaux, Louise Landry, etc.

LA LOUISIANE

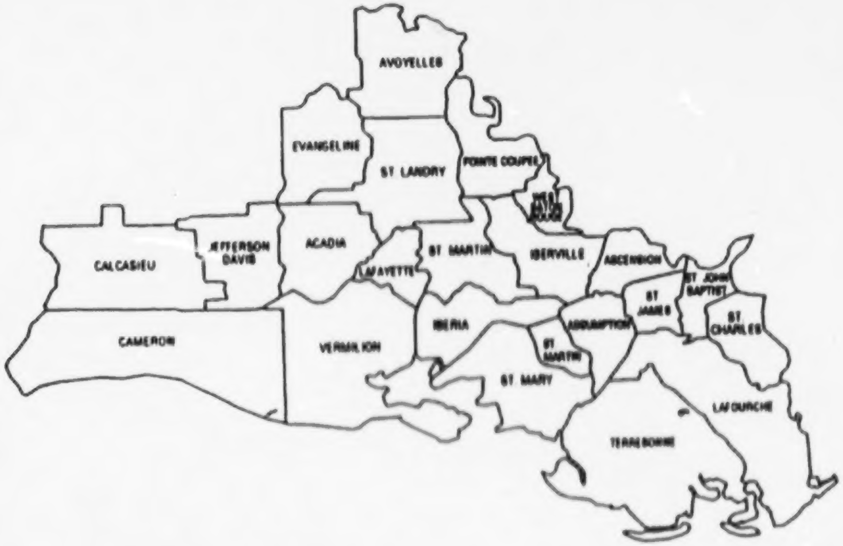
La Louisiane est composée d'environ 4.250.000 habitants dont 975.000 d'ascendance française, canadienne française, africaine ou d'autres pays francophones. Il y a quatre grandes régions en Louisiane: Le Nord, l'Acadiana, les régions urbaines de Baton Rouge et de La Nouvelle-Orléans, et le Sud-Est. L'Acadiana, région où la majorité des habitants d'origine française, sinon d'origine acadienne, se situe dans le sud-ouest et le centre-sud de la Louisiane, dans un triangle de 22 paroisses: Acadie, Ascension, Assomption, Avoyelles, Bâton Rouge Ouest, Calcasieu, Cameron, Evangéline, Ibérie, Iberville, Jefferson Davis, Lafayette, LaFourche, Pointe Coupée, Saint-Charles, Saint Jacques, Saint-Jean Baptiste, Saint Landry, Sainte-Marie, Saint-Martin, Terrebonne, Vermillon.

L'ACADIANA


AVOYELLES
EVANGELINE
POINTE COUPEE
ST. LANDRY
WEST BATON ROUGE
CALCASIEU
JEFFERSON DAVIS
ACADIA
LAFAYETTE
ST. MARTIN
IBERVILLE
ASCENSION
ST. JOHN THE BAPTIST
ST. JAMES
ST. CHARLES
CAMERON
VERMILION
IBERIA
ST. MARTIN
ASSUMPTION
ST. MARY
LAFOURCHE
TERREBONNE

Louisiana is composed of approximately 4,250,000 inhabitants of which 975,000 are of French, French Canadian, African or other Francophone heritage. There are four major regions in the state: the North, Acadiana, Greater New Orleans and Baton Rouge, and the Southeast. Acadiana, the region in which reside the majority of those of French or Acadian heritage, is situated in the southwestern and south central parts of Louisiana, in a triangle of 22 parishes: Acadia, Ascension, Assumption, Avoyelles, West Baton Rouge, Calcasieu, Cameron, Evangeline, Iberia, Iberville, Jefferson Davis, Lafayette, LaFourche, Pointe Coupee, St. Charles, St. James, St. John the Baptist, St. Landry, St. Mary, St. Martin, Terrebonne, Vermilion.

L'Acadiana/*Acadiana*



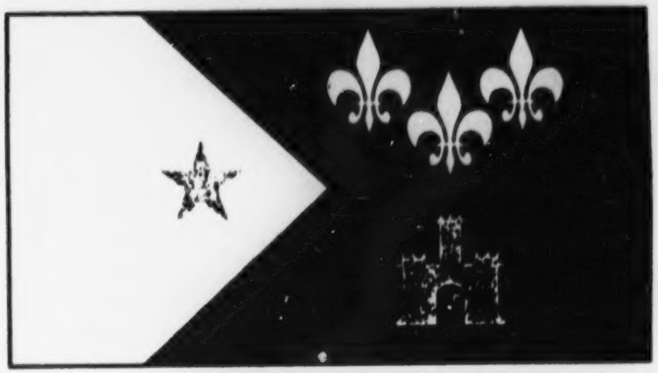
En 1971, un groupe de délégués à l'Assemblée législative de la Louisiane a proposé de donner officiellement l'appellation "Acadiana" à la région de l'État qui est le centre de la culture francophone.

L'Acadiana, où se trouve la majorité des habitants d'origine acadienne de l'État, se situe dans le sud-ouest et le centre-sud de la Louisiane. La région forme un triangle de 22 paroisses (comtés): Acadie, Ascension, Assomption, Avoyelles, Bâton Rouge Ouest, Calcasieu, Cameron, Évangéline, Ibérie, Iberville, Jefferson Davis, Lafayette, LaFourche, Pointe Coupée, Saint-Charles, Saint-Jacques, Saint-Jean-Baptiste, Saint-Landry, Sainte-Marie, Saint-Martin, Terrebonne et Vermillon.

In 1971, a group of Louisiana state representatives presented a resolution to the legislature proposing to officially give the name Acadiana to the region that is considered the center of Louisiana's Francophone culture.

Acadiana, home of the majority of Louisianians of Acadian heritage, is situated in southwestern and south central Louisiana in a triangle of 22 parishes (counties): Acadia, Ascension, Assumption, Avoyelles, West Baton Rouge, Calcasieu, Cameron, Evangeline, Iberia, Iberville, Jefferson Davis, Lafayette, Lafourche, Pointe Coupee, St. Charles, St. James, St. John the Baptist, St. Landry, St. Mary, St. Martin, Terrebonne, and Vermilion.

Le drapeau de l'Acadiana/ *Flag of Acadiana*



Le drapeau de l'Acadiana, adopté officiellement en 1974 par l'Assemblée législative de la Louisiane, était l'idée du juge Allen Babineaux de Carencro. Au cours d'un voyage au Canada avec sa famille en 1964, le juge a remarqué que le drapeau acadien était en vue partout dans la région acadienne du Nouveau-Brunswick. Alors, il a décidé que les descendants des Acadiens en Louisiane avait besoin de leur propre drapeau.

Thomas J. Arceneaux a proposé un dessin qui correspond à l'histoire et qui représente trois cultures de l'Acadiana.

Les trois fleurs de lis sur un fond bleu symbolise la France. Le château d'or sur rouge est pour le gouvernement de l'Espagne qui a accueilli les Acadiens en Louisiane et l'astre d'or sur blanc (*Maris Stella*) représente Notre Dame de l'Assomption, la patronne des Acadiens. L'astre symbolise aussi la participation acadienne dans la Guerre de l'indépendance américaine.

The flag of Acadiana, officially adopted by the Louisiana State Legislature in 1974, was the brainchild of District Judge Allen Babineaux of Carencro. While he was traveling in Canada in 1964 with his family, Judge Babineaux noticed that the Acadian flag was displayed everywhere in the Acadian region of New Brunswick. He decided that the Acadian descendants of Louisiana should have their own flag.

Designed by Thomas Arceneaux, the flag was designed to reflect the history of the area and include symbols of three cultures found in Acadiana.

The three fleurs-de-lis on a blue background symbolize France, the yellow castle on red is for Spain whose government welcomed the Acadians into Louisiana, and the gold star on white represents Our Lady of the Assumption, the patron saint of the Acadians. The star serves a double purpose, standing also for the Acadians' participation in the American Revolution.

NOMS de FAMILLES ACADIENNES du 18ième Siècle

Abbadie, de Saint Castin d'
Allain
Amirault dit Tourangeau
Angou dit Choisy
Apart
Arcement
Arosteguy
Arseneau
Arnaud
Aubois
Aucoin
Ayot
Babin
Babineau dit Deslauriers
Barillot
Barolet
Bastarache dit (Le) Basque
Bastien
Belliveau dit Bideau
Belliveau dit Blondin
Belou
Benoit dit Labrière
Bergereau
Bergeron d'Ambroise
Bergeron dit Nantes
Berrier dit Machefer
Bernard
Bertaud dit Montaury
Bertrand
Bézier dit Touin dit Larivière
Blanchard
Blanchard dit Gentilhomme
Bodard
Boisseau dit Blondin
Bonnevie dit Beaumont
Bonnière
Borel
Boucher dit Desroches
Boudrot
Bourg
Bourgeois
Boutin
Brassaud
Brasseur dit Mathieu
Breau
Broussard
Brun
Bugaret
Buisson
Bugeaud
Buote
Buteau

Cahouet
Caissy dit Roger
Calvé dit Laforge
Carré
Caylan
Célestin dit Bellemère
Cellier dit Normand
Chauvet
Chênet dit Dubreuil
Chesnay dit Lagarenne
Chiasson dit La Vallée
Chouteau dit Manseau
Clémenceau
Cloistre
Coignac
Comeau

Cormier dit Rossignol
Cormier dit Thierry
Corne
Corporon
Cosset
Coste
Cottard
Cousin
Crépaux
Creysac dit Toulouse

Cyr
Daigre
D'Amours de Chauffours
D'Amours de Clignancour
D'Amours de Freneuse
D'Amours de Louvière
D'Amours de Plaine
Daniel
Darois
David dit Pontif
Delisle
Denis
Denys de Fronsac
Derayer
Deschamps dit Cloche
Desgoutins
Desmoillons
Deprés
Deveau dit Dauphiné
Dingle
Doiron
Dominé dit Saint-Sauveur
Doucet dit Laverdure
Doucet dit Lirlandois
Doucet dit Mayard
Druce
Dubois

Dubois dit Dumont
Dufaut
Dugas
Duguay
Duon dit Lyonnais
Duplessis
Dupuis
Egan
Flan
Fontaine dit Beaulieu
Forest
Forton
Fougère
Fournier
Froiquingont
Gadrau
Galerne
Gallé
Garceau dit Boutin
Garceau dit Richard
Garceau dit Tranchemontagne
Gareau
Gaudet
Gauterot
Gauthier
Gentil
Giboire Duvergé dit Lamotte
Girouard
Gisé dit Desrosiers
Godin dit Beauséjour
Godin dit Bellefeuille

Godin dit Bellefontaine
Godin dit Boisjoli
Godin dit Catalogne
Godin dit Châtillon
Godin dit Lincour
Godin dit Préville
Godin dit Valcour
Gosselin
Gourdeau
Gousman
Gouzille
Grandmaison
(Terriot dit Guillot dit)
Granger
Gravois
Grosvalet
Guédry dit Grivois
Guédry dit Labine
Guédry dit Labrador
Guédry dit Laverdure
Guéguen
Guénard

BH2-5

Guérin
Guérin dit Laforge
Guilbeau
Guillot dit Langevin
Guy dit Tintamarre
Guyon
Haché dit Gallant
Hamel
Hamet
Hamon
Hébert dit Manuel
Hélys dit Nouvelle
Henry dit Robert
Hensaule
Héon
Heusé
Hugon
Jeanson
Joseph
Kimine
La Barre
Labat, dit Le Marquis, de
La Bauve
La Chaume
La Croix
La Lande dit Bonappetit
Lambert
Lambourt
Landron
Landry
Langlois
Lanoue
La Pierre dit La Roche
La Vache
Lavergne
La Vigne
Lebert dit Jolycoeur
Le Blanc
Le Blanc dit Jasmin
Le Borgne de Belisle
Le Clerc dit Laverdure
Lecul
Léger dit La Rozette
Le Jeune dit Briard
Le Juge
Le Marquis dit Clermont
Le Mire
Le Neuf de Beaubassin
Le Neuf de Boisneuf
Le Neuf de La Vallière
L'Enfant
Le Poupet de Saint-Aubin
Le Prieur dit Dubois
Le Prince
Leroy
L'Eschevin dit Billy
Le Vanier dit Langevin
Lavasseur dit Chamberlange
Levron dit Nantois
Loiseau
Long
Longuepée
Loppinot
Lord dit La Montagne
Lucas
Maffier
Maillet
Maisonnat dit Baptiste
Malboeuf
Mangeant dit Saint-Germain
Marcadet
Marchand dit Poitiers
Marres dit La Sonde
Martel
Martin
Martin dit Barnabé
Massé
Massié
Mathieu
Maucaire
Mazerolle dit Saint-Louis
Melanson dit Laverdure
Melanson dit La Ramée
Mercier dit Caudebec
Messaguay
Meunier
Michel dit La Ruine
Migneau dit Aubin
Mignier dit Lagassé
Mirande
Mius d'Azit
Mius d'entremont de Plemarais
Mius d'entremont de
Pobomcoup
Monmellian dit Saint-Germain
Mordant
Morin dit Boucher
Morpain
Moulaison dit Rencontre
Mouton
Moyse dit Latreille
Naquin dit L'Etoile
Nogues
Nuirat
Olivier
Onel (O'Neale)
Orillon dit Champagne
Oudy
Ozelet
Part dit Laforest
Pellerin
Petitot dit Saint-Sceine
Petitpas
Pichot
Pincer
Pinet
Pitre dit Marc
Poirier
Poitevin dit Cadieux
Poitevin dit Parisien
Poitier
Porlier
Poujet dit Lapierre
Poupart
Préjean dit Le Breton
Prétieux
Pugnant dit Destouché
Racois dit Desrosiers
Raymond
Renaud dit Provençal
Richard
Richard dit Sansouci
Richard dit Beaupré
Richard dit Boutin
Richard dit Lafont
Rimbeau
Rivet
Robichaud dit Cadet
Robichaud dit Niganne
Robichaud dit Prudent
Rodohan
Rodrique dit de Fonds
Rousse dit Languedoc
Roy dit La Liberté
Rullier
Saindon
Saint-Etienne de la Tour, de
Saint-Julien de La Chaussée, de
Samson
Saulnier dit Lacouline
Sauvage dit Forgeron
Sauvage dit Chrystophe
Savary
Savoie
Semer
Serreau de Saint-Aubin
Sicot
Simon dit Boucher
Soulard
Soulevant
Surette
Tandau
Terriot
Testard dit Paris
Thébeau
Thibault
Thibodeau
Tillard
Tourneur
Toussaint dit La jeunesse
Trahan
Triel dit La Perrière
Turcot
Turpin dit La Giroflée
Vallois
Vescot
Viger
Vigneau dit Maurice
Villatte
Vincent dit Clément
Voyer

Noms de familles cadjines

K	E	Z	K	B	M	L	H	J	U	S	G	G	U	I	L	L	O	T	O	D	Y	R	S	L
S	H	T	B	S	K	Q	U	E	V	P	R	I	M	E	A	U	X	U	N	R	S	U	H	F
I	C	I	O	W	I	I	M	H	L	F	E	B	Y	W	H	N	Q	S	Y	R	I	N	L	L
M	L	V	U	Z	A	Q	O	E	R	V	F	A	P	A	Y	N	B	N	R	T	E	W	S	O
N	P	G	D	B	H	V	E	B	M	F	T	G	U	M	V	F	D	M	Z	M	K	E	N	K
J	L	I	R	P	N	X	M	E	F	N	Z	K	W	G	I	V	H	F	O	W	F	T	E	C
G	X	X	E	A	W	O	L	R	J	W	K	W	F	K	N	W	Y	P	D	O	D	C	X	X
Y	M	J	A	E	V	N	V	T	L	E	B	L	A	N	C	R	X	B	E	K	W	G	U	F
L	K	M	U	S	O	N	N	I	E	R	G	N	P	N	E	C	T	M	X	F	V	U	S	U
J	O	N	X	C	R	G	X	L	Y	M	C	U	V	H	N	U	E	Z	H	G	S	E	J	G
Y	J	T	J	G	A	U	B	E	R	T	K	D	C	Y	T	C	E	K	X	B	N	N	M	F
M	J	G	U	K	S	Q	A	P	U	C	S	A	U	C	I	E	R	M	Q	F	Q	T	W	F
W	E	O	I	A	F	G	U	Z	J	E	I	P	Q	Z	N	D	D	Q	J	U	K	Z	T	R
O	Y	M	P	E	T	F	C	K	S	B	G	A	T	H	U	B	E	N	O	I	T	F	G	O
I	P	J	P	W	W	C	O	D	H	M	B	W	K	F	R	N	X	N	A	Y	F	P	R	E
S	D	L	A	D	Q	P	I	X	T	O	J	D	O	U	C	E	T	T	E	A	T	Y	B	P
B	E	G	W	I	O	B	N	F	X	U	S	A	I	R	D	Q	T	A	F	U	O	U	X	O
X	P	S	X	E	E	D	J	A	D	T	H	P	E	W	T	D	I	L	O	R	R	A	U	B
P	R	G	D	Z	P	L	K	U	K	O	L	E	N	M	T	E	C	U	L	N	S	S	U	Z
W	M	B	T	L	A	N	D	R	Y	N	Y	V	D	L	T	C	V	E	S	F	I	N	Z	Z
D	V	R	D	R	D	C	O	M	A	N	C	E	A	U	X	G	L	G	F	M	M	O	Z	G
U	X	M	T	R	D	U	Q	U	E	Z	Y	B	F	O	N	T	E	N	O	T	O	L	K	A
H	B	J	A	L	X	H	Z	G	U	I	L	B	E	A	U	Y	H	Q	V	Q	N	K	Z	O
O	F	Y	L	V	Q	A	Y	G	A	I	U	R	R	Z	N	D	B	S	R	G	I	R	G	B
N	T	H	L	N	X	Q	J	R	T	L	L	Z	Z	N	G	D	B	E	S	V	V	Y	J	L

BEST COPY AVAILABLE

AUCOIN
DOUCETTE
MANCEAUX
SONNIER
LANDRY
SAUCIER
FONTENOT

BENOIT
GUILLOT
PRIMEAUX
DUHON
LEBLANC
VINCENT
GUILBEAU

BOUDREAUX
HEBERT
SIMON
GAUBERT
MOUTON
DUQUE

BH2-6B

BEST COPY AVAILABLE

L'Aventure...
en musique

Raconte-moi...
L'Odyssée Acadienne
de 1604 à 1785

BEGINNING STAGE BENCHMARKS:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#

1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical responses;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#

1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;
3. exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;
4. exchanging opinions and preferences about people, events, places, animals, and things;
5. exchanging information incorporating numbers, time and weather;
6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#

1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;
3. giving short oral and/or written messages about people, events, places, animals, and things;
4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;
6. telling or retelling simple stories orally or in writing;
7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#

1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;

   demonstrating a comprehension of common words, phrases, and idioms that reflect target cultures;
6. using units of measurement from the target cultures, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#

1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#

1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#

1. finding information in authentic materials.

Comparisons—Nature of Languages: CP-1-B-#

1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#

1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g. toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#

1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#

1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

Communities—Careers: CT-3-B-#

1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

BEST COPY AVAILABLE

Raconte-moi...l'Odyssée Acadienne

Durée: 30 minutes

Matériel:
- carte mondiale
- carte de la France et vidéo obtenu à la bibliothèque municipale
- drapeau français
- cassette de musique française traditionelle
- carte, drapeau et vidéo des provinces maritimes du Canada
- cassette de musique acadienne traditionelle
- fiches: le triangle acadien et les drapeaux à colorier

Déroulement des activités

Objectifs: A la fin de cette activité, l'élève sera capable de:

1) localiser la France sur la carte
2) reconnaître le drapeau français et le décrire
3) localiser l'Acadie (la Nouvelle Ecosse) sur la carte
4) distinguer la musique française de la musique acadienne
5) faire une comparaison du drapeau français au drapeau acadien

Le Professeur:

1) fait écouter la cassette de la musique française traditionelle (achetée ou empruntée de la bibliothèque de sa ville).
2) demande aux élèves de nommer les instruments qu'ils entendent.
3) laisse la musique continuer à jouer en posant d'autres questions.
4) aide à l'élève à localiser la France sur la carte.
5) montre le drapeau français aux élèves en le plaçant à côté de la France.
6) developpe un petit paragraphe au tableau, décrivant le drapeau (assisté, bien sûr, par ses élèves).
   Ex: Voilà le drapeau français. Il est beau ! Il est bleu, blanc, et rouge. C'est le symbole de la France. J'aime bien le drapeau.
7) fait écouter la cassette de la musique acadienne.
8) demande aux élèves de comparer celle-ci à la musique française et la musique cadjine.
9) localise l'ancienne Acadie sur la carte mondiale.
10) amène les élèves par des questions à découvrir le "Triangle Acadien" et à écrire un petit paragraphe (avec illustrations) sur l'information appris.
11) distribue les fiches à colorier.

**Lagniappe: Faire voir des vidéos sur la France et les Provinces Maritimes obtenus de la bibliothèque ou loués de chez Blockbuster.*

Raconte-moi.....BH3-2

une autre suggestion.........

Durée: 5 minutes

Matériel: cassette de musique des voyageurs

Déroulement de l'activité

Objectif: A la fin de cette activité "d'images guidées," l'élève pourra saisir un peu mieux l'air de l'époque avant l'année 1755.

Le Professeur:

1) demande aux élèves de se fermer les yeux et imaginer que:

"C'est l'année 1630. Tu as l0 ans. Papa annonce que demain, la famille part en grand voyage dans un grand bateau pour aller loin de la France. Tu es excité(e) et curieux (euse). Tu ne peux pas dormir. Tu as un peu peur."

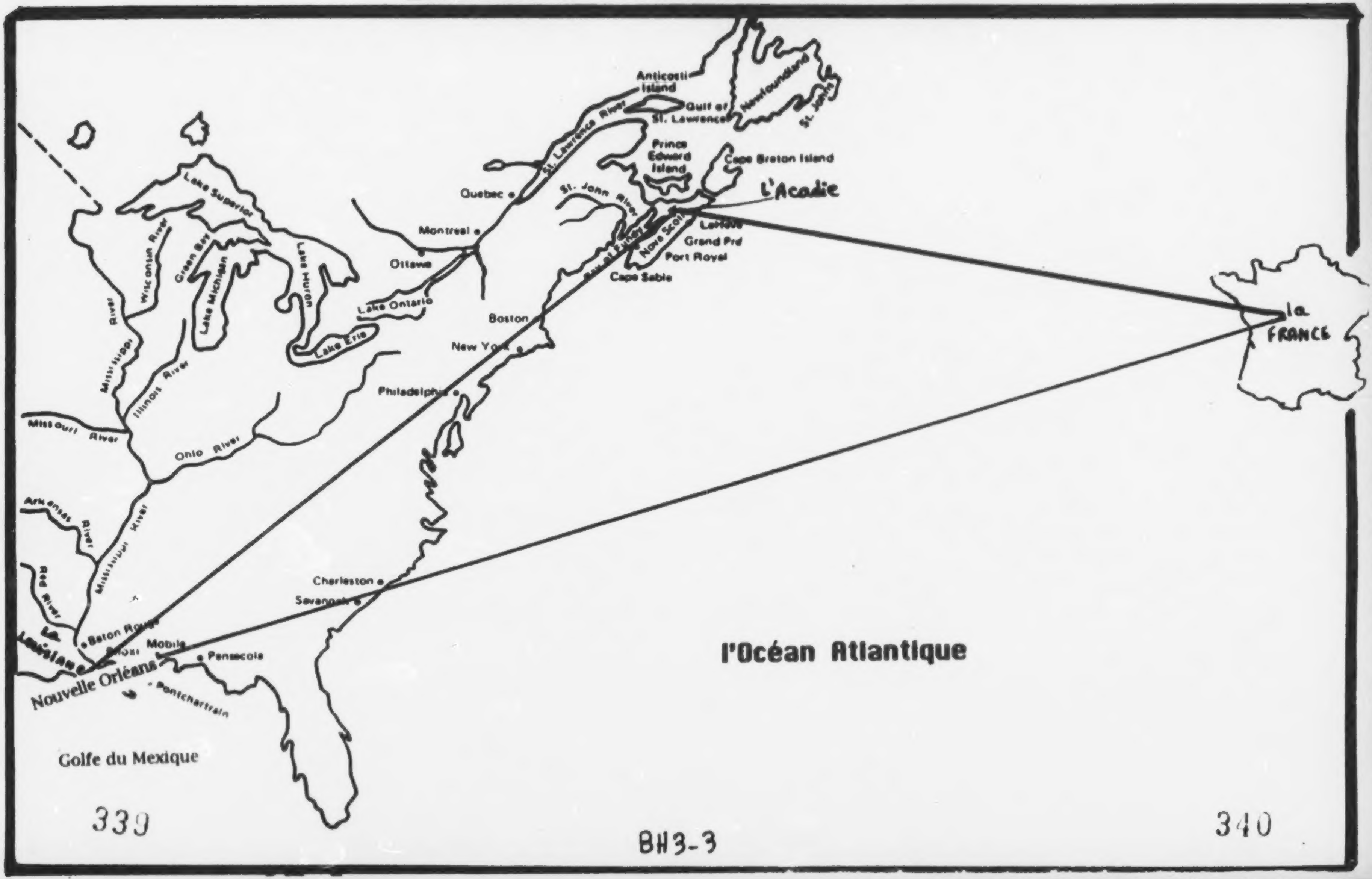
"Le lendemain, la famille, accompagnée de d'autres familles, embarque dans le bateau pour aller vivre en Acadie."

2) en faisant écouter de la musique de voyageur et en donnant l'impression de pagayer, guide les enfants à imaginer un peu plus loin:

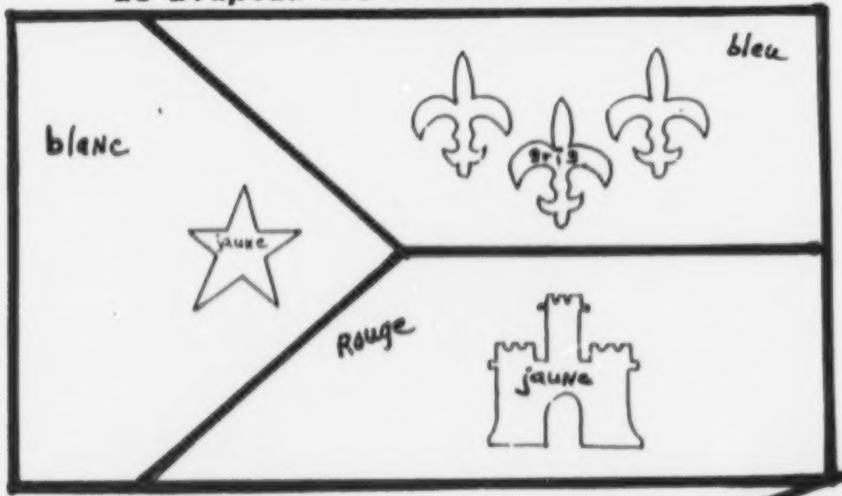
"Tu es dans un bateau pour longtemps. Au début, c'est une aventure. Mais, les jours passent et les familles n'arrivent pas en Acadie. Tu as faim. Tu as froid. Tu as peur. Tu es fatigué(e). Tu ne veux pas jouer. Le voyage est longue pour un enfant. Tu veux descendre de ce bateau. Eventuellement, tu t'endors. Tout d'un coup, tu entends un crie! Tu te lèves. Tu regardes. Tu vois un beau pays devant toi. Le bateau est arrivé enfin en l'Acadie." (La fin des images guidées coïncide avec la musique, suivie par les commentaires des élèves.)

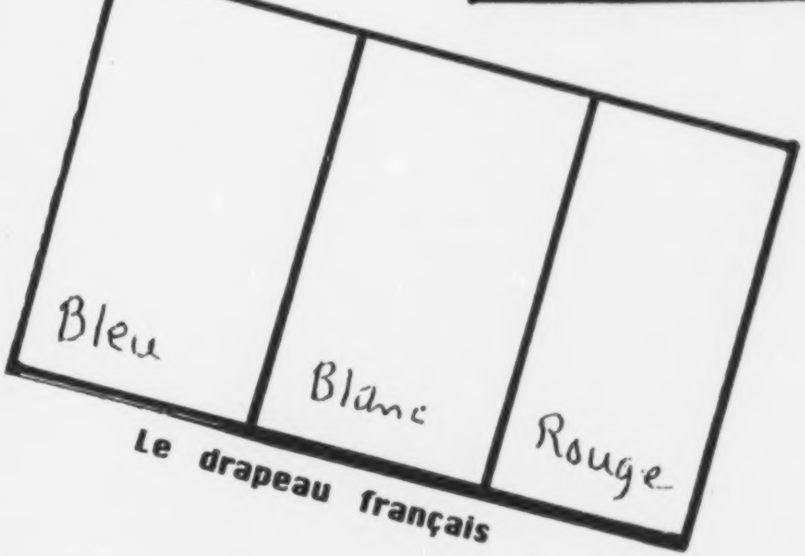
Le Triangle Acadien:

La France--L'Acadie--La Louisiane

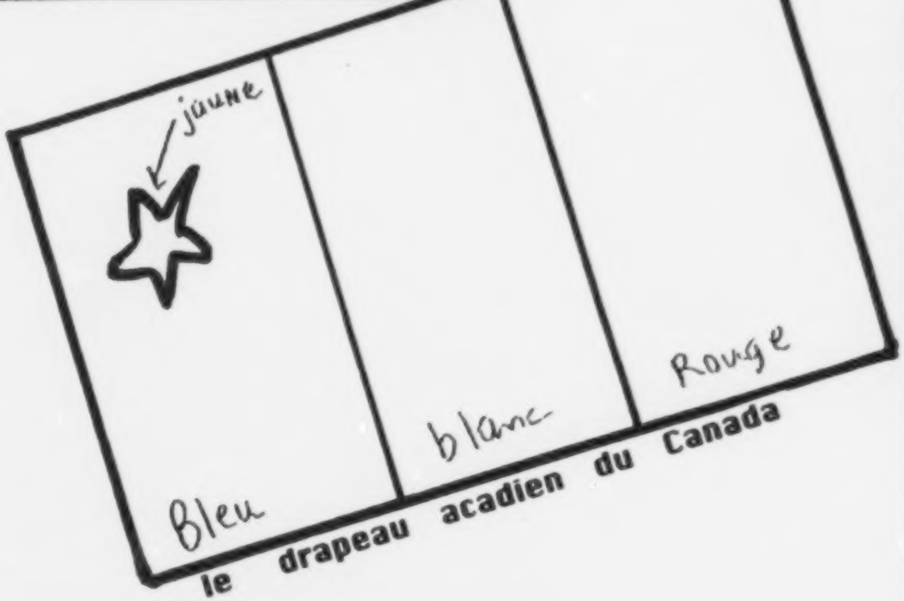

Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
St. Lawrence River
Prince Edward Island
Cape Breton Island
L'Acadie
Quebec
St. John River
Montreal
Ottawa
LaHave
Grand Pré
Port Royal
Nova Scotia
Bay of Fundy
Cape Sable
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Wisconsin River
Lake Ontario
Lake Erie
Boston
New York
Philadelphia
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Mississippi River
Red River
La Louisiane
Baton Rouge
Biloxi
Mobile
Pensacola
Nouvelle Orléans
Pontchartrain
Charleston
Savannah
la FRANCE
l'Océan Atlantique
Golfe du Mexique

Le Drapeau des acadiens louisianais


bleu
blanc
gris
jaune
Rouge
jaune


Bleu
Blanc
Rouge

Le drapeau français


jaune
Rouge
blanc
Bleu

le drapeau acadien du Canada

BEGINNING STAGE BENCHMARKS:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#

1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical response;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#

1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;

③ exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;

④ exchanging opinions and preferences about people, events, places, animals, and things;

⑤ exchanging information incorporating numbers, time and weather;

6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#

1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;

③ giving short oral and/or written messages about people, events, places, animals, and things;

4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;

⑥ telling or retelling simple stories orally or in writing;

7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#

1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;
5. demonstrating a comprehension of common words, phrases, and idioms that reflect target cultures;
6. using units of measurement from the target cultures, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#

1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#

1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#

1. finding information in authentic materials.

Comparisons—Nature of Language: CP-1-B-#

1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#

1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g. toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#

1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#

1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

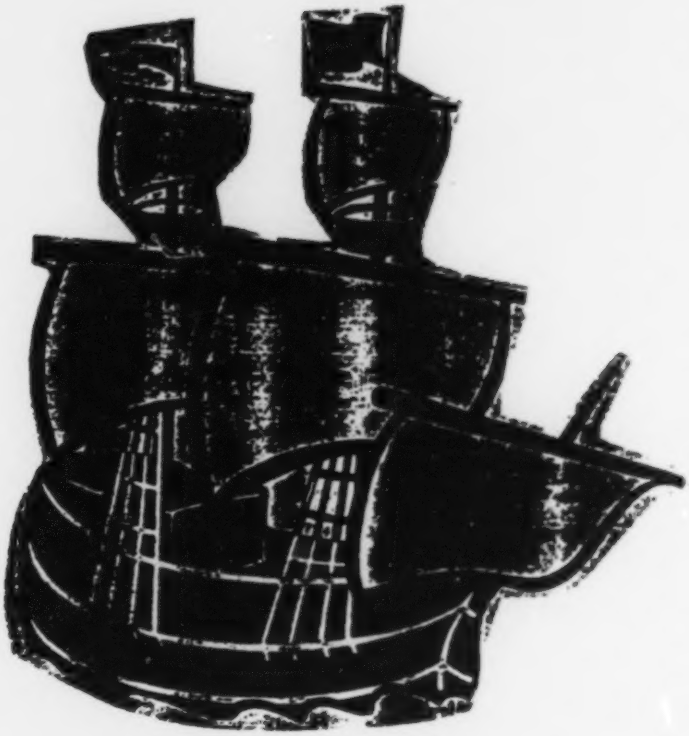
Communities—Careers: CT-3-B-#

1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

AL-7-A

BEST COPY AVAILABLE

HISTOIRE DES ACADIENS
LE GRAND DÉRANGEMENT



BEST COPY AVAILABLE

* Un gros merci à Mme Françoise **Dewees** qui m'a généreusement accordée la permission de reproduire, à l'usage des écoles, les pages 1 à 12 suivantes de son unité **"Les Animaux de Louisiane"** créé pour le programme d'immersion 3ième année.

HISTOIRE DES ACADIENS - LE GRAND DERANGEMENT
ETUDES SOCIALES

DUREE : - 1 période de 40 minutes (sensibilisation, exposition, acquisition)
- 1 période de 40 minutes (production, évaluation)

STANDARDS AND BENCHMARKS

*** SOCIAL STUDIES :**

- H-1A-E1 : demonstrating an understanding of the concepts of time and chronology;
- H-1C-E1 : describing the people, events, and ideas that were significant to the growth and development of our state and nation;
- H-1C-E3 : describing the causes and nature of various movements of large groups of people into and within Louisiana and the United States throughout history.

*** FRENCH :**
- CM-2-B3
- CM-2-B4
- CM-2-B5
- CM-3-B3
- CM-3-B6

MATERIEL :

- Annexes A, B1-B4 et C1-C2
- LE PETIT ACADIEN - SON IDENTITE EN IMAGES par Edith Comeau Tufts, illustré par Valerie Pelletier
- RACONTE-MOI L'ODYSSEE ACADIENNE, DE 1604 A 1785 par Jacqueline Voorhies, illustré par Rachelle Ledoux et Kate Ferry

REMARQUES

Si les activités de production et d'évaluation prennent place le lendemain des activités de sensibilisation, d'exposition et d'acquisition, le professeur les fera précéder d'un rappel de ce qui aura été vu la veille (sensibilisation).

DEROULEMENT DES ACTIVITES

Objectifs : - Les élèves participent verbalement à un remue-méninges afin de recréer chronologiquement avec leurs propres mots l'histoire du Grand Dérangement.

- Les élèves, groupés par deux ou trois, sélectionnent quatre choses que les Acadiens auraient pu emporter avec eux en déportation. Ils justifient verbalement leurs choix.

SENSIBILISATION "Les noms acadiens" (10 minutes)

Au cours des jours qui précèdent la leçon, le professeur invite les élèves à rechercher dans l'annuaire téléphonique des noms à consonnance française. Le jour de la leçon, les élèves énumèrent les noms trouvés que le professeur écrit au tableau. Le professeur présente ensuite un transparent (annexe A) montrant quelques noms de famille portés par les Acadiens de la Nouvelle Ecosse (localiser sur les cartes en annexe C).Il demande aux élèves de comparer l'orthographe des noms qui se trouvent dans les deux listes et annonce que la classe va refaire ensemble le grand voyage qu'on a appelé

"LE GRAND DERANGEMENT"

EXPOSITION "Les Acadiens et le Grand Dérangement (15 minutes)

Le professeur fait un exposé (voir Contenu à l'annexe B) à l'aide de transparents faits à partir du livre d'Edith Comeaux et des cartes de l'annexe C.

ACQUISITION "Raconte-moi..." (15 minutes)

Le professeur, à l'aide de questions, amènent les élèves à raconter chronologiquement l'histoire du Grand Dérangement. Il écrit ce que les élèves disent sur les transparents (sans texte). Les élèves recevront une copie des transparents et de leur texte pour le test qui aura lieu après la leçon "Installation en Louisiane".

EVALUATION "Anachronismes" (4 minutes)

Le professeur explique aux élèves que si la déportation des Acadiens avait lieu aujourd'hui, le choix des choses à emporter serait quelquefois différent. Il demande aux élèves de citer quelques exemples de choses, d'inventions qui n'existaient pas en 1755. Il rappelle le contexte donné à l'activité de production et énumère ensuite une liste de choses (exemple : un téléphone, un chapeau, un fusil, une vache, un ordinateur, etc...). Si la chose n'existait pas encore en 1755, les élèves se lèvent.

CONCLUSION (3 minutes)

Les élèves, avec l'aide du professeur, résument très rapidement ce qui a été vu au cours de la leçon.

Annexe A

QUELQUES NOMS D'ACADIENS DE LA NOUVELLE-ECOSSE EN 1755

ARSENEAU
AUCOIN
BABINEAU
BENOIT
BERGERON
BOURGEOIS
BROUSSARD
COMEAU
CORMIER
DAIGRE
DOUCET
DUON
GRANGER
GUEDRY
HEBERT

LANDRY
LE BLANC
LEGER
MELANSON
MOUTON
PREJEAN
POUPART
RICHARD
ROBICHAUD
SAVOIE
TERRIOT
THIBODEAU
TRAHAN
VINCENT

Annexe B-1

DEBUT DE L'HISTOIRE DES ACADIENS
LE GRAND DERANGEMENT
L'INSTALLATION EN LOUISIANE
GRANDES LIGNES

A. *RAISONS DE LA COLONISATION FRANCAISE EN ACADIE*

1. **"La fièvre du Nouveau Monde"**
2. **Immigration pour des raisons économiques**
   - a. **Eaux riches en poissons**
   - b. **Terres à cultiver gratuites**
   - c. **Industrie de la fourrure (très importante)**
   - d. **Industrie du bois**
3. **Bénéfices pour les paysans et la noblesse**
   - a. **Le roi de France offre des domaines dans le Nouveau Monde aux nobles.**
   - b. **La noblesse recrute des paysans pour coloniser le Nouveau Monde.**
4. **Fuite des persécutions religieuses**

B. *VIE EN ACADIE SOUS LES FRANCAIS*

1. **Géographie**
   - a. **Environnement naturel**
     - **(1) entourée d'eau**
     - **(2) climat modéré à cause de l'océan Atlantique**
     - **(3) collines couvertes de forêts**
     - **(4) marais fertiles le long de la côte et des rives des rivières**
   - b. **Ressources naturelles**
     - **(1) animaux à fourrure : chevreuils - ours**
       visons - loutres
       renards - castors ...

BH3-12

Annexe B-2

(2) forêts abondantes
(3) ressources minérales dans les collines
(4) terres asséchées très fertiles
(5) pêche abondante
c. Colonisation
(1) le long de la côte
(2) récuperation de terres grâce aux digues et aux levées
d. Survie grâce aux autochtones

2. Activité économique
a. Agriculture : vergers
: céréales
: animaux domestiques
: autres
b. Chasse (canards et outardes)
c. Pêche
d. Cueillettes : homards
: baies (pommes des prés ou caneberges)
: oeufs de volaille
e. industrie du bois

3. Gouvernement
a. gouvernement colonial français
(1) gouverneur nommé par le roi
(2) peu d'autonomie locale
b. influence de l'Eglise catholique dans le contrôle des colons
4. Social et culturel
a. très forte influence de l'Eglise catholique
b. attachement très fort à la culture française
c. indépendance et esprit d'égalité venus du contact avec les autochtones

C. *LA VIE EN ACADIE SOUS LES ANGLAIS*

1. **Acquisition par les Anglais de l'Acadie considérée comme une place stratégique**
   - **a. Guerre de la Reine Anne**
     - **(1) La guerre en Europe contre la France se déplace sur le continent américain.**
     - **(2) La France ruinée devient incapable de défendre et d'approvisioner l'Acadie.**
   - **b. Le Traité d'Utrecht signé en avril 1713**
     - **(1) donne l'Acadie aux Anglais,**
     - **(2) change les noms en Nouvelle Ecosse, Nouveau Brunswick et île du Prince Edouard.**
   - **c. 30 ans de coexistence**
     - **(1) Les Anglais demandent le serment d'allégeance.**
     - **(2) Les Acadiens se déclarent "Français neutres".**
     - **(3) Tension et conflits**

2. **La Guerre Franco-Indienne**
   - **a. Inquiétude des Anglais à propos de la "neutralité française"**
   - **b. Importance économique et militaire de la région**
   - **c. Les Anglais exigent le serment d'allégeance à la Couronne Britannique.**

(Annexe B4)

D. *EXPULSION DE L'ACADIE*

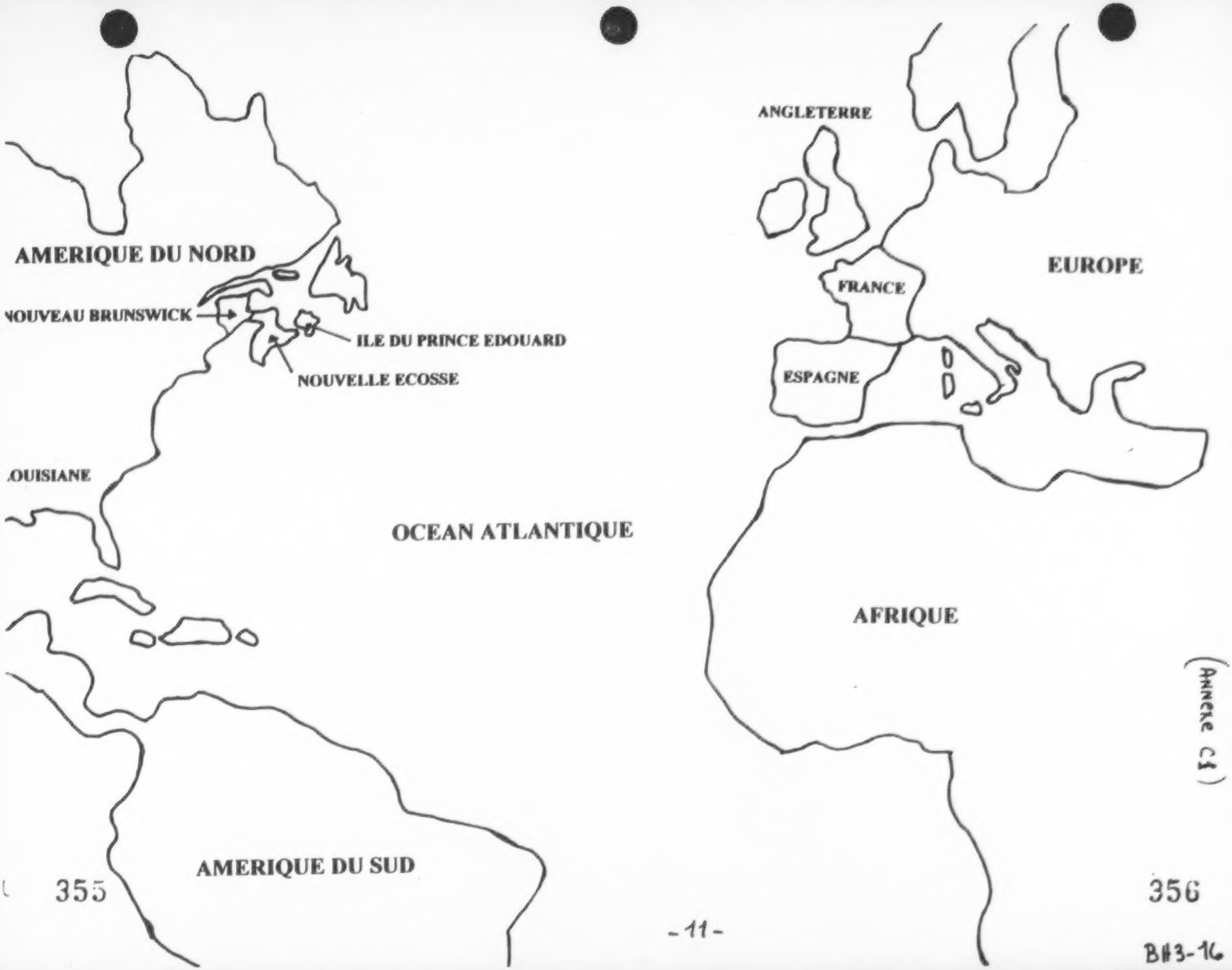
1. **Le GRAND DERANGEMENT commence le 5 septembre 1755.**
   - **a. Les Anglais rassemblent les hommes dans les églises et dans les granges après avoir confisqué leurs armes.**
   - **b. Ils annoncent l'exil aux familles.**
   - **c. Aucun effort n'est fait pour garder les familles intactes.**
   - **d. Les Acadiens sont embarqués sur des bateaux en route vers l'exil.**
   - **e. Les fermes et les récoltes sont brûlées pour empêcher les Acadiens de revenir.**
   - **f. Les Acadiens sont considérés comme prisonniers de guerre.**

2. **Destinations - Un exode de 30 ans (1755-1785)**
   - **a. Pendant la Guerre Franco-Indienne, les Acadiens sont envoyés**
     - **(1) vers les autres colonies britanniques du Nouveau Monde,**
     - **(2) en prison en Angleterre,**
     - **(3) en Louisiane, alors colonie française.**
   - **b. Après la Guerre Franco-Indienne, les Acadiens vont**
     - **(1) en France**
     - **(2) en Louisiane, devenue colonie espagnole**
     - **(3) dans d'autres endroits. Ex. : les Iles Malouines**

E. *INSTALLATION EN LOUISIANE*

Les Acadiens s'installent en Louisiane

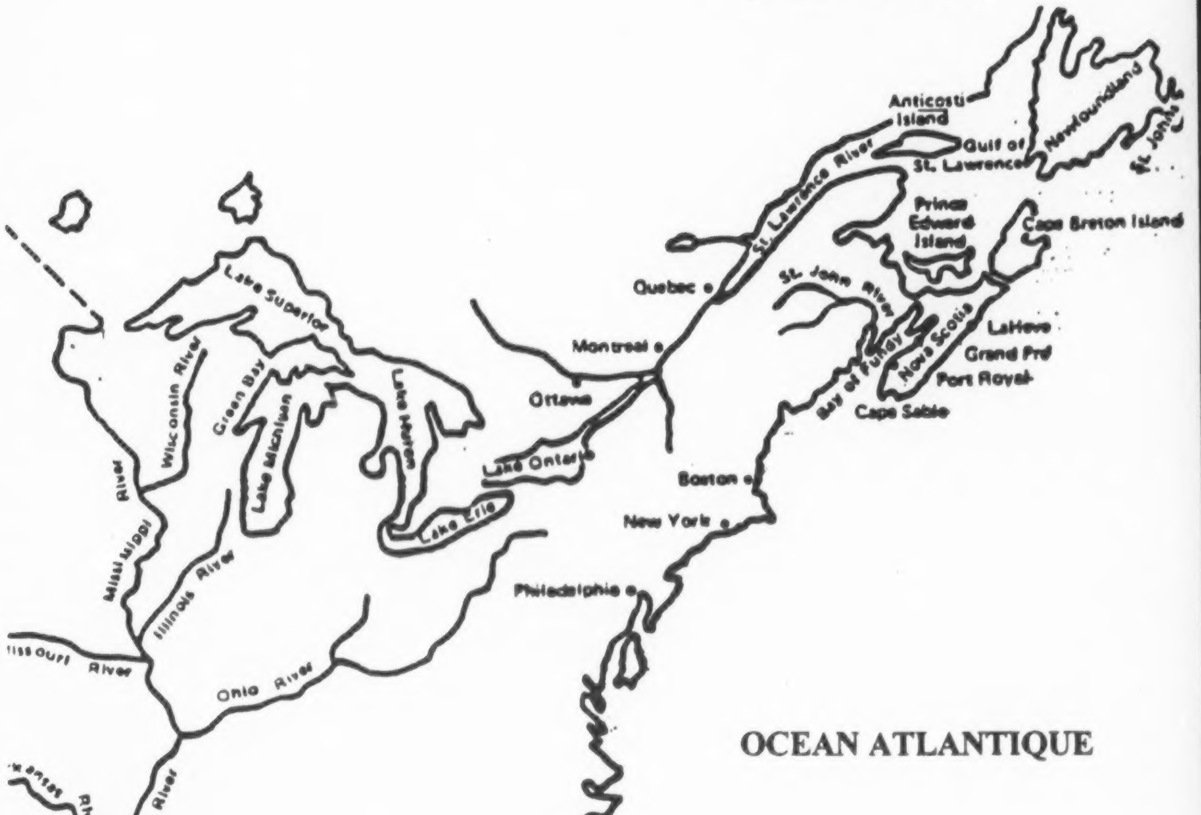
- **a. le long des rivières et des bayous**
  - **(1) Mississippi**
  - **(2) Atchafalaya**
  - **(3) La Fourche**
  - **(4) Têche**
  - **(5) autres**
- **b. dans les marais**
- **c. dans les prairies du centre et du sud-ouest**


AMERIQUE DU NORD
NOUVEAU BRUNSWICK
ILE DU PRINCE EDOUARD
NOUVELLE ECOSSE
OUISIANE
OCEAN ATLANTIQUE
AMERIQUE DU SUD
ANGLETERRE
FRANCE
ESPAGNE
EUROPE
AFRIQUE

(Annexe C1)

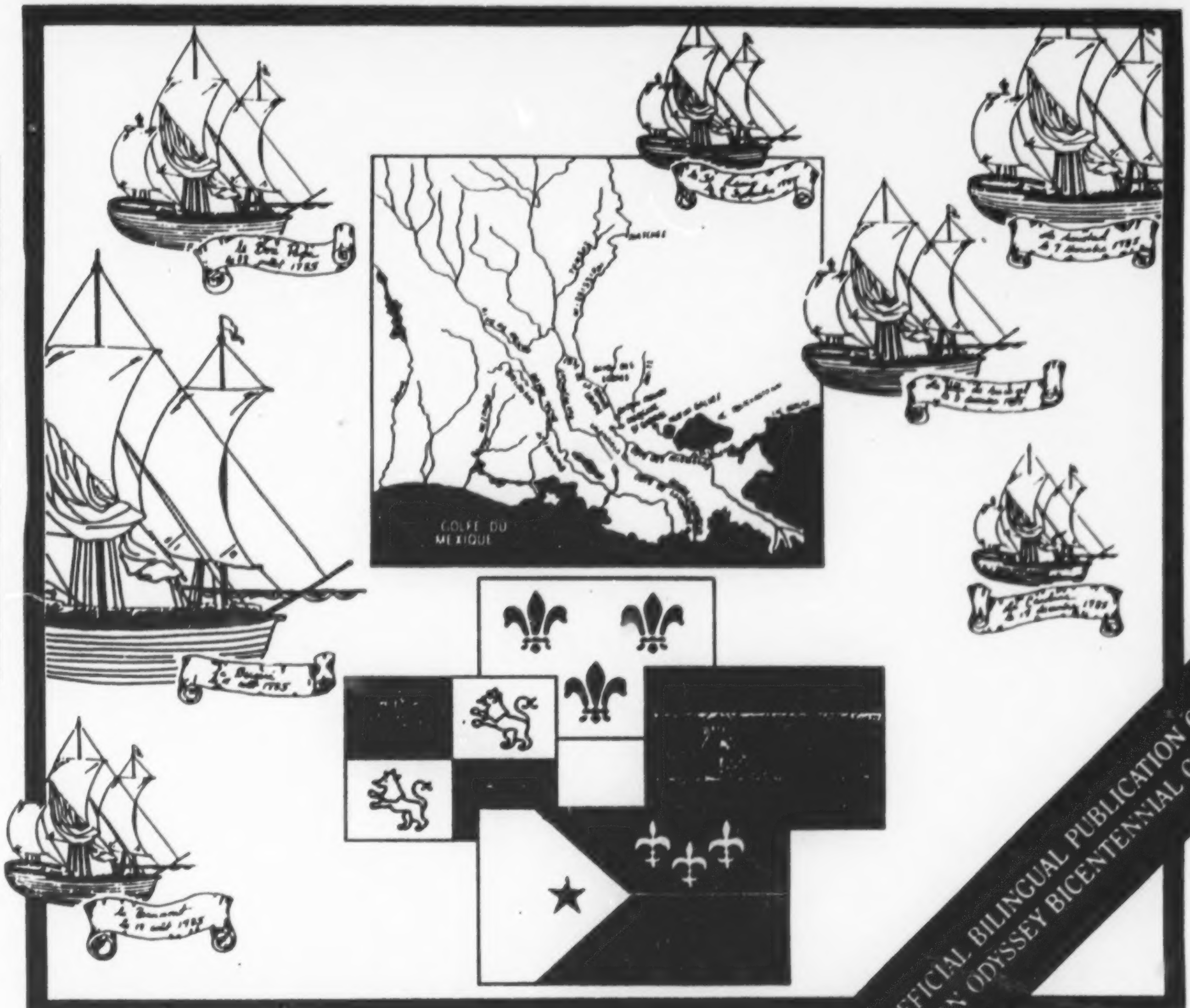
B#3-16

(ANNEXE C2)


Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
St. Lawrence River
Prince Edward Island
Cape Breton Island
Quebec
St. John River
Nova Scotia
LaHeve
Grand Pré
Port Royal
Bay of Fundy
Cape Sable
Montreal
Ottawa
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Wisconsin River
Lake Ontario
Lake Erie
Boston
New York
Philadelphia
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Red River
Charleston
Savannah
Baton Rouge
Biloxi
Mobile
Pensacola
New Orleans
Lake Pontchartrain
OCEAN ATLANTIQUE
GOLFE DU MEXIQUE
West Indies

BEST COPY AVAILABLE

RACONTE-MOI...
L'ODYSSEE ACADIENNE, DE 1604 A 1785



Texte et dialogues Jacqueline Voorhies
Illustrations Rachelle Ledoux et Kate Perry

OFFICIAL BILINGUAL PUBLICATION OF THE ACADIAN ODYSSEY BICENTENNIAL COMMISSION

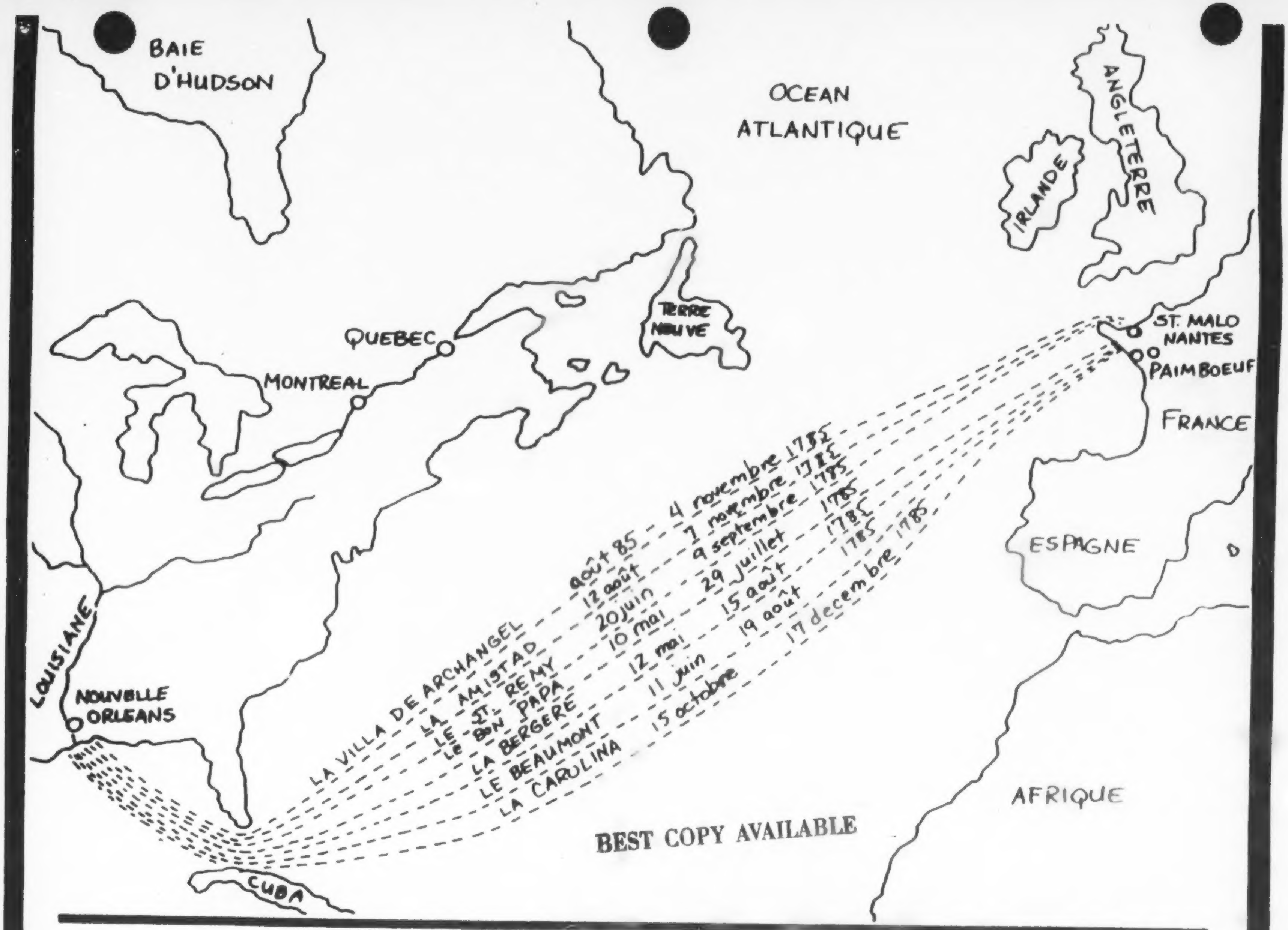
This book is dedicated to the children of Louisiana.

An English translation of the dialogs appears on page 10.

This book was printed with funds received from the Acadian Odyssey Bicentennial Commission.

Copyright © 1985
by Jacqueline K. Voorhies
All rights reserved
ISBN: 85-081023

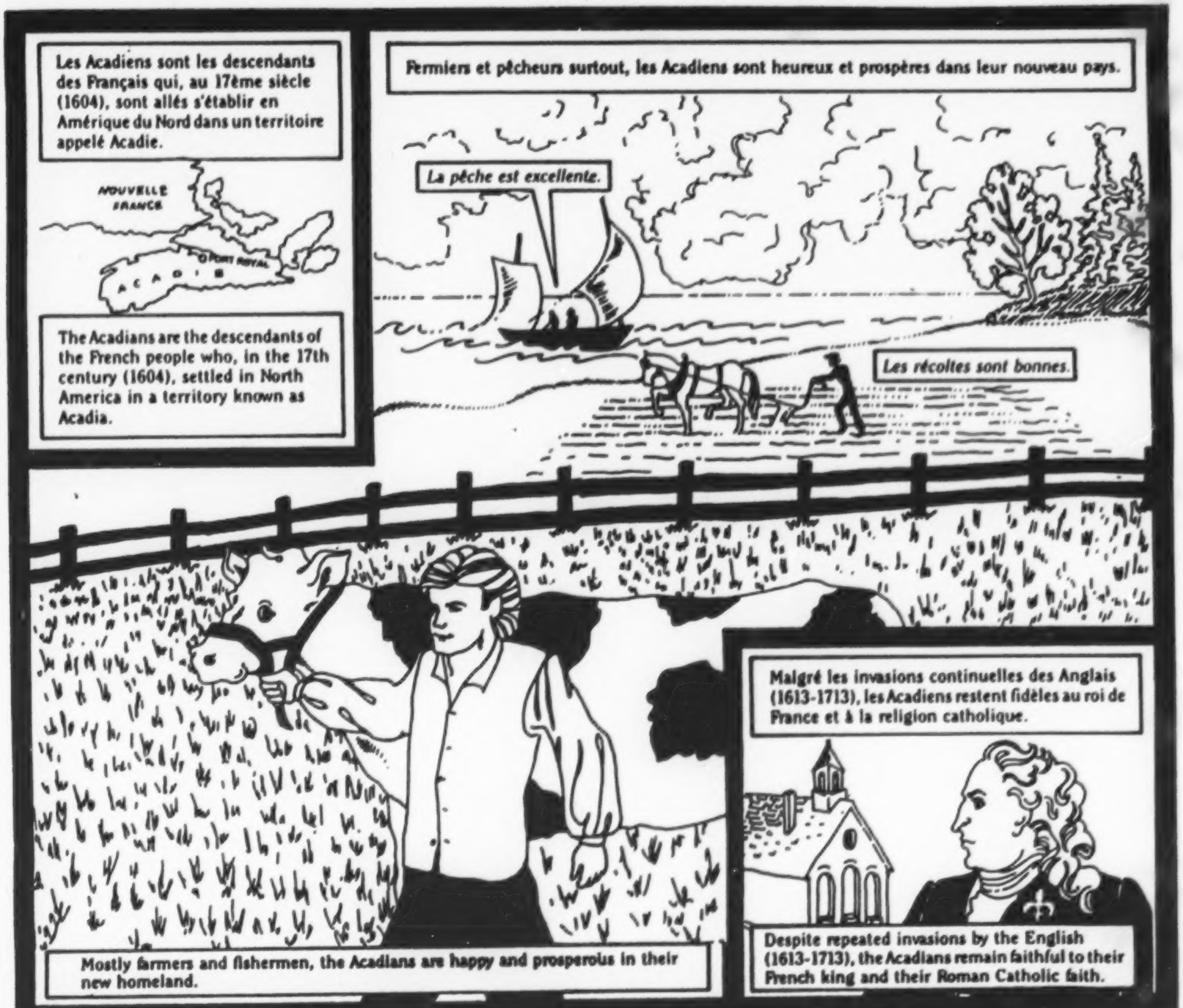
BH3-18


BAIE D'HUDSON
OCEAN ATLANTIQUE
ANGLETERRE
IRLANDE
TERRE NOUVE
QUEBEC
MONTREAL
ST. MALO
NANTES
PAIMBOEUF
FRANCE
ESPAGNE
AFRIQUE
LOUISIANE
NOUVELLE ORLEANS
CUBA
LA VILLA DE ARCHANGEL
août 85
4 novembre 1785
LA AMISTAD
12 août
7 novembre 1785
LE ST. REMY
20 juin
9 septembre 1785
LE BON PAPA
10 mai
29 juillet 1785
LA BERGERE
12 mai
15 août 1785
LE BEAUMONT
11 juin
19 août 1785
LA CARULINA
15 octobre
17 decembre 1785

BEST COPY AVAILABLE

LES 7 EXPEDITIONS ACADIENNES DE 1785

(BH3-19)

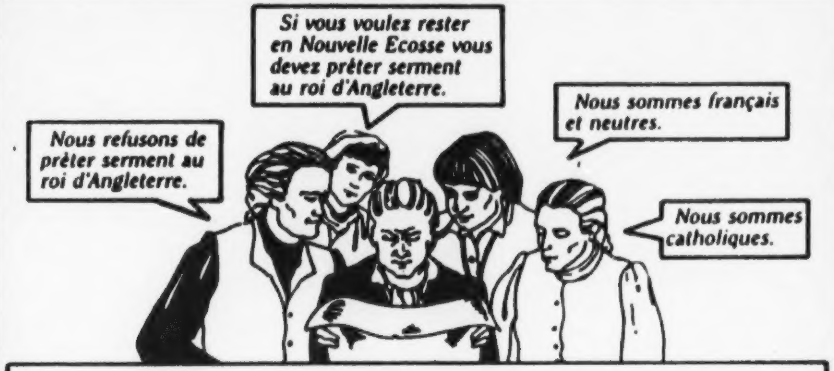

Les Acadiens sont les descendants des Français qui, au 17ème siècle (1604), sont allés s'établir en Amérique du Nord dans un territoire appelé Acadie.
NOUVELLE FRANCE
PORT ROYAL
ACADIE
The Acadians are the descendants of the French people who, in the 17th century (1604), settled in North America in a territory known as Acadia.
Fermiers et pêcheurs surtout, les Acadiens sont heureux et prospères dans leur nouveau pays.
La pêche est excellente.
Les récoltes sont bonnes.
Mostly farmers and fishermen, the Acadians are happy and prosperous in their new homeland.
Malgré les invasions continuelles des Anglais (1613-1713), les Acadiens restent fidèles au roi de France et à la religion catholique.
Despite repeated invasions by the English (1613-1713), the Acadians remain faithful to their French king and their Roman Catholic faith.

Tantôt française, tantôt anglaise, l'Acadie devient définitivement anglaise en 1713. Les Anglais l'appellent maintenant la Nouvelle Ecosse.

NOVA SCOTIA

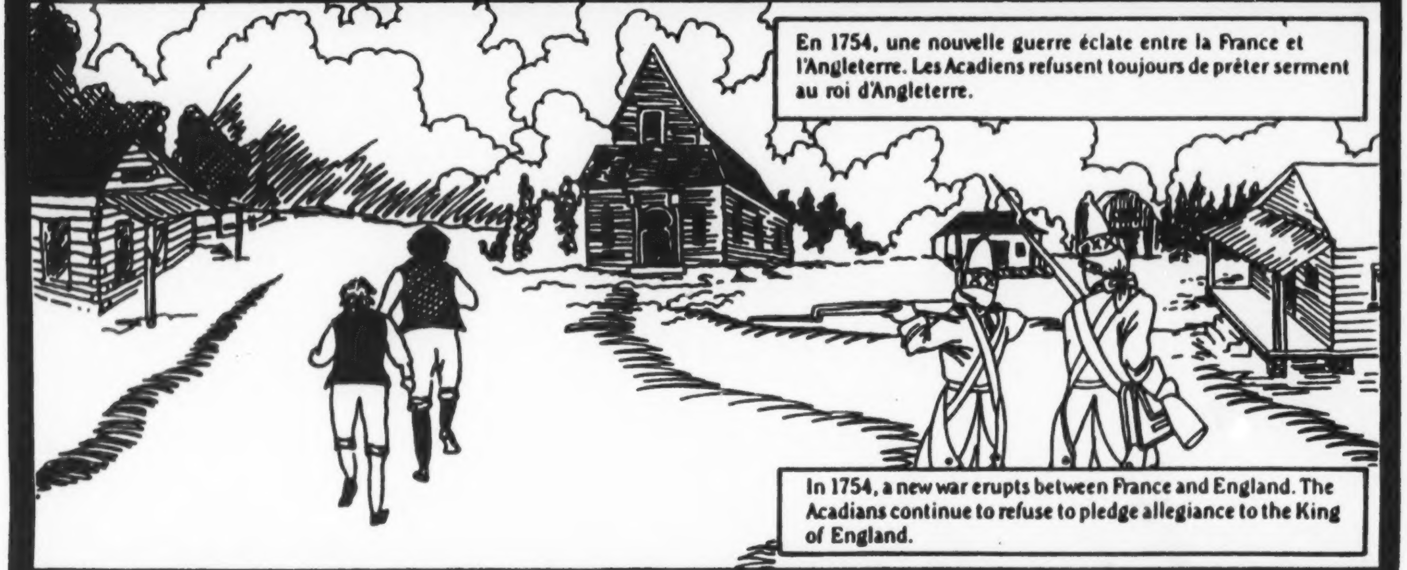
Sometimes French and sometimes English, Acadia becomes English permanently in 1713. The English rename it Nova Scotia.

Le gouverneur anglais de la Nouvelle Ecosse exige que les Acadiens prêtent serment au roi d'Angleterre. Les Acadiens refusent.

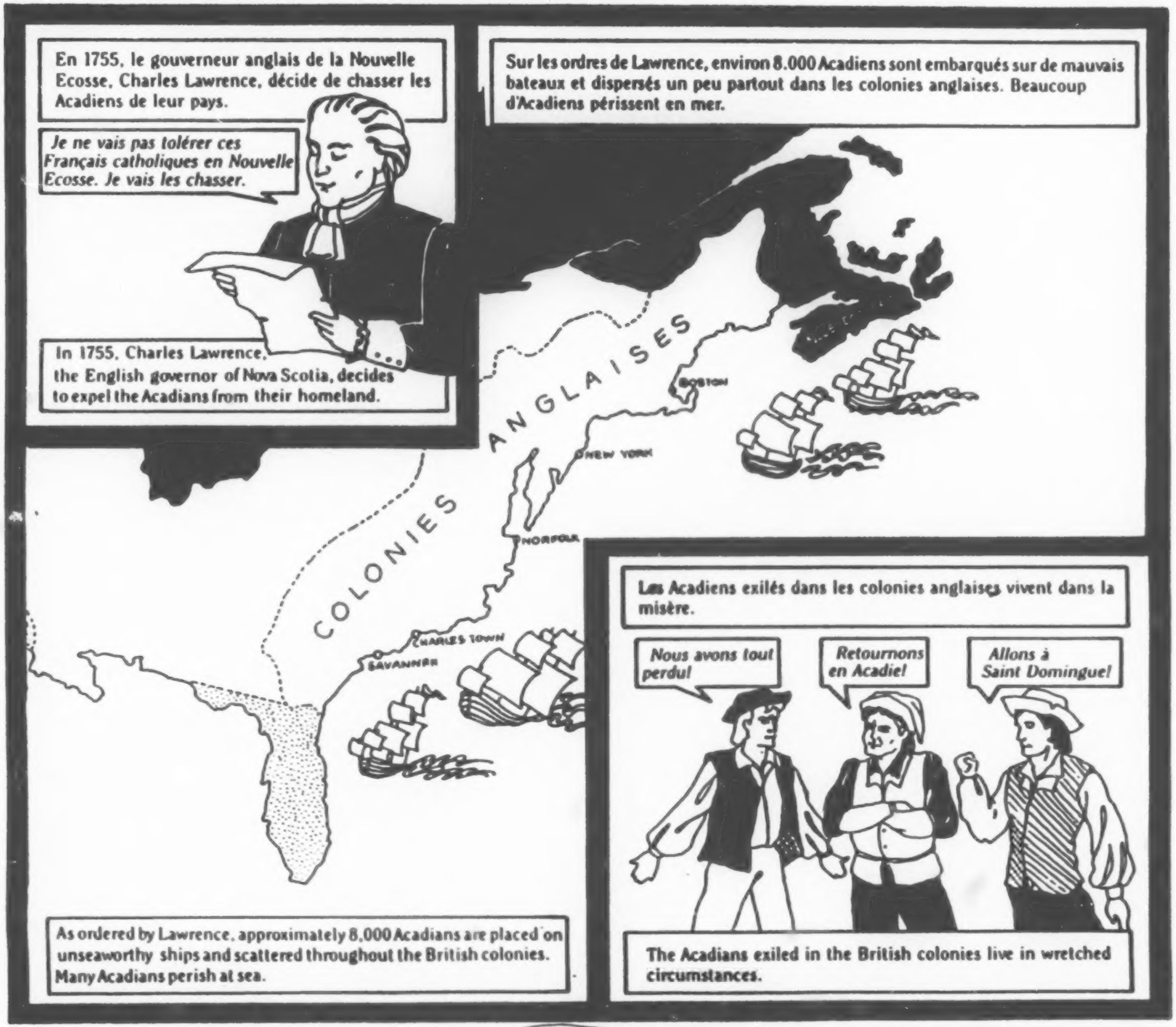

Si vous voulez rester en Nouvelle Ecosse vous devez prêter serment au roi d'Angleterre.
Nous sommes français et neutres.
Nous refusons de prêter serment au roi d'Angleterre.
Nous sommes catholiques.

The English governor of Nova Scotia demands that the Acadians pledge their allegiance to the King of England. The Acadians refuse.

En 1754, une nouvelle guerre éclate entre la France et l'Angleterre. Les Acadiens refusent toujours de prêter serment au roi d'Angleterre.



In 1754, a new war erupts between France and England. The Acadians continue to refuse to pledge allegiance to the King of England.



En 1755, le gouverneur anglais de la Nouvelle Ecosse, Charles Lawrence, décide de chasser les Acadiens de leur pays.

Je ne vais pas tolérer ces Français catholiques en Nouvelle Ecosse. Je vais les chasser.

In 1755, Charles Lawrence, the English governor of Nova Scotia, decides to expel the Acadians from their homeland.

Sur les ordres de Lawrence, environ 8.000 Acadiens sont embarqués sur de mauvais bateaux et dispersés un peu partout dans les colonies anglaises. Beaucoup d'Acadiens périssent en mer.

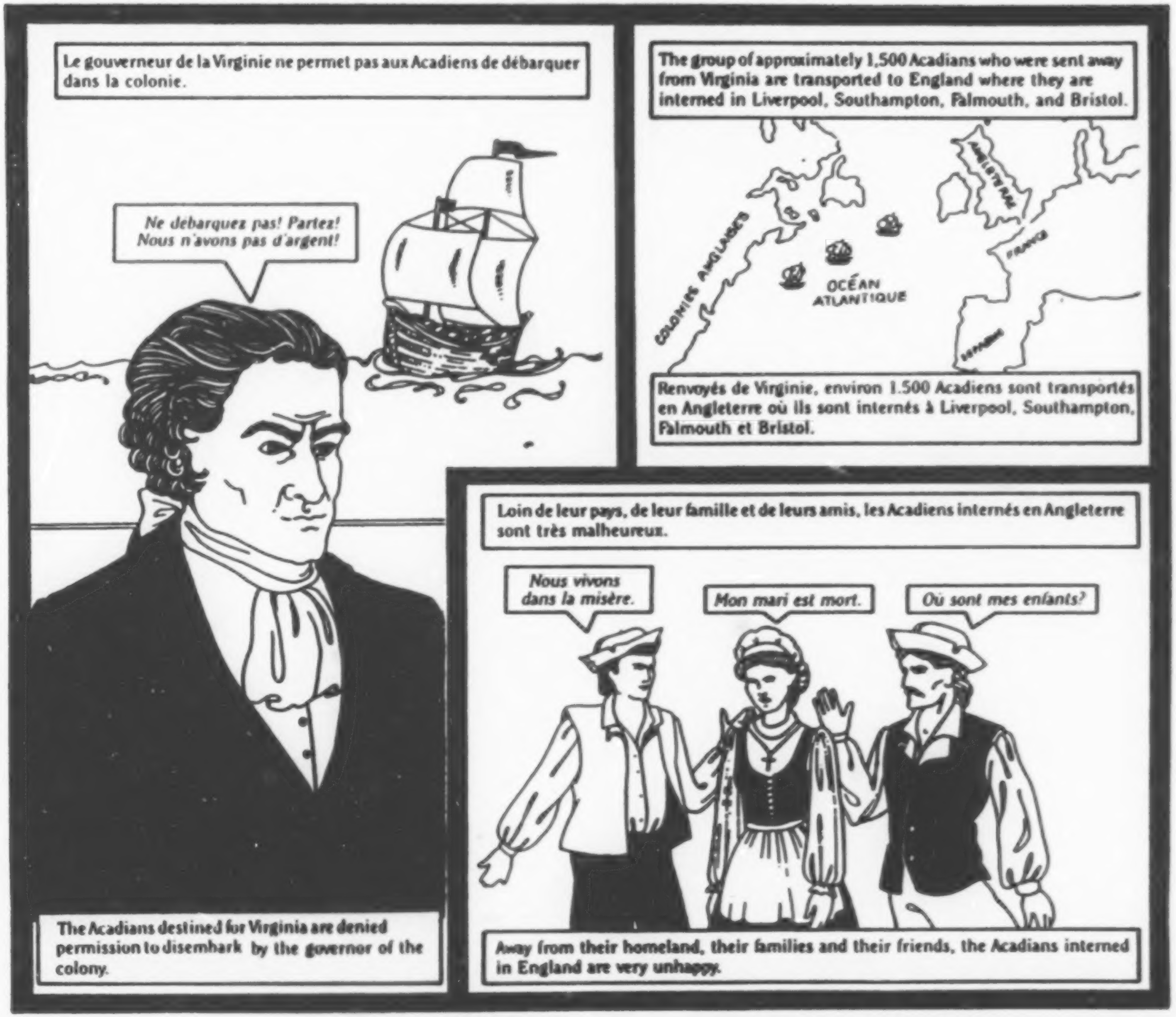
COLONIES ANGLAISES
BOSTON
NEW YORK
NORFOLK
CHARLES TOWN
SAVANNAH

As ordered by Lawrence, approximately 8,000 Acadians are placed on unseaworthy ships and scattered throughout the British colonies. Many Acadians perish at sea.

Les Acadiens exilés dans les colonies anglaises vivent dans la misère.

Nous avons tout perdu!
Retournons en Acadie!
Allons à Saint Domingue!

The Acadians exiled in the British colonies live in wretched circumstances.



Le gouverneur de la Virginie ne permet pas aux Acadiens de débarquer dans la colonie.

Ne débarquez pas! Partez! Nous n'avons pas d'argent!

The Acadians destined for Virginia are denied permission to disembark by the governor of the colony.

The group of approximately 1,500 Acadians who were sent away from Virginia are transported to England where they are interned in Liverpool, Southampton, Falmouth, and Bristol.

COLONIES ANGLAISES
OCÉAN ATLANTIQUE
ANGLETERRE
FRANCE
ESPAGNE

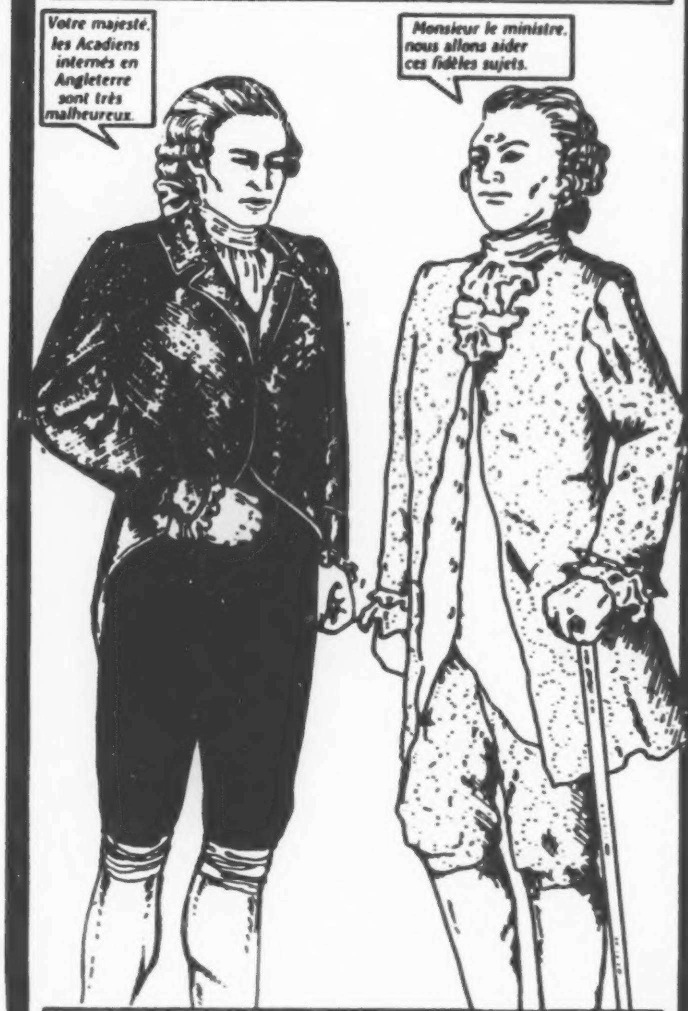
Renvoyés de Virginie, environ 1.500 Acadiens sont transportés en Angleterre où ils sont internés à Liverpool, Southampton, Falmouth et Bristol.

Loin de leur pays, de leur famille et de leurs amis, les Acadiens internés en Angleterre sont très malheureux.

Nous vivons dans la misère.
Mon mari est mort.
Où sont mes enfants?

Away from their homeland, their families and their friends, the Acadians interned in England are very unhappy.

Louis XV, roi de France, est informé du sort des Acadiens internés en Angleterre.


Votre majesté, les Acadiens internés en Angleterre sont très malheureux.
Monsieur le ministre, nous allons aider ces fidèles sujets.

Louis XV, king of France, is informed of the fate of the Acadians interned in England.

En 1763, grâce à Louis XV et à ses ministres, plus de 800 Acadiens internés en Angleterre sont transportés en France et installés sur la côte atlantique.

MER DU NORD
OCEAN ATLANTIQUE
Paris
FRANCE

In 1763, thanks to Louis XV and his ministers, over 800 Acadians interned in England are transported to France and settle on the Atlantic coast.

A la fin de la Guerre de Sept Ans (1754-1763), le territoire de la Louisiane à l'ouest du Mississippi et l'Ile d'Orléans sont cédés à l'Espagne.

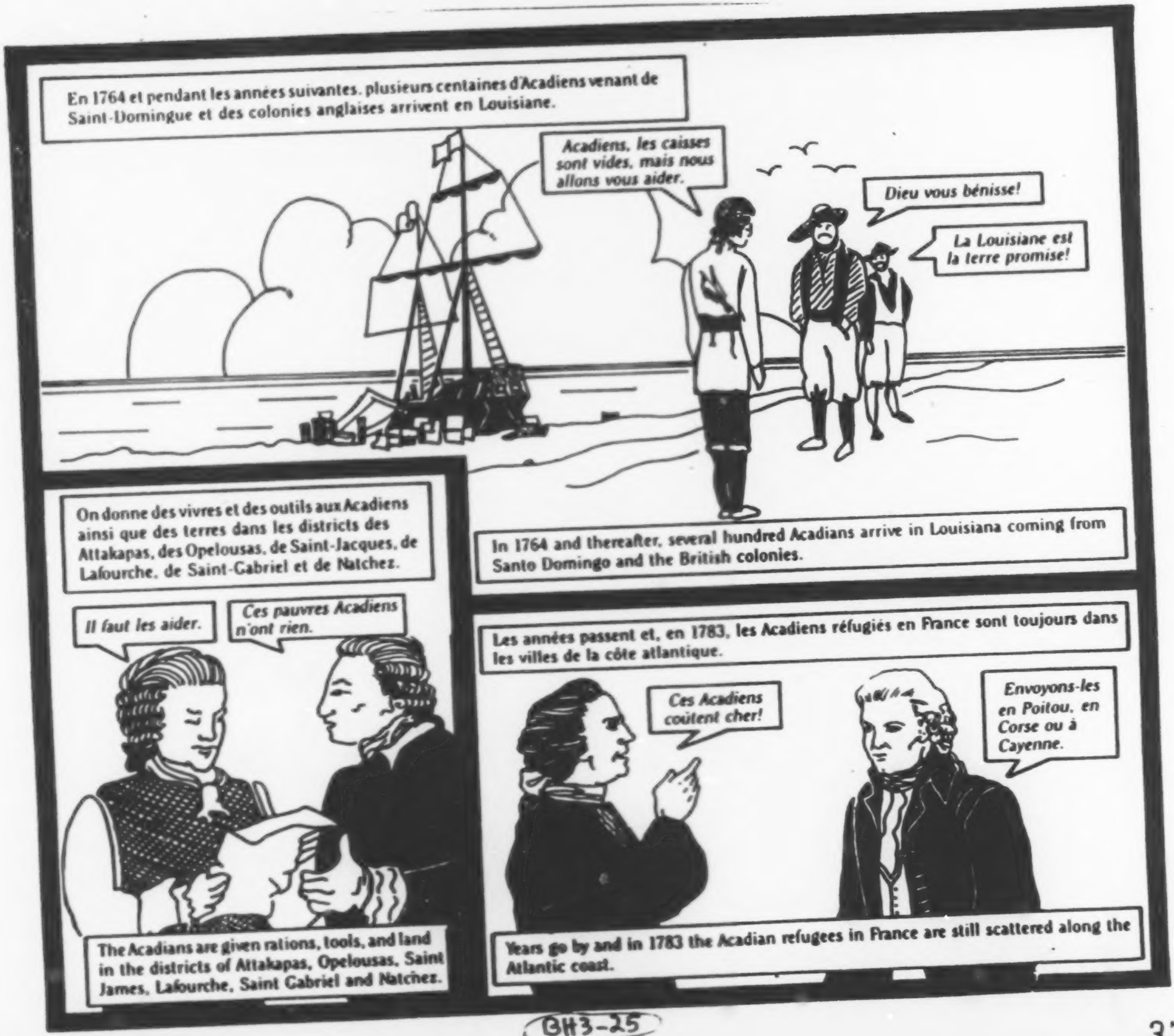
TERRITOIRE ANGLAIS
NOUVELLE ESPAGNE
AMERIQUE DU NORD 1763

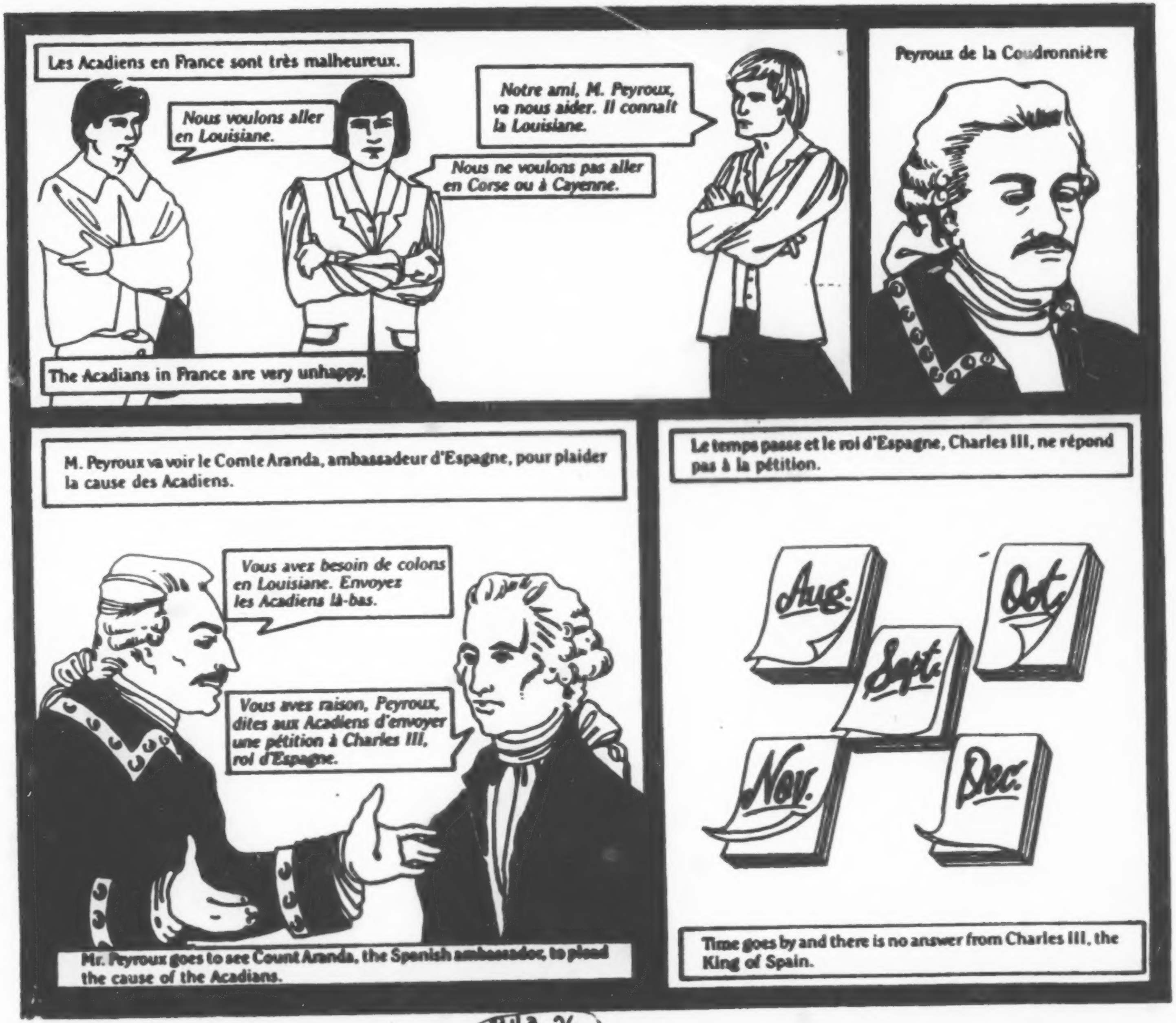
At the end of the French and Indian War (1754-1763) the Louisiana territory west of the Mississippi and the Isle of Orleans are ceded to Spain.

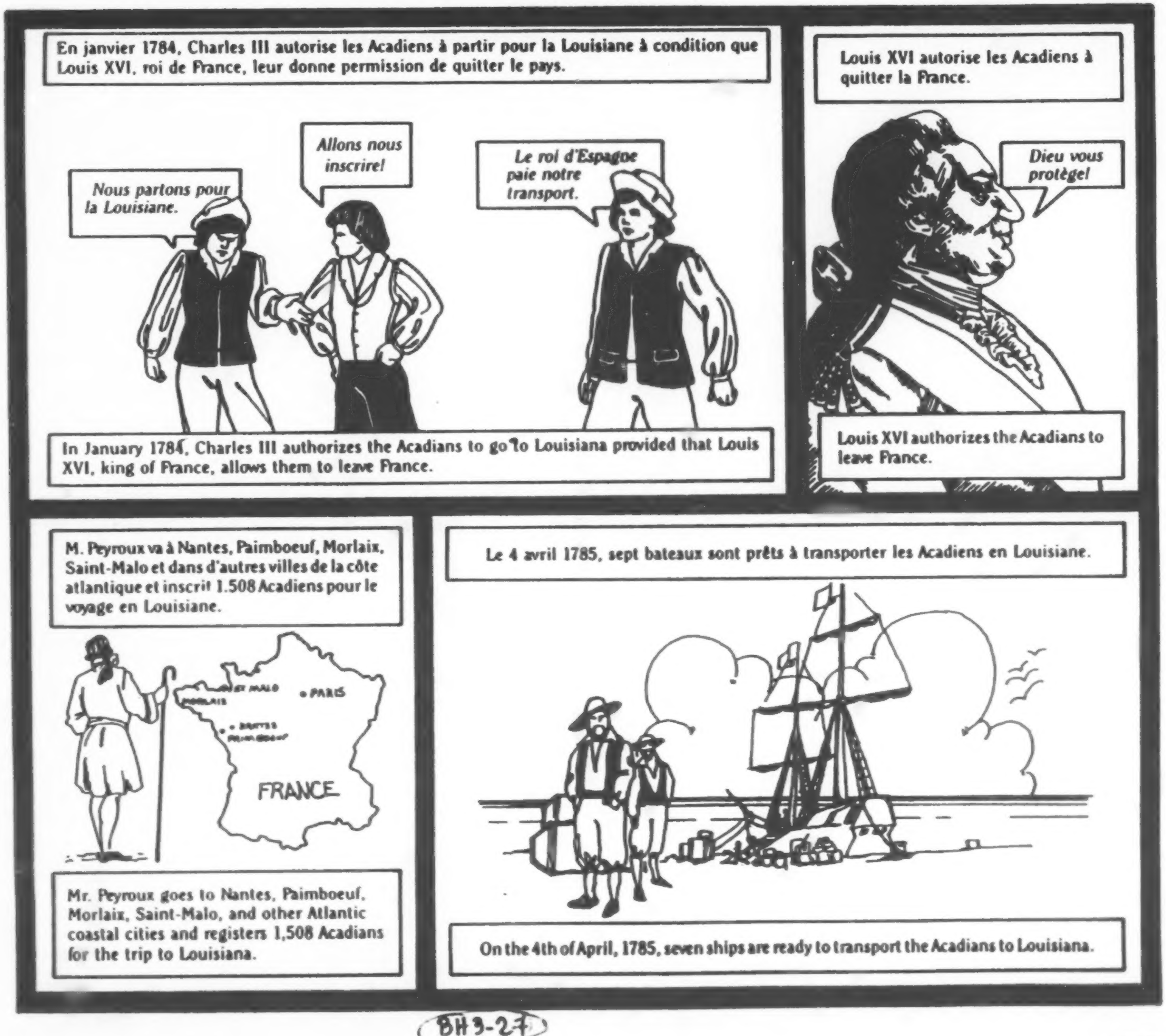
-1-

BH3-24

BEST COPY AVAILABLE


En 1764 et pendant les années suivantes, plusieurs centaines d'Acadiens venant de Saint-Domingue et des colonies anglaises arrivent en Louisiane.
Acadiens, les caisses sont vides, mais nous allons vous aider.
Dieu vous bénisse!
La Louisiane est la terre promise!
In 1764 and thereafter, several hundred Acadians arrive in Louisiana coming from Santo Domingo and the British colonies.
On donne des vivres et des outils aux Acadiens ainsi que des terres dans les districts des Attakapas, des Opelousas, de Saint-Jacques, de Lafourche, de Saint-Gabriel et de Natchez.
Il faut les aider.
Ces pauvres Acadiens n'ont rien.
The Acadians are given rations, tools, and land in the districts of Attakapas, Opelousas, Saint James, Lafourche, Saint Gabriel and Natchez.
Les années passent et, en 1783, les Acadiens réfugiés en France sont toujours dans les villes de la côte atlantique.
Ces Acadiens coûtent cher!
Envoyons-les en Poitou, en Corse ou à Cayenne.
Years go by and in 1783 the Acadian refugees in France are still scattered along the Atlantic coast.


Les Acadiens en France sont très malheureux.
Nous voulons aller en Louisiane.
Nous ne voulons pas aller en Corse ou à Cayenne.
Notre ami, M. Peyroux, va nous aider. Il connaît la Louisiane.
The Acadians in France are very unhappy.
Peyroux de la Coudronnière
M. Peyroux va voir le Comte Aranda, ambassadeur d'Espagne, pour plaider la cause des Acadiens.
Vous avez besoin de colons en Louisiane. Envoyez les Acadiens là-bas.
Vous avez raison, Peyroux, dites aux Acadiens d'envoyer une pétition à Charles III, roi d'Espagne.
Mr. Peyroux goes to see Count Aranda, the Spanish ambassador, to plead the cause of the Acadians.
Le temps passe et le roi d'Espagne, Charles III, ne répond pas à la pétition.
Aug.
Oct.
Sept.
Nov.
Dec.
Time goes by and there is no answer from Charles III, the King of Spain.


Nous partons pour la Louisiane.
Allons nous inscrire!
Le roi d'Espagne paie notre transport.
Dieu vous protège!
ST MALO
MORLAIX
PARIS
NANTES
PAIMBOEUF
FRANCE

En janvier 1784, Charles III autorise les Acadiens à partir pour la Louisiane à condition que Louis XVI, roi de France, leur donne permission de quitter le pays.

In January 1784, Charles III authorizes the Acadians to go to Louisiana provided that Louis XVI, king of France, allows them to leave France.

Louis XVI autorise les Acadiens à quitter la France.

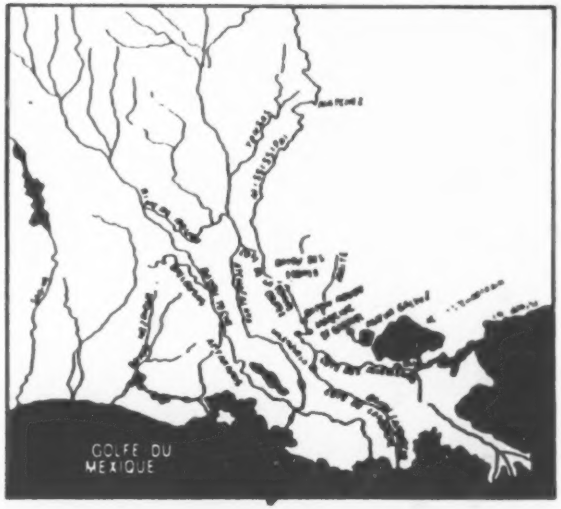
Louis XVI authorizes the Acadians to leave France.

M. Peyroux va à Nantes, Paimboeuf, Morlaix, Saint-Malo et dans d'autres villes de la côte atlantique et inscrit 1.508 Acadiens pour le voyage en Louisiane.

Mr. Peyroux goes to Nantes, Paimboeuf, Morlaix, Saint-Malo, and other Atlantic coastal cities and registers 1,508 Acadians for the trip to Louisiana.

Le 4 avril 1785, sept bateaux sont prêts à transporter les Acadiens en Louisiane.

On the 4th of April, 1785, seven ships are ready to transport the Acadians to Louisiana.



Entre le 29 juillet et le 17 décembre 1785, sept bateaux avec 1.508 Acadiens à bord arrivent à La Nouvelle Orléans. Ces sept groupes d'Acadiens sont reçus avec bonté par les Espagnols de la colonie. Après un bref séjour à La Nouvelle Orléans, on donne aux Acadiens des vivres et des outils et on les dirige vers leurs terres des districts de Manchac, Valenzuela, Attakapas, Baton Rouge, Lafourche, Nueva Galvez, Opelousas et du Bayou des Ecores.

Between the 29th of July and the 17th of December, 1785, seven ships with 1,508 Acadians on board arrive in New Orleans. The seven groups of Acadians are received with kindness by the Spanish of the colony. After a brief sojourn in New Orleans the Acadians are given rations and tools and sent to their new districts of Manchac, Valenzuela, Attakapas, Baton Rouge, Lafourche, Nueva Galvez, Opelousas, and Bayou des Ecores.

BEST COPY AVAILABLE

TRADUCTIONS/TRANSLATIONS

PAGE 5

"The harvests are good."
"The fishing is excellent."

PAGE 6

"We refuse to pledge allegiance to the King of England."
"If you want to remain in Nova Scotia you must pledge allegiance to the King of England."
"We are French and we are neutral."
"We are Catholics."

PAGE 7

"I will not tolerate these French Catholics in Nova Scotia. I will expel them."

"We've lost everything!"
"Let's return to Acadia!"
"Let's go to Santo Domingo!"

PAGE 8

"Do not disembark! Leave! We have no money!"

"We are living in poverty."
"My husband is dead!"
"Where are my children?"

PAGE 9

"Your Majesty, the Acadians interned in England are very unhappy."
"Minister, we will help these faithful subjects."

PAGE 10

"Acadians, our treasury is empty but we will help you."
"God bless you!"
"Louisiana is the promised land."

"We must help them."
"These poor Acadians have nothing."

"These Acadians cost us dearly."
"Let's send them to Poitou, Corsica or Cayenne."

PAGE 11

"We want to go to Louisiana."
"Our friend, Mr. Peyroux, will help us. He knows Louisiana."
"We do not want to go to Corsica or Cayenne."

"You need colonists for Louisiana. Send the Acadians to Louisiana."
"You are right, Peyroux. Tell the Acadians to send a petition to Charles III, King of Spain."

PAGE 12

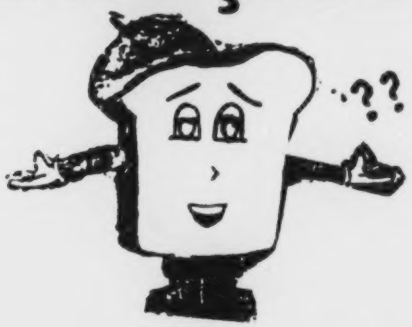
"We are leaving for Louisiana."
"Let's go register!"
"The King of Spain is paying for our voyage."

"God protect you!"

BEST COPY AVAILABLE

BH3-29

Pourquoi la Louisiane parle-t-elle français?



BH-4

Commençons avec nos cousins acadiens......

Beginning Stage Benchmarks:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#
1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical response;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#
1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;
3. exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;
4. exchanging opinions and preferences about people, events, places, animals, and things;
5. exchanging information incorporating numbers, time and weather;
6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#
1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;
3. giving short oral and/or written messages about people, events, places, animals, and things;
4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;
6. telling or retelling simple stories orally or in writing;
7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#
1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;

   demonstrating a comprehension of common words, phrases, and idioms that reflect target cultures;
6. using units of measurement from the target culture, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#
1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#
1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#
1. finding information in authentic materials.

Comparisons—Nature of Language: CP-1-B-#
1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#
1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g. toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#
1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#
1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

Communities—Careers: CT-3-B-#
1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

BH4

BEST COPY AVAILABLE

LE PETIT ACADIEN

Son identité en images

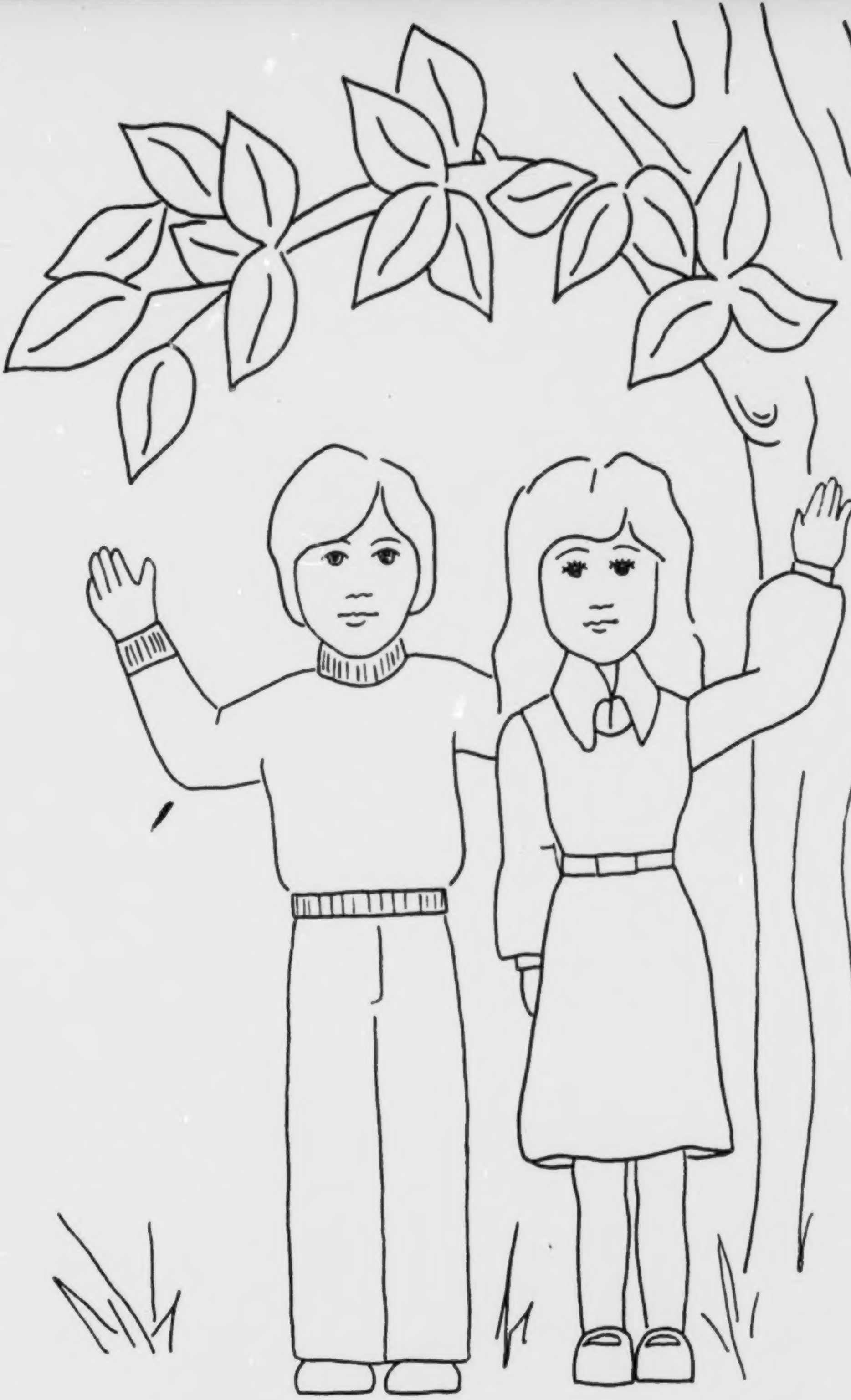
Li[illegible] à li[illegible] e[illegible] à[illegible]

par Edith Comeau Tufts

Illustrations de Valérie Pelletier

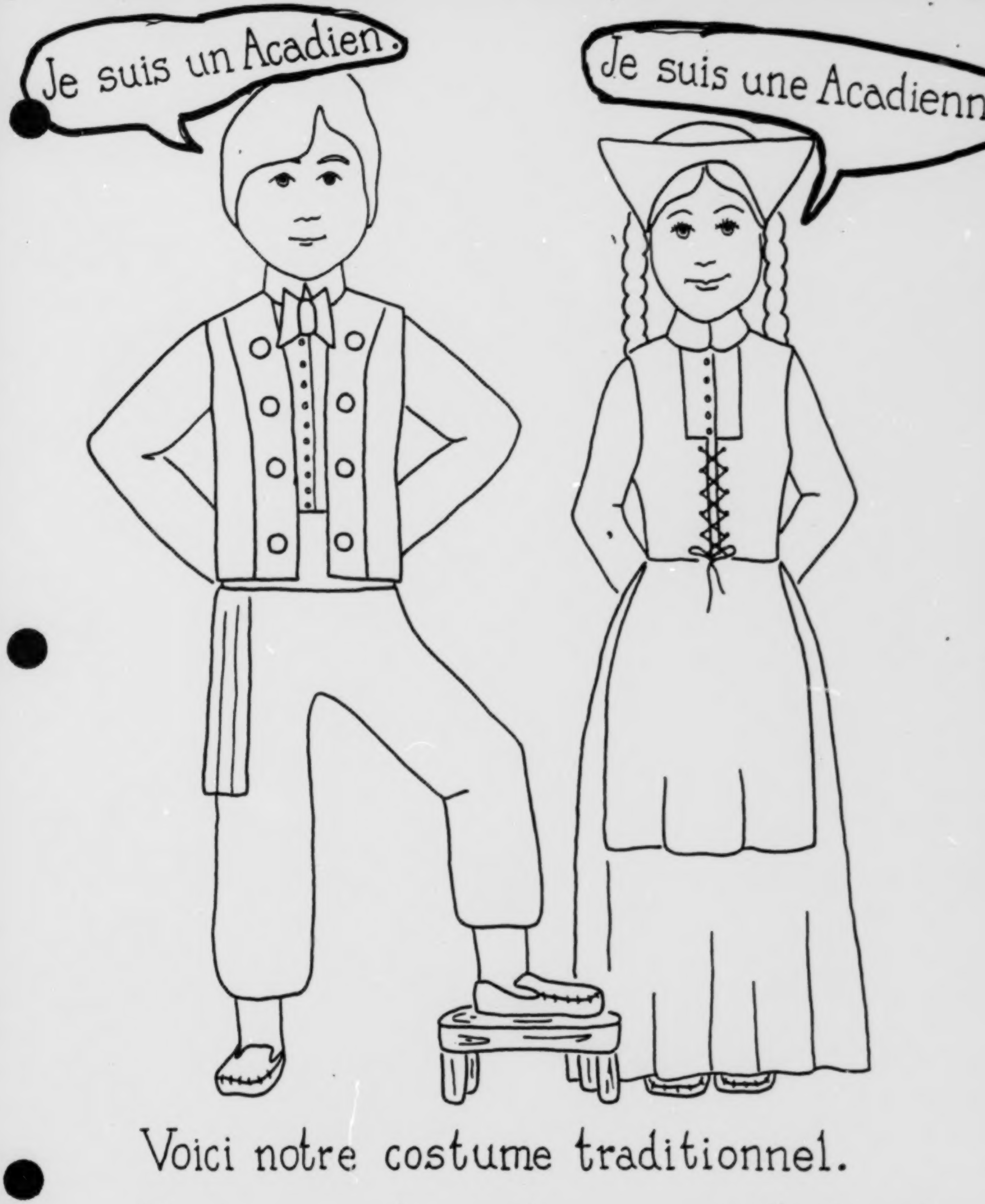
autres illustrations entremêlées sont par Brigette Goudeau

BH4-1



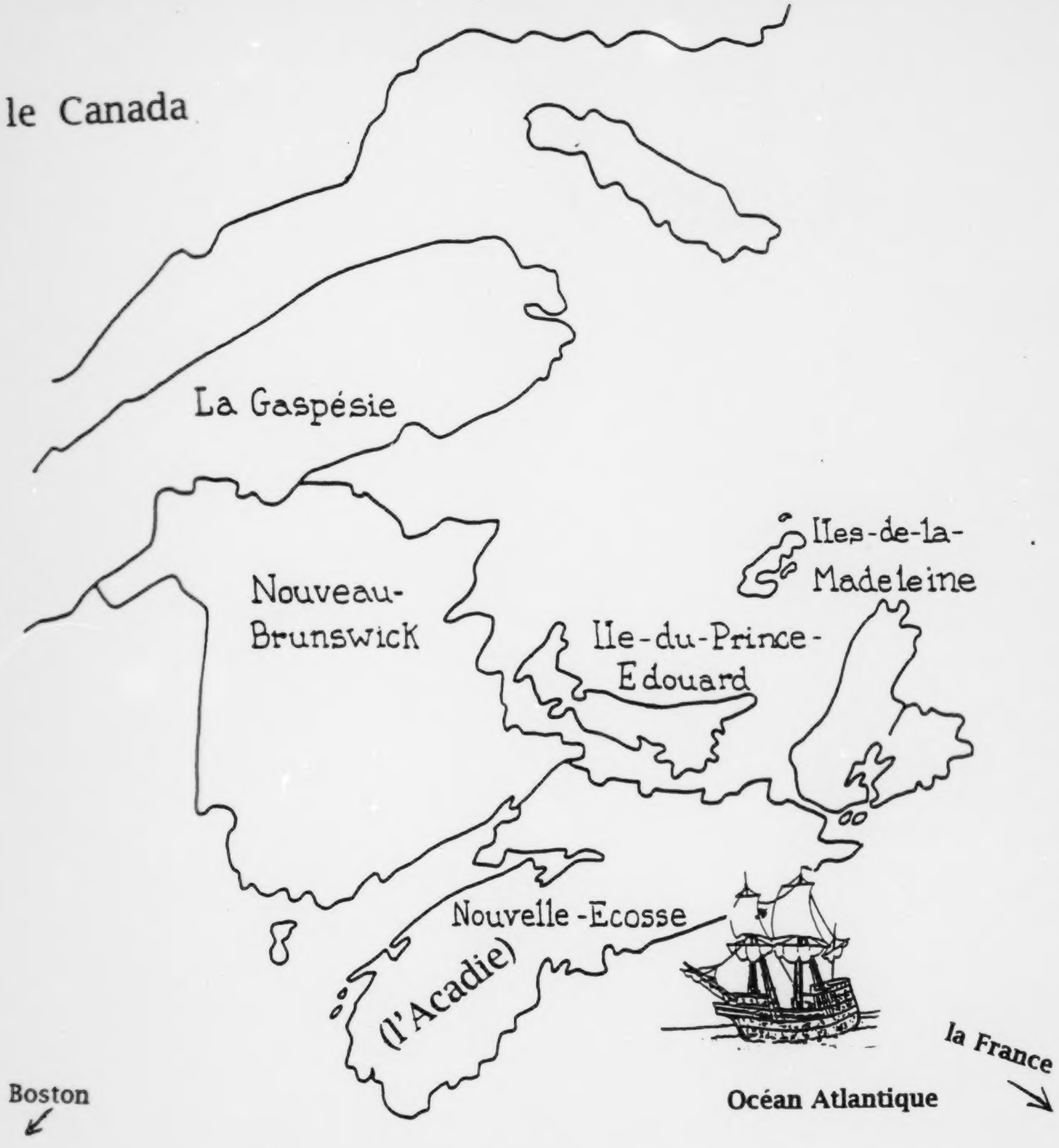
Je suis un Acadien. Je suis une Acadienne.

BH4-2


Je suis un Acadien.
Je suis une Acadienne.

Voici notre costume traditionnel.

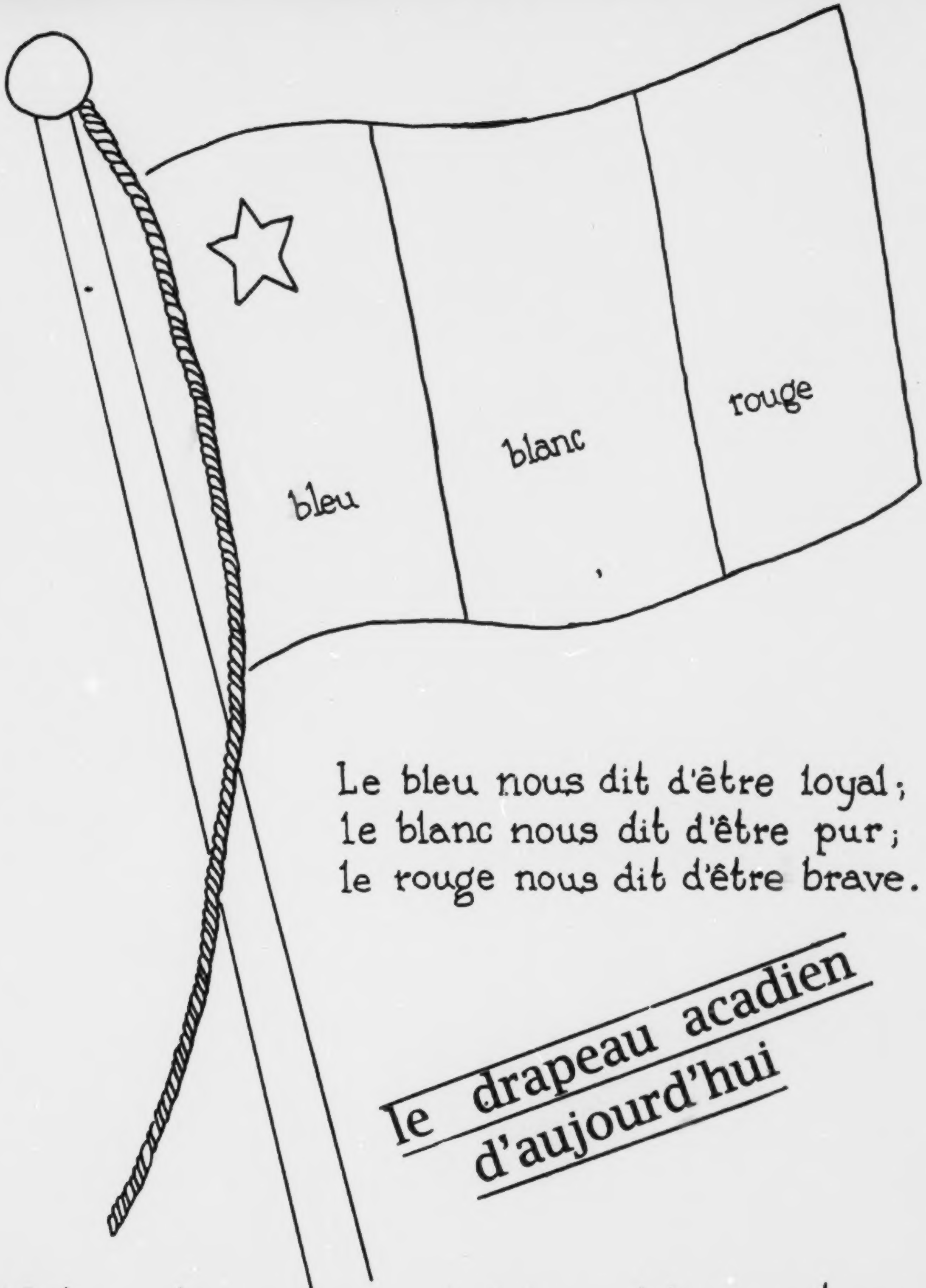
Nous sommes prêts pour le festival.


le Canada
La Gaspésie
Nouveau-Brunswick
Iles-de-la-Madeleine
Ile-du-Prince-Edouard
Nouvelle-Ecosse
(l'Acadie)
la France
Boston
Océan Atlantique

L'Acadie est ma patrie. L'Acadie fait partie du Canada.

BH4-4

le drapeau acadien d'aujourd'hui



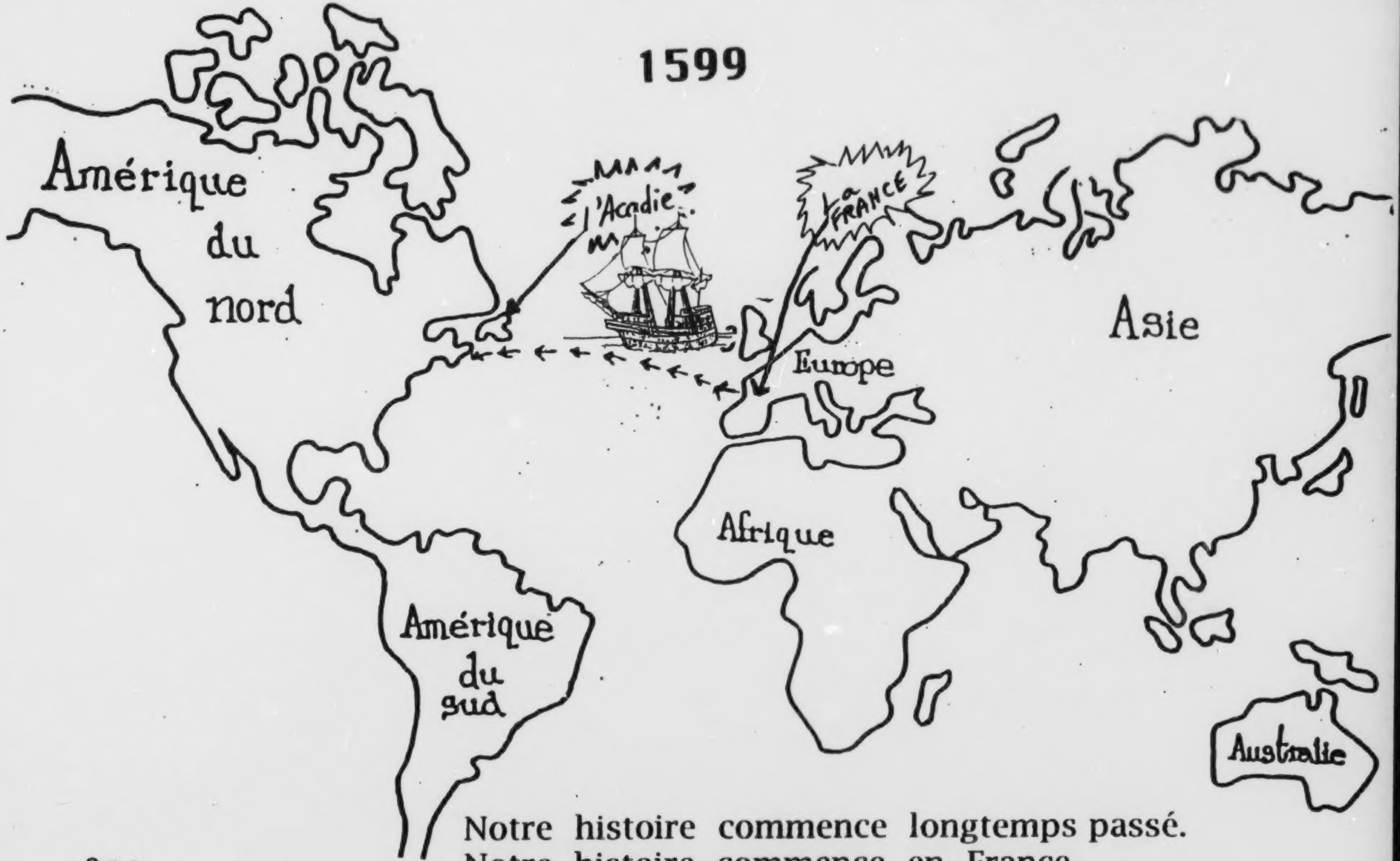
Le bleu nous dit d'être loyal;
le blanc nous dit d'être pur;
le rouge nous dit d'être brave.

Notre drapeau est bleu, blanc et rouge.
Sur le bleu repose une étoile dorée.

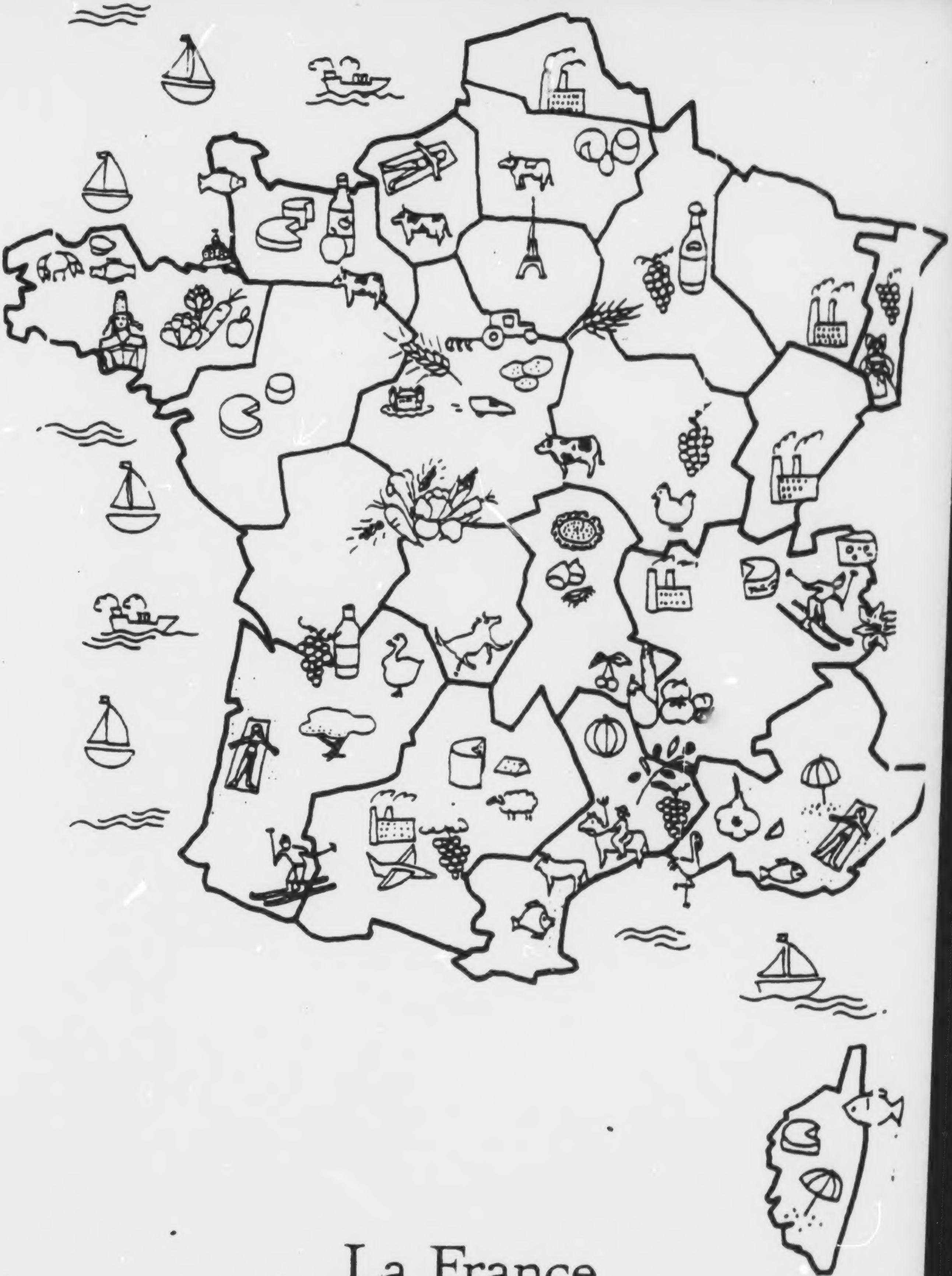
BH4-5

Voici notre histoire.

1599

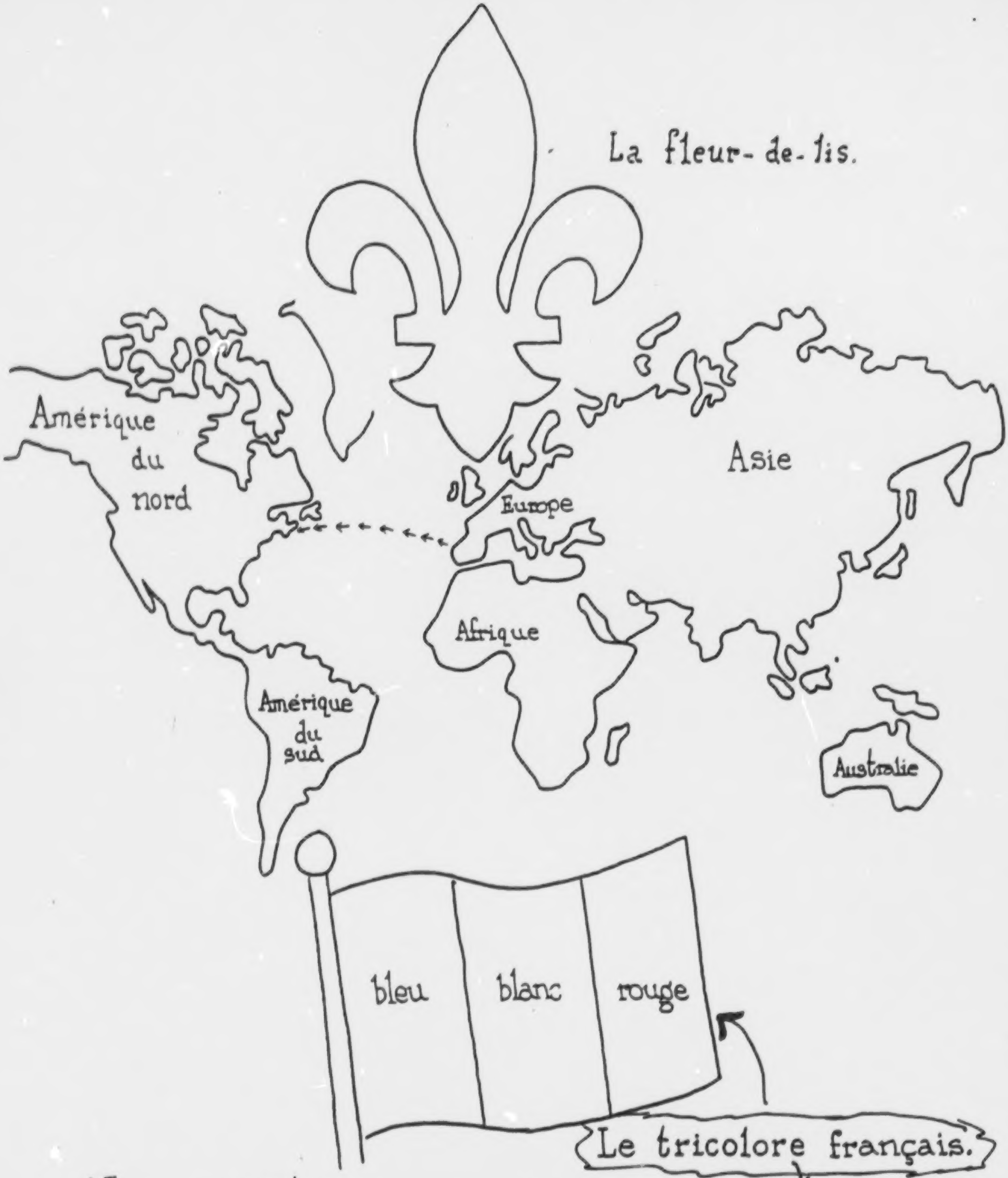

Amérique du nord
l'Acadie
La FRANCE
Europe
Asie
Afrique
Amérique du sud
Australie

Notre histoire commence longtemps passé.
Notre histoire commence en France.

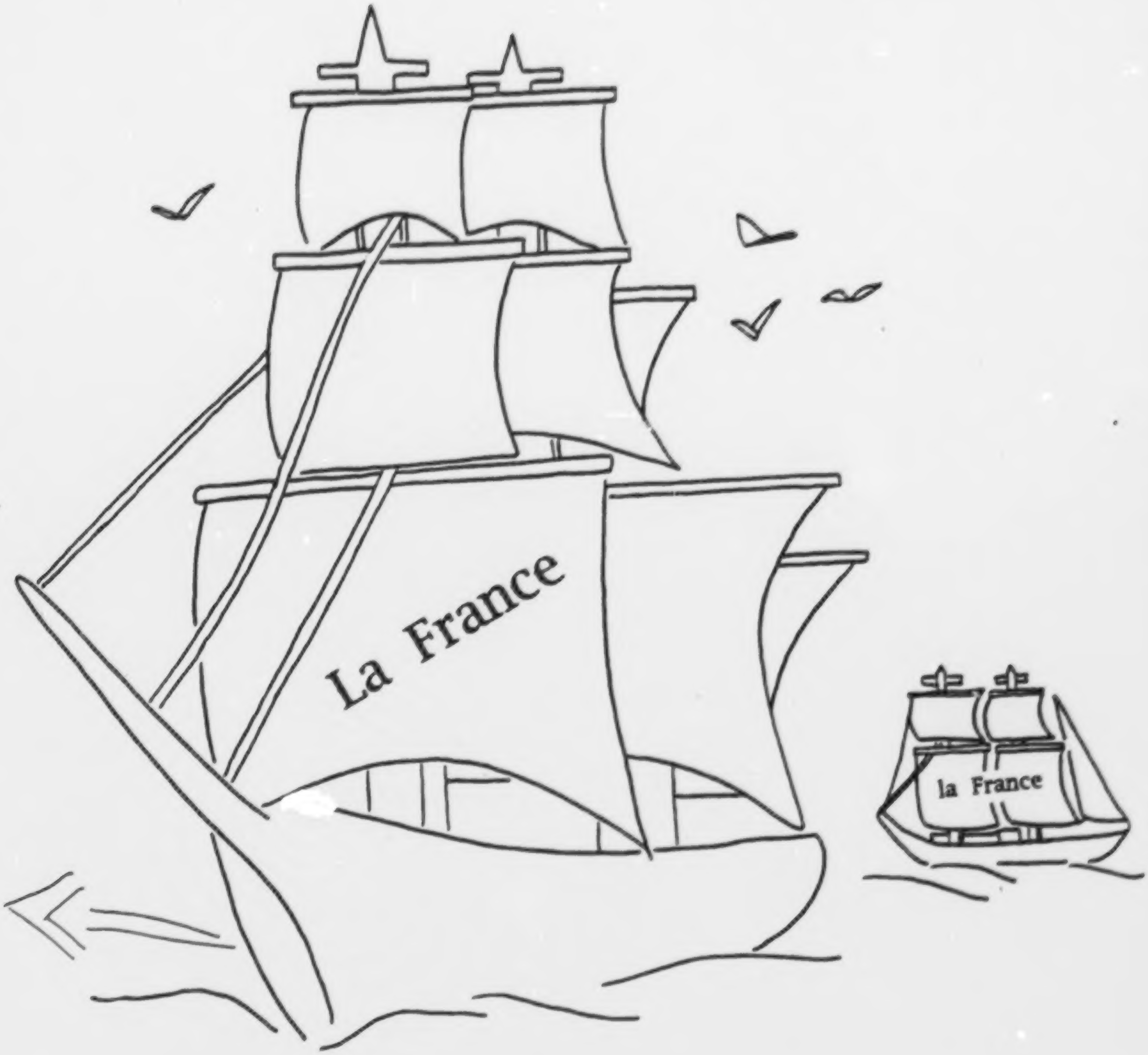


La France

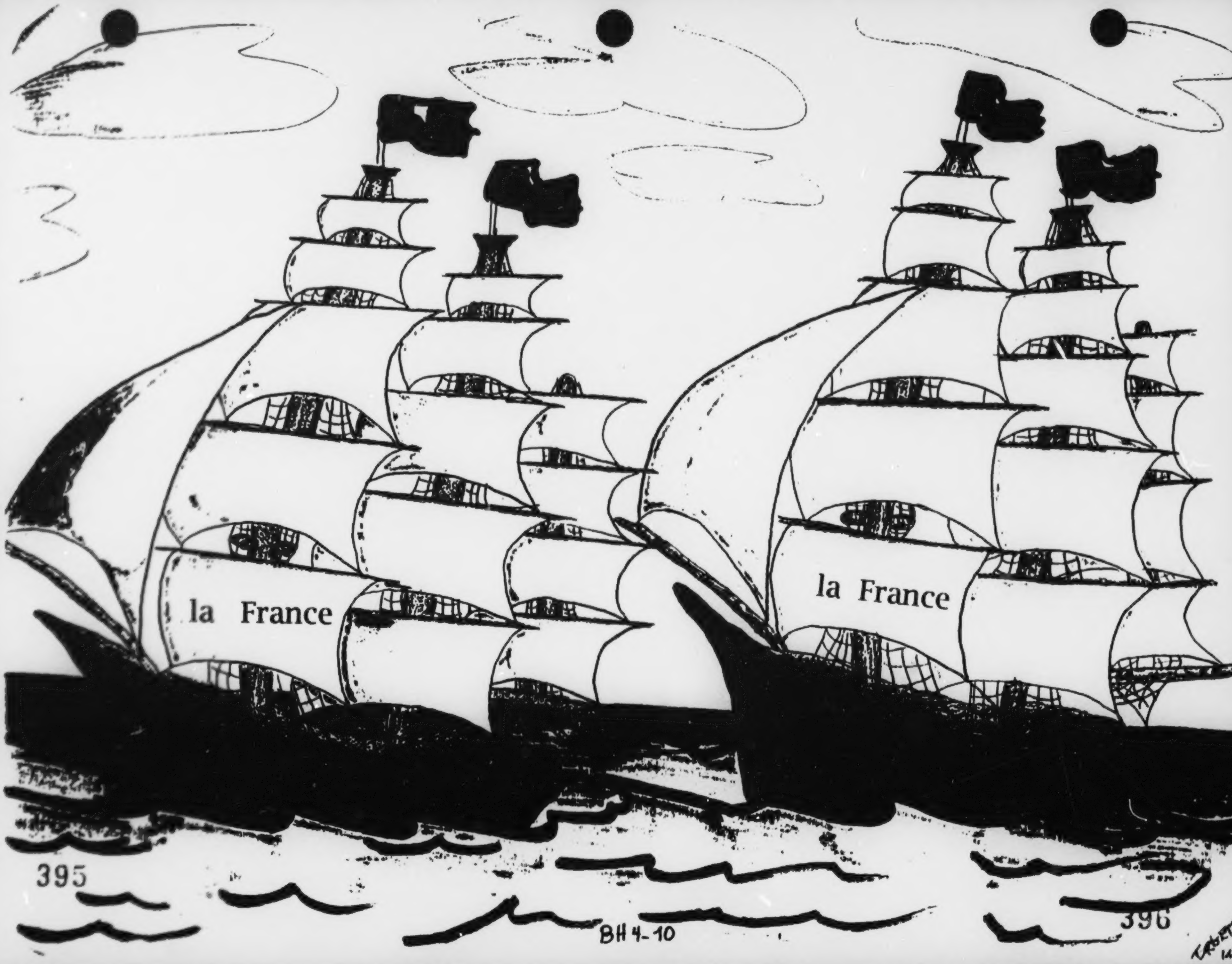
BH4-7

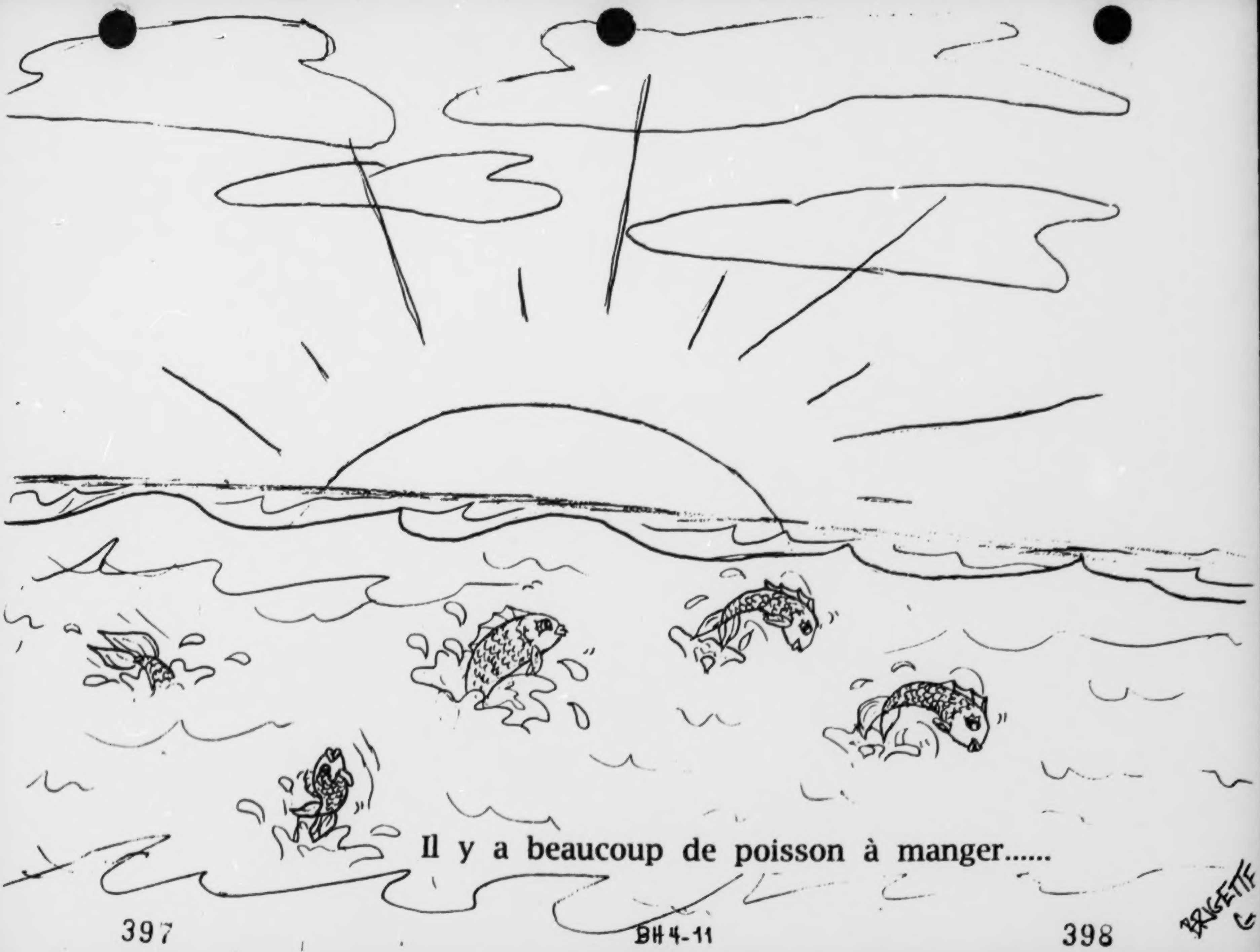

La fleur-de-lis.
Amérique du nord
Europe
Asie
Afrique
Amérique du sud
Australie
bleu
blanc
rouge
Le tricolore français.

Nos ancêtres **viennent** de France au début du dix-septième siècle.


La France
la France

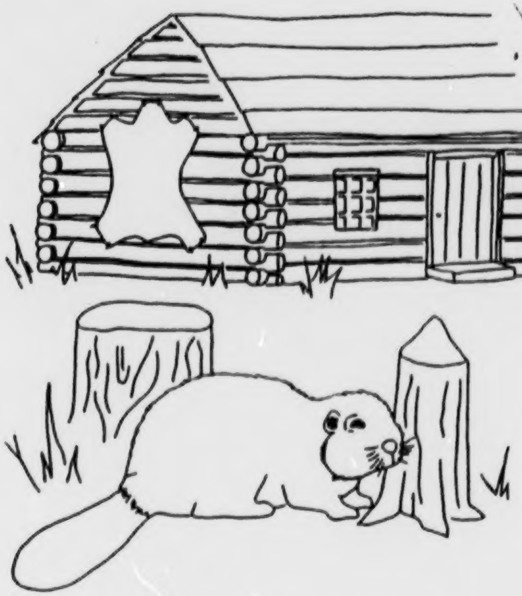
Ils viennent en bateaux
avec l'explorateur Samuel de Champlain.


la France
la France

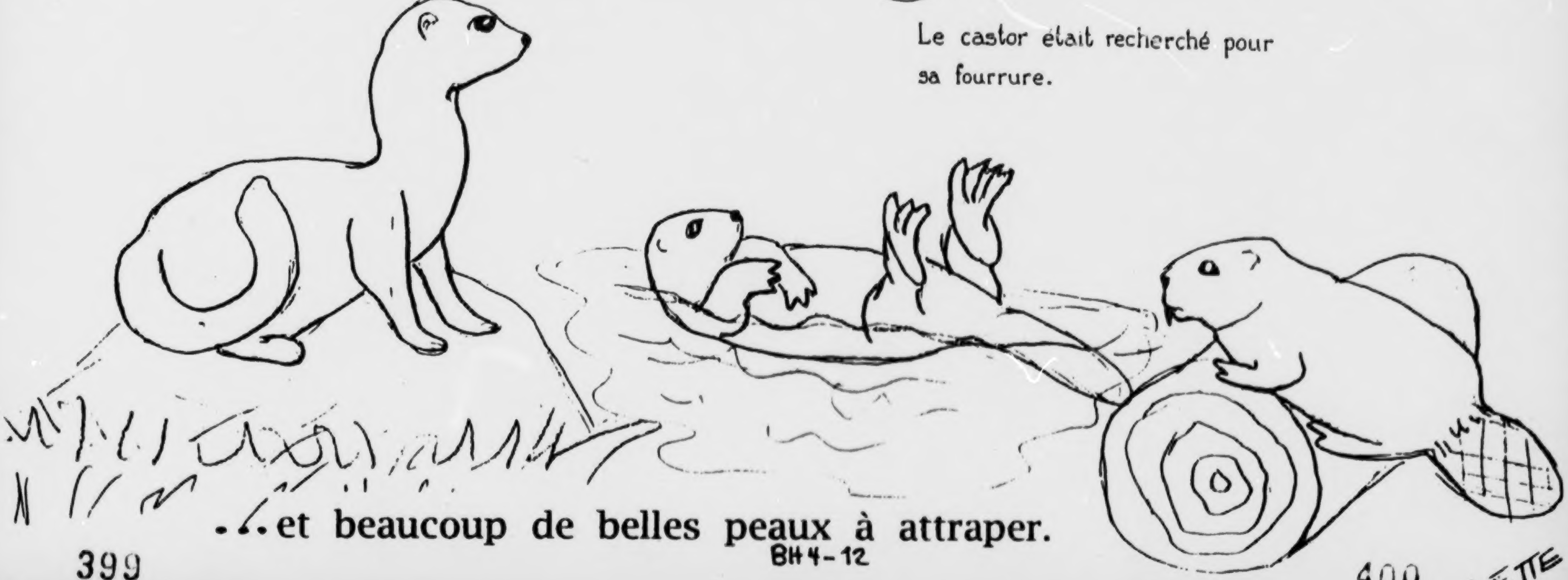


Il y a beaucoup de poisson à manger......

BRIGETTE
C

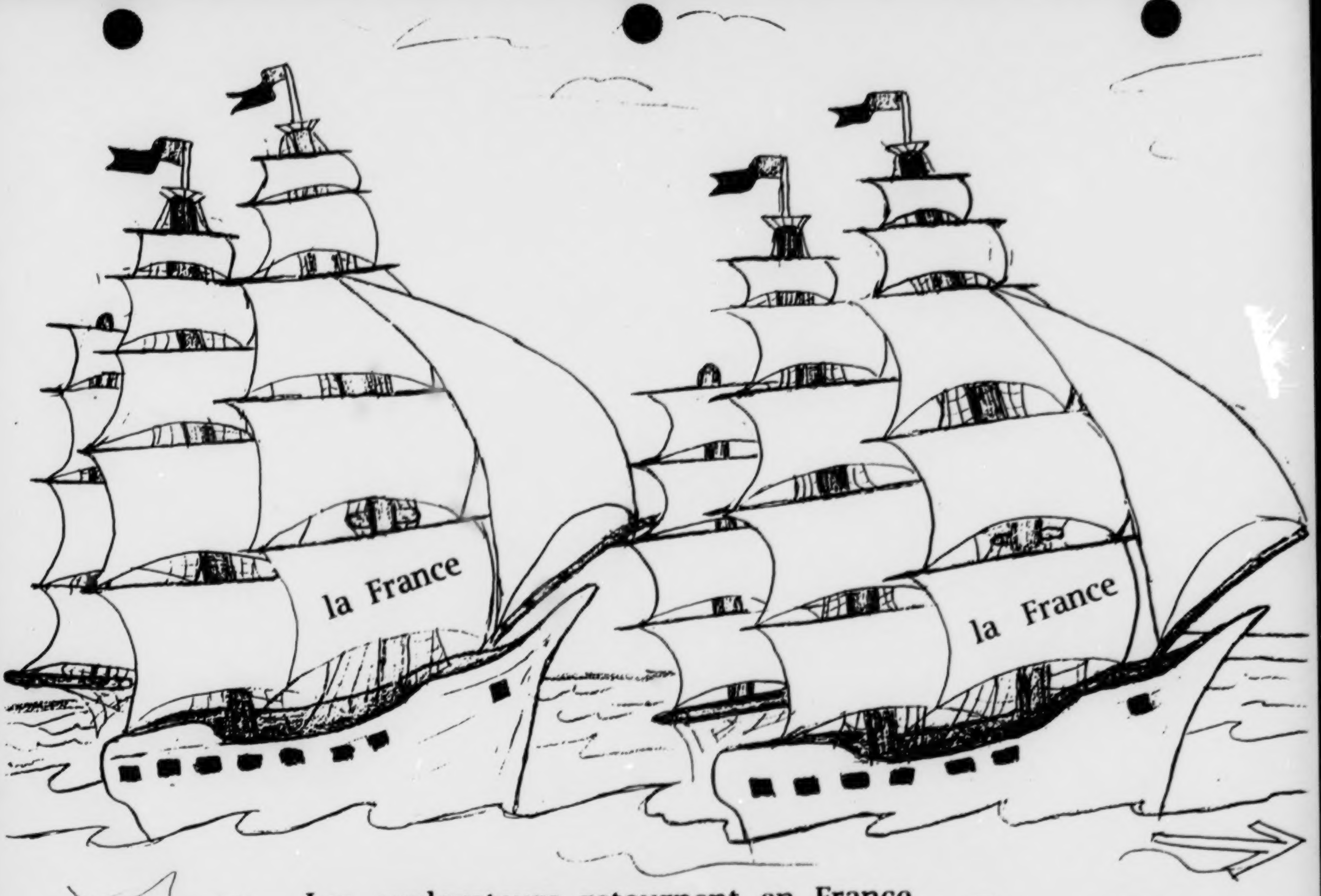


Le castor était recherché pour sa fourrure.



...et beaucoup de belles peaux à attraper.

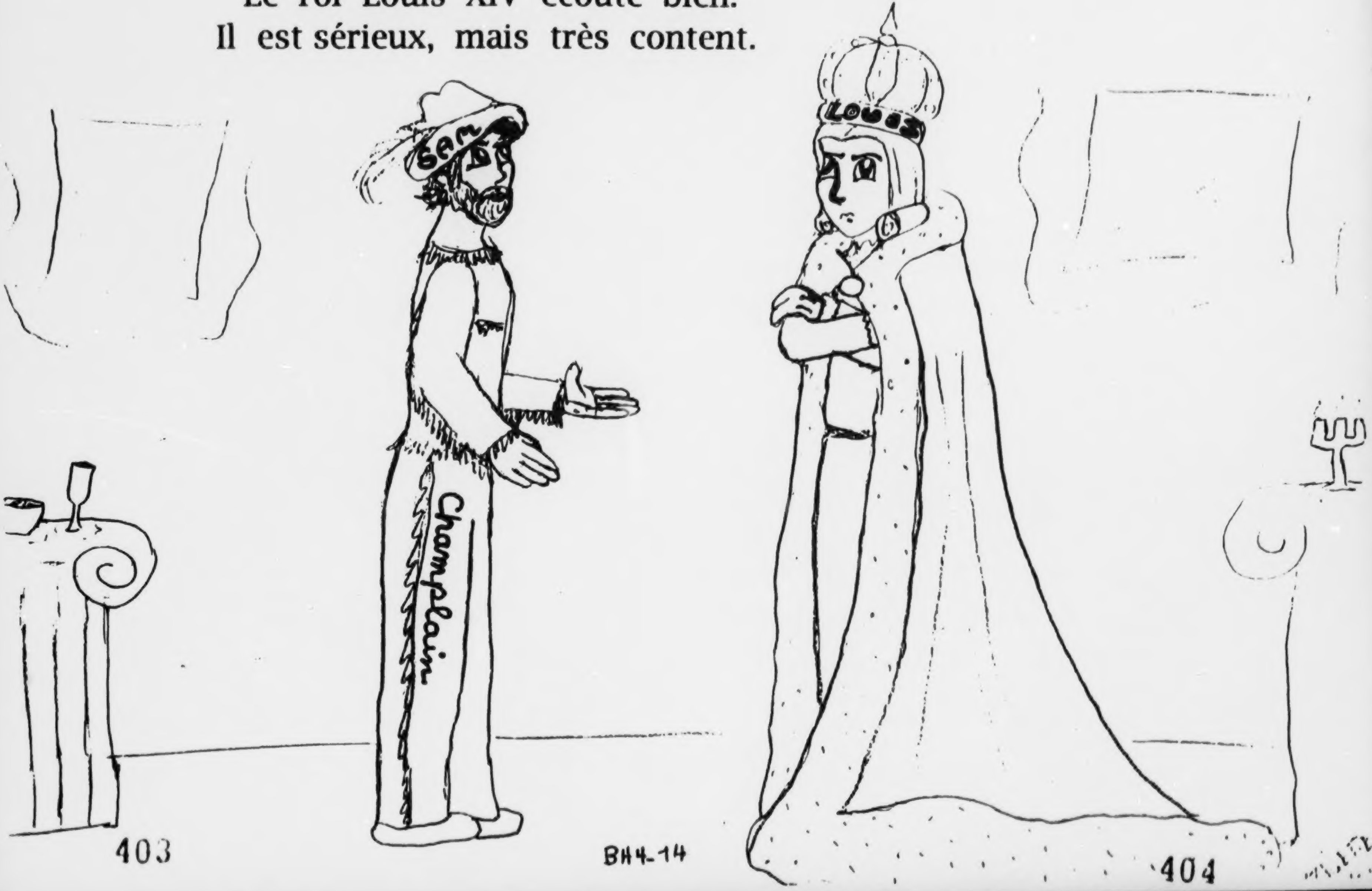
BH4-12


la France
la France

Les explorateurs retournent en France pour parler avec le roi.

B#4-13

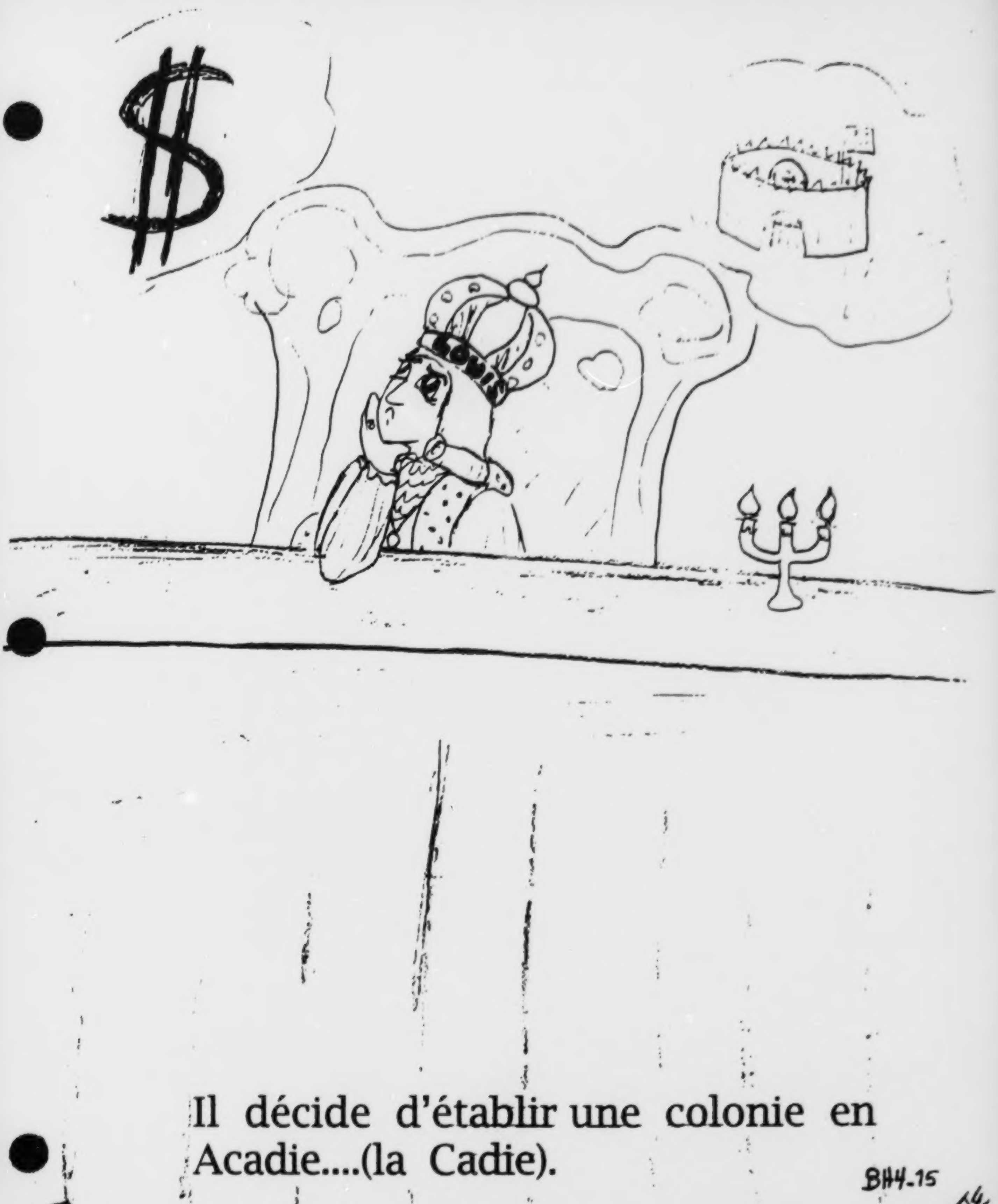
Le roi Louis XIV écoute bien.
Il est sérieux, mais très content.


Sam
Louis
Champlain

403

BH4-14

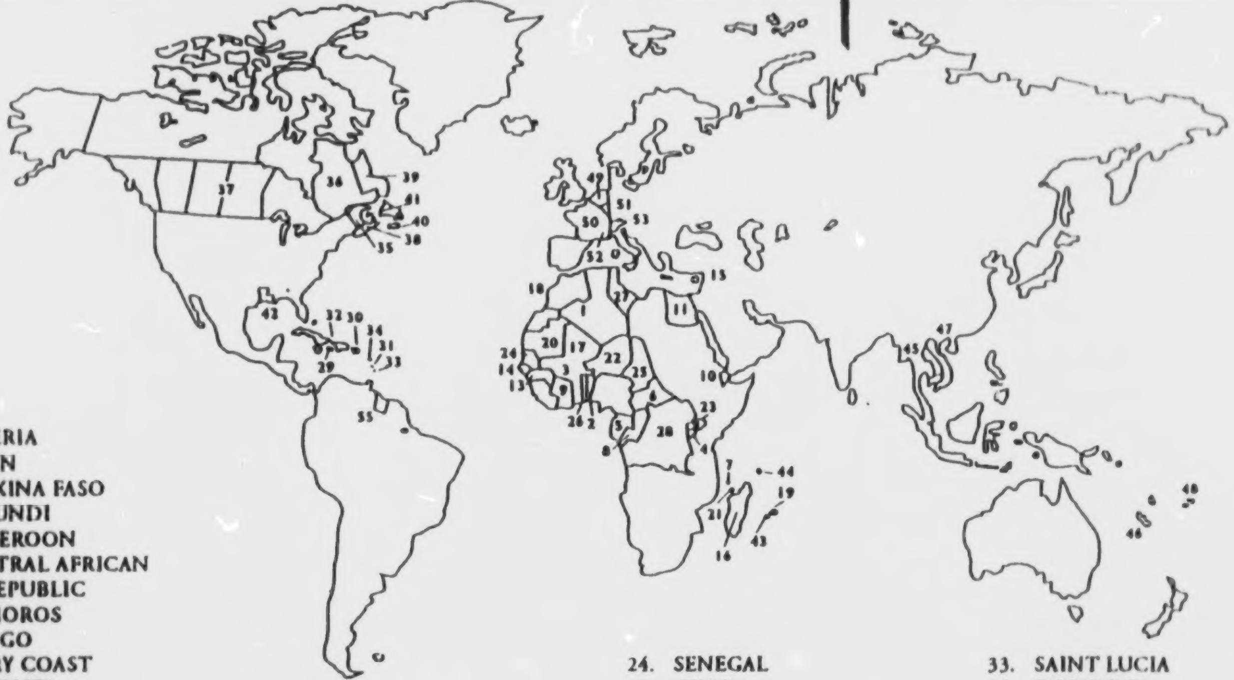
404


$
LOUIS
BRIGETTE 15'

Il décide d'établir une colonie en Acadie....(la Cadie).

BH4-15

Le Monde Francophone


37
36
39
41
40
38
35
49
51
50
53
52
15
18
27
1
11
42
32
30
34
31
33
29
24
14
13
20
17
22
25
3
9
26
2
5
6
28
23
10
4
8
7
44
19
21
16
43
47
45
48
46
55

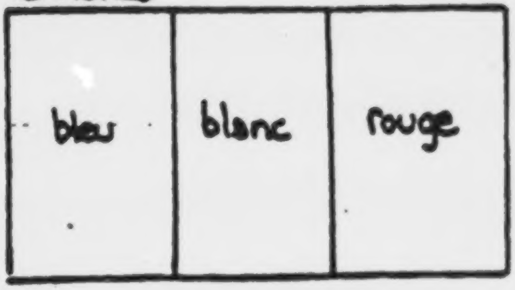
1. ALGERIA
2. BENIN
3. BURKINA FASO
4. BURUNDI
5. CAMEROON
6. CENTRAL AFRICAN REPUBLIC
7. COMOROS
8. CONGO
9. IVORY COAST
10. DJIBOUTI
11. EGYPT
12. GABON
13. GUINEA
14. GUINEA-BISSAU
15. LEBANON
16. MADAGASCAR
17. MALI
18. MOROCCO
19. MAURITIUS
20. MAURITANIA
21. MAYOTTE
22. NIGER
23. RWANDA
24. SENEGAL
25. CHAD
26. TOGO
27. TUNISIA
28. ZAIRE
29. FRENCH ANTILLES
30. GUADELOUPE
31. MARTINIQUE
32. HAITI
33. SAINT LUCIA
34. DOMINICA
35. NEW BRUNSWICK
36. QUEBEC
37. CANADA
38. NOVA SCOTIA
39. NEWFOUNDLAND
40. SAINT PIERRE AND MIQUELON
41. PRINCE EDWARD ISLAND
42. LOUISIANA
43. REUNION
44. SEYCHELLES
45. CAMBODIA AND LAOS
46. VANUATU
47. VIETNAM
48. WALLIS AND FUTUNA
49. BELGIUM
50. FRANCE
51. LUXEMBOURG
52. MONACO
53. SWITZERLAND
54. FRENCH POLYNESIA
55. FRENCH GUIANA

(La France établit des colonies dans beaucoup de pays.)

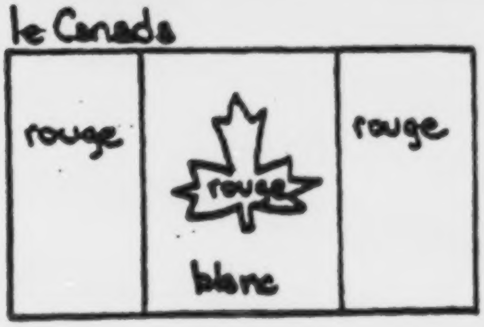
BH4-16

Quelques pays francophones

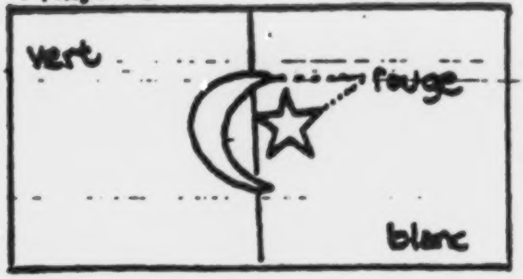
la France


bleu
blanc
rouge

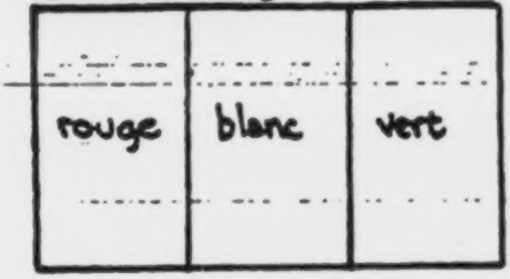
le Canada


rouge
rouge
rouge
blanc

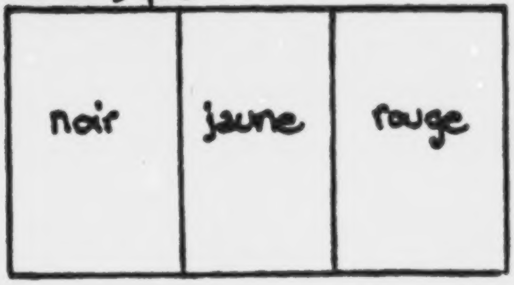
l'Algérie


vert
rouge
blanc

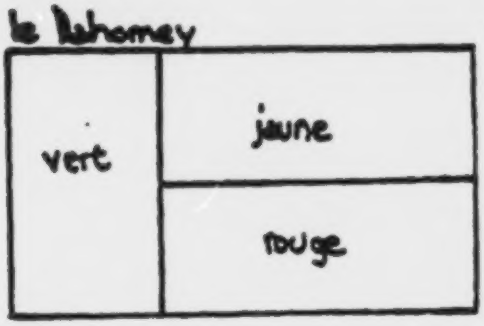
la Côte d'Ivoire


rouge
blanc
vert

la Belgique


noir
jaune
rouge

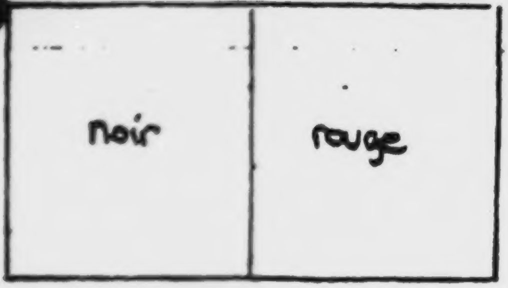
le Dahomey


vert
jaune
rouge

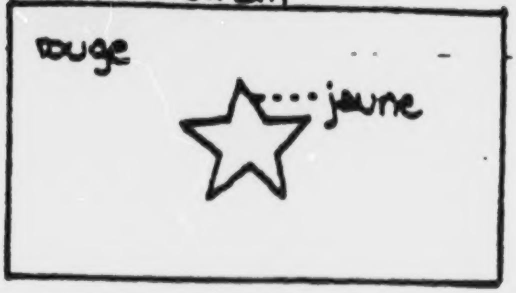
BEST COPY AVAILABLE

BH4-17

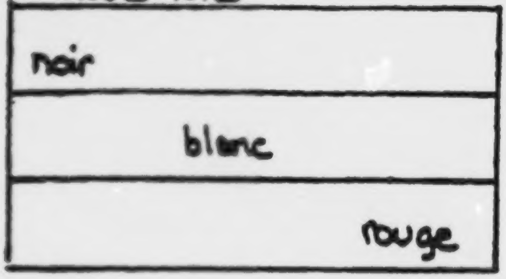
Haiti



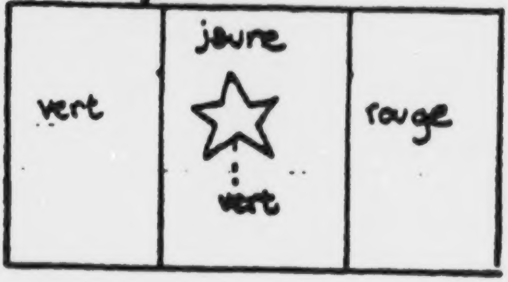
le Nord Vietnam


rouge
jaune

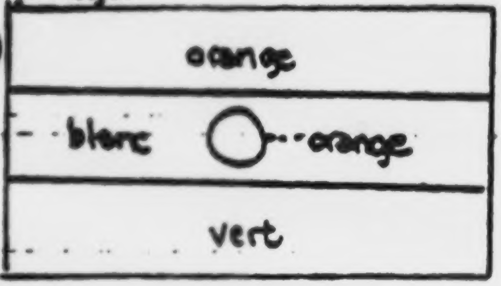
le Haute-Volta


noir
blanc
rouge

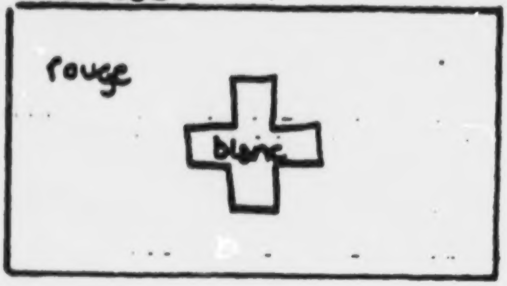
le Sénégal


jaune
vert
rouge
vert

le Niger


orange
blanc
orange
vert

la Suisse

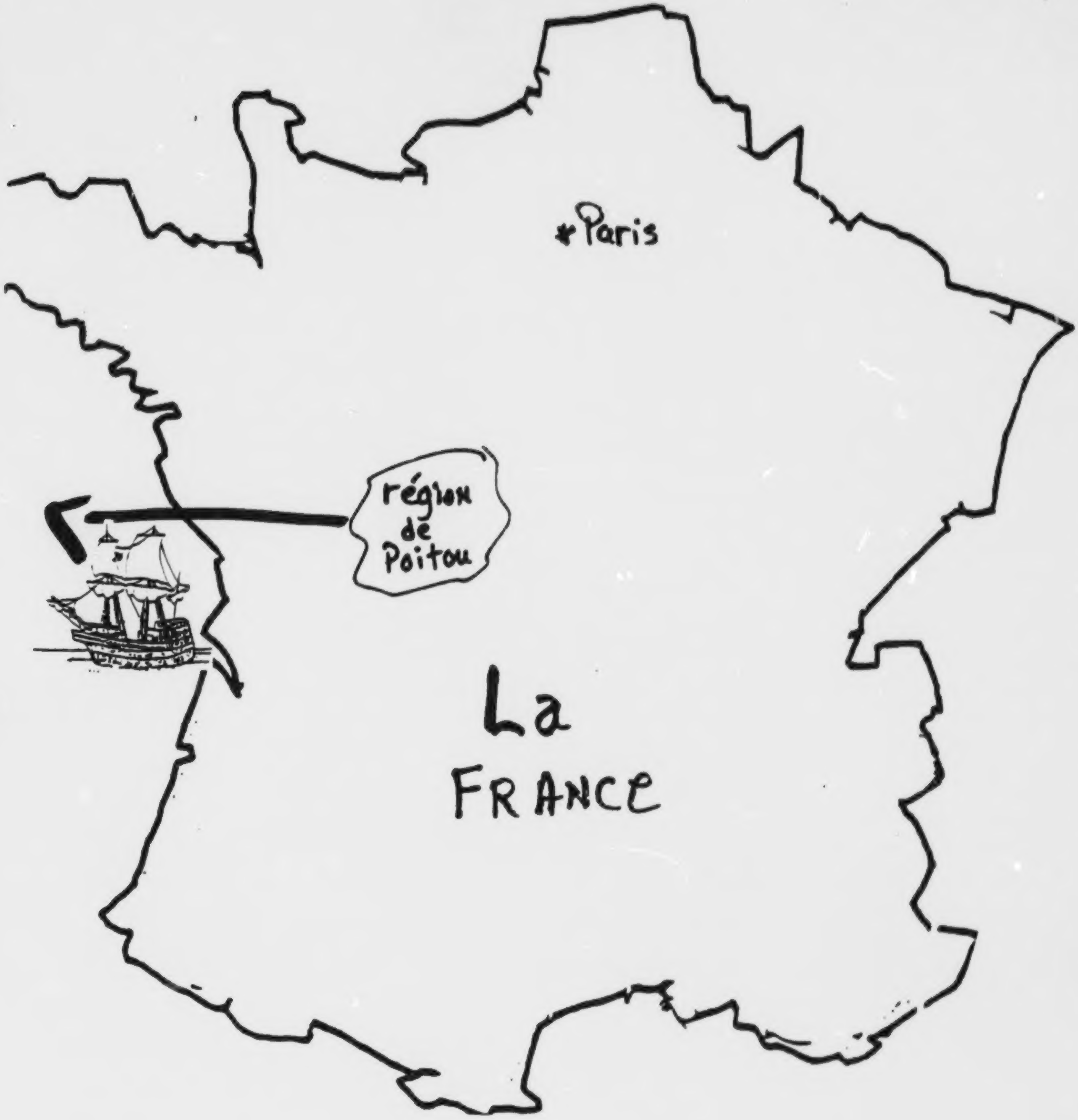

rouge
blanc

ce document grâce à :
Coordinator for School Foreign Languages
M21 Memorial East
INDIANA UNIVERSITY
Bloomington, Indiana 47405

Lorraine A. Strasheim
Coordinator

BEST COPY AVAILABLE

Bi+4-18


*Paris
région de Poitou
La FRANCE

Des gens de la région de Poitou sont parés pour faire le grand voyage en Acadie......(la Cadie).

ETAT, APPRECIE EN 1644, DES FAMILLES ACADIENNES.

PERSONNES D'ORIGINE POITEVINE ? REGION DE LOUDUN ?

Patronymes et année présumée de naissance		Possibilité de mariage en ou avant 1644		Année de naissance du 1er enfant connu	Professions		
Epoux	Epouses	oui	non		Laboureur	Autres	Propriétaires
Babin Antoine, 1626.	Mercier Marie, 1645.		X	1662	X		2 arpents
Belliveau Antoine, 1621.	Guion Andrée, 1615.	X		1652	X		
Bertrand Clément, 1621.	Lambelot Huguette, 1623.	X		1651		Charpentier	6 a
Blanchard Guillaume, 1590.	Poirier Huguette, ?	X		1611			
Blanchard Jean, 1611.	**Lambert Radegonde**, 1629 ?	X		1643	X		5 a
Boudrot Michel, 1600.	**Aucoin Michelle**, 1618.	X		1642	X		8 a
Bourg Antoine, 1609.	**Landry** Antoinette, 1618.	X		1644	X		4 a
Bourgeois Jacob, 1621.	Trahan Jeanne, 1631.		X	1645		Chirurgien	20 a
Commeaux Pierre, 1596.	Bayol ou Bayou Rose, veuve Lefebvre, 1631.		X	1650		Tonnelier	6 a
Doucet Pierre, 1621.	Pelletrat Henriette, 1640.		X	1661		Maçon	4 a
Doucet Germain, 1641.	Landry Marie, 1647.		X	1665	X		3 a
Dugast Abraham, 1616.	1° X .... 2° Doucet Marguerite, 1625.	X	X	1648 ? 1662		Armurier	16 a
Dupont-Dupeux — Dupuy Michel, 1634.	Gautrot Marie, 1637. Veuve Potier ou Potet.		X	1665	X		6 a
Gaudet Jean, 1575.	1° X .... 2° Colson Nicole, 1607.	X	 X	1623 1653	 X		 3 a
Gaudet Denis, 1625.	**Gautier** Martine, 1619.	X		1646	X		6 a
Hébert Etienne, décédé, 1630.	Gaudet Marie, 1633.		X	1651	X		2 a
Gautrot François, 1613.	1° X .... 2° Lejeune Edmée, 1624.	X		1637 1647	X		6 a

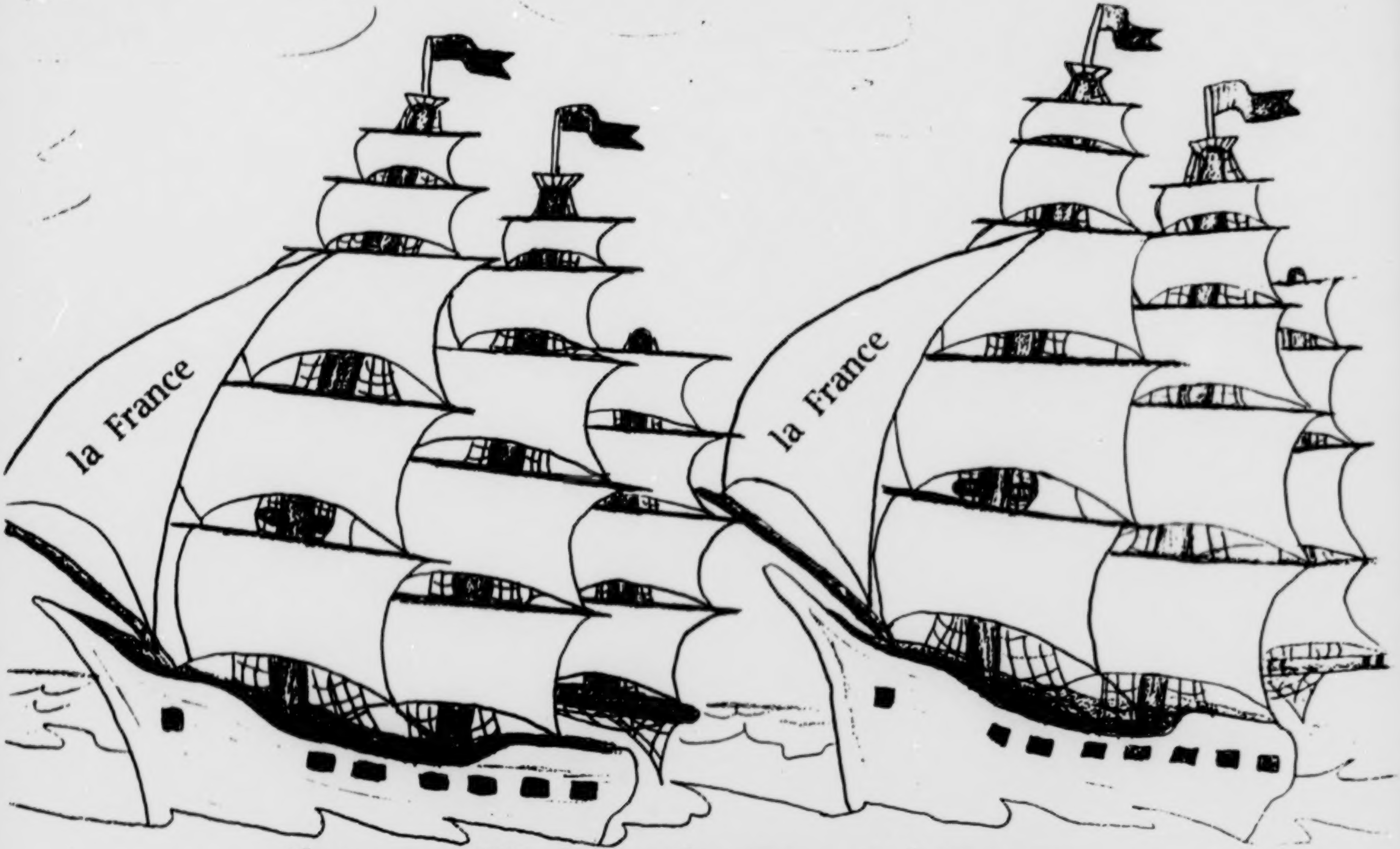
BEST COPY AVAILABLE

"Les origines françaises des premières familles acadiennes: Le sud Loudunais"
par Nicole T. BUJOLD et Maurice CAILLEBEAU

Patronymes et année présumée de naissance		Possibilité de mariage en ou avant 1644		Année de naissance du 1^{er} enfant connu	Professions		
Epoux	Epouses	oui	non		Laboureur	Autres	Propriétair
Girouard François, 1621.	Aucoin Jeanne, 1631.		X	1648	X		8 a
Gougeon Antoine, 1626.	Chebrat Jeanne, 1626.		X	1657	X		10 a
Guérin Jérôme, 1610.	**Blanchard** Marie.	X		1635			
Guérin François, décédé, 1635.	Blanchard Anne, 1645.		X	1659	X		6 a
Hébert Antoine, 1621.	Lefrand Geneviève, 1613.	X		1669		Tonnelier	6 a
Joffriau Jacques, décédé.	**Landry** Perrine, 1611.	X		—			
Lanoue Pierre, 1647.	Gautrot Jeanne.		X	1682		Tonnelier	
Landry René, 1618.	Bourg Perrine, veuve Pelletret, 1626. (2^e mariage).	X		1645	X		12 a
Leblanc Daniel, 1626.	**Gaudet** Françoise, 1623.	X		1651	X		10 a
Lefebvre, décédé.	Baiolet Barbe, 1608.			1650			
Lejeune, décédé.	X	X		1624			
	Lejeune Catherine, épouse Savoie.			1633			
	Lejeune Edmée, épouse Gautrot.			1624			
Morin Pierre, 1634.	Martin Marie, 1636.		X	1660	X		1 a
Pelletret, décédé.	**Bourg** Perrine, 1626, remariée Landry.	X		1640			
Poirier Jean, décédé, 1626.	Chébrat Jeanne, 1626.	X		1651	X		
Poirier Michel, 1651.							
Potet ou Potier, décédé.	Gautrot Marie, 1637.		X	1657			
Richard Michel, 1630.	Blanchard Madeleine, 1643.		X	1659	X		14 a
Rimbault René, 1616.	X ....Anne-Marie.		X	1655	X		12 a
Robichaud Etienne, 1639.	Boudrot Françoise, 1642.		X	1665	X		

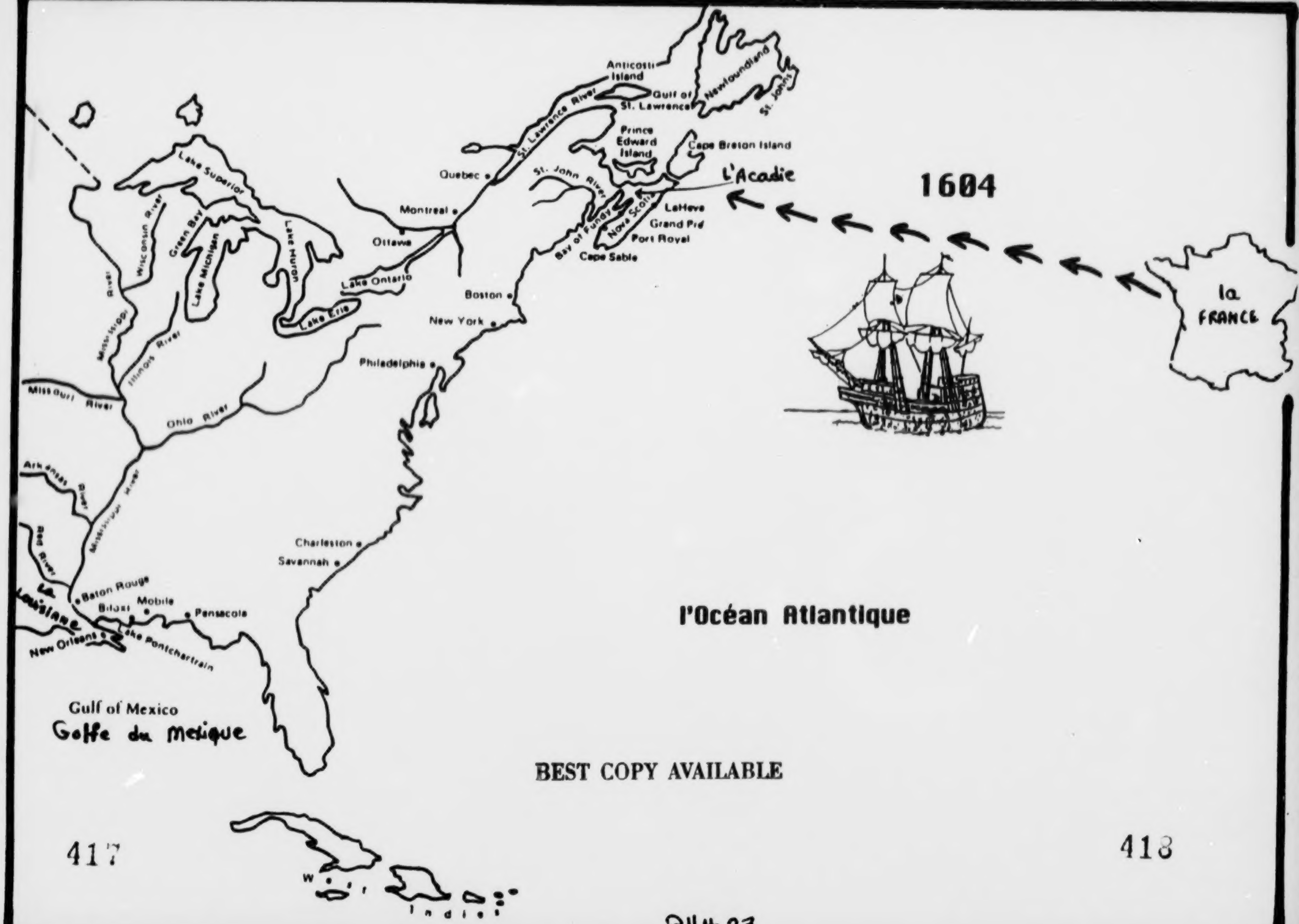
"Les origines françaises des premières familles acadiennes: Le sud Loudunais"
par Nicole T. BUJOLD et Maurice CAILLEBEAU

BH 4-21


la France
la France

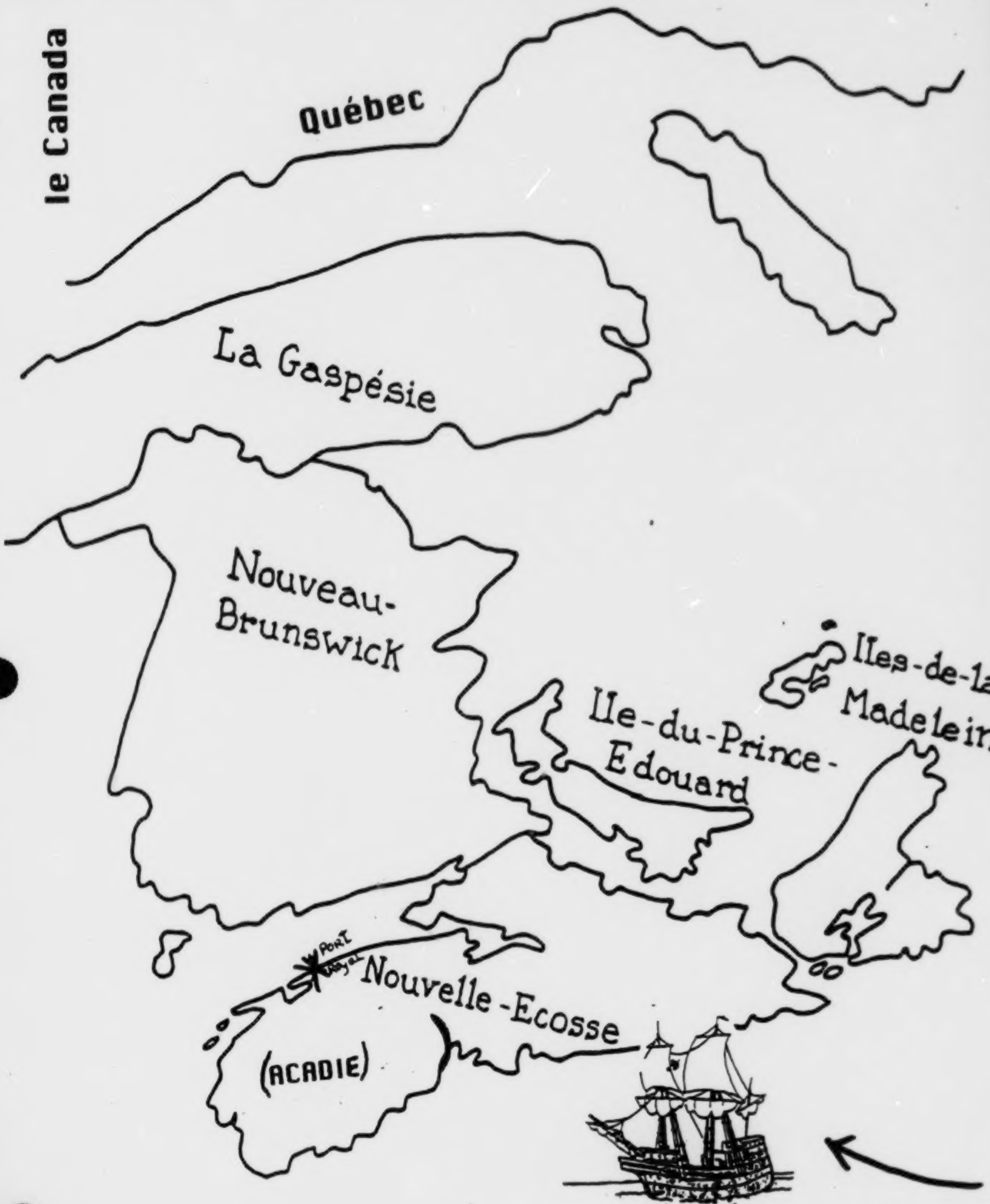
Alors, en 1604, les explorateurs et beaucoup d'artisans de la région de Poitou retournent dans le riche territoire de "Cadie."

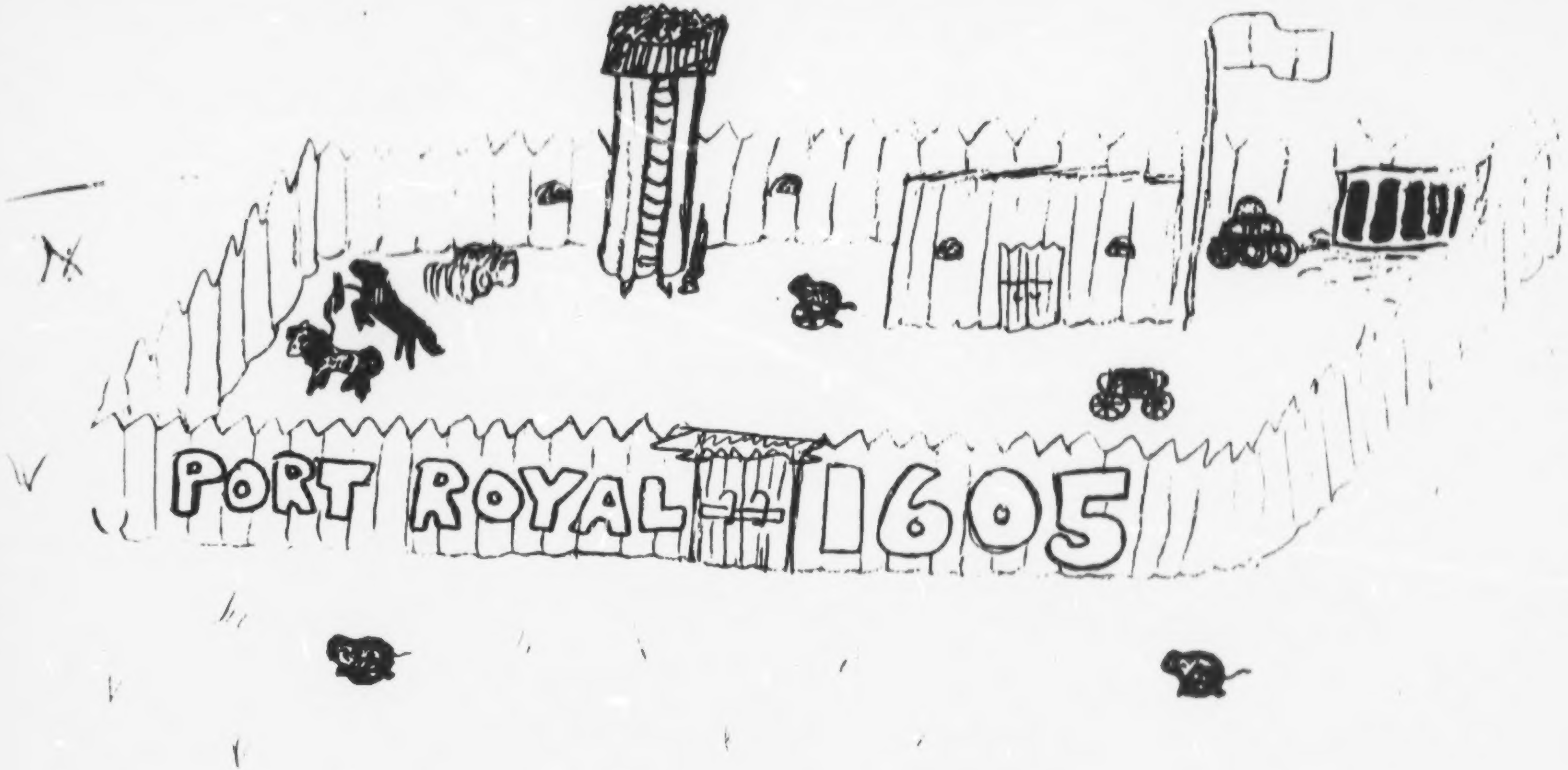
BEST, COPY AVAILABLE

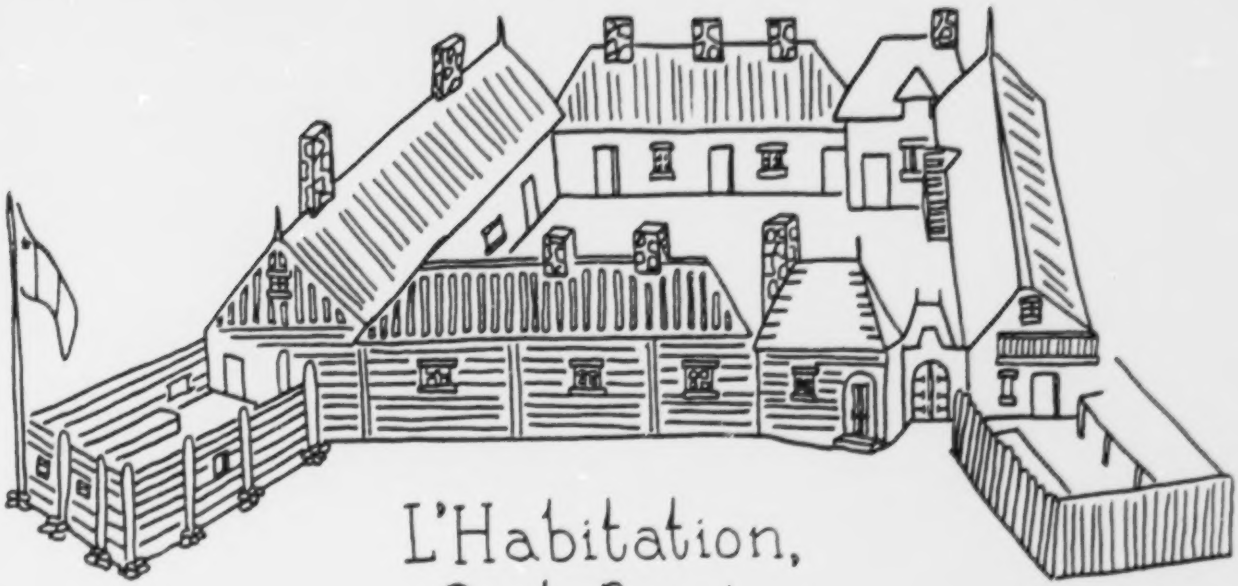

Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
St. Lawrence River
Prince Edward Island
Cape Breton Island
L'Acadie
1604
Quebec
St. John River
LaHeve
Grand Pré
Port Royal
Nova Scotia
Bay of Fundy
Cape Sable
Montreal
Ottawa
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Wisconsin River
Lake Ontario
Lake Erie
Boston
New York
Philadelphia
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Red River
la FRANCE
Charleston
Savannah
La Louisiane
Baton Rouge
Biloxi
Mobile
Pensacola
New Orleans
Lake Pontchartrain
l'Océan Atlantique
Gulf of Mexico
Golfe du Mexique
West Indies

BEST COPY AVAILABLE

BH4-23


le Canada
Québec
La Gaspésie
Nouveau-Brunswick
Ile-du-Prince-Edouard
Iles-de-la-Madeleine
Port Royal
Nouvelle-Ecosse
(ACADIE)

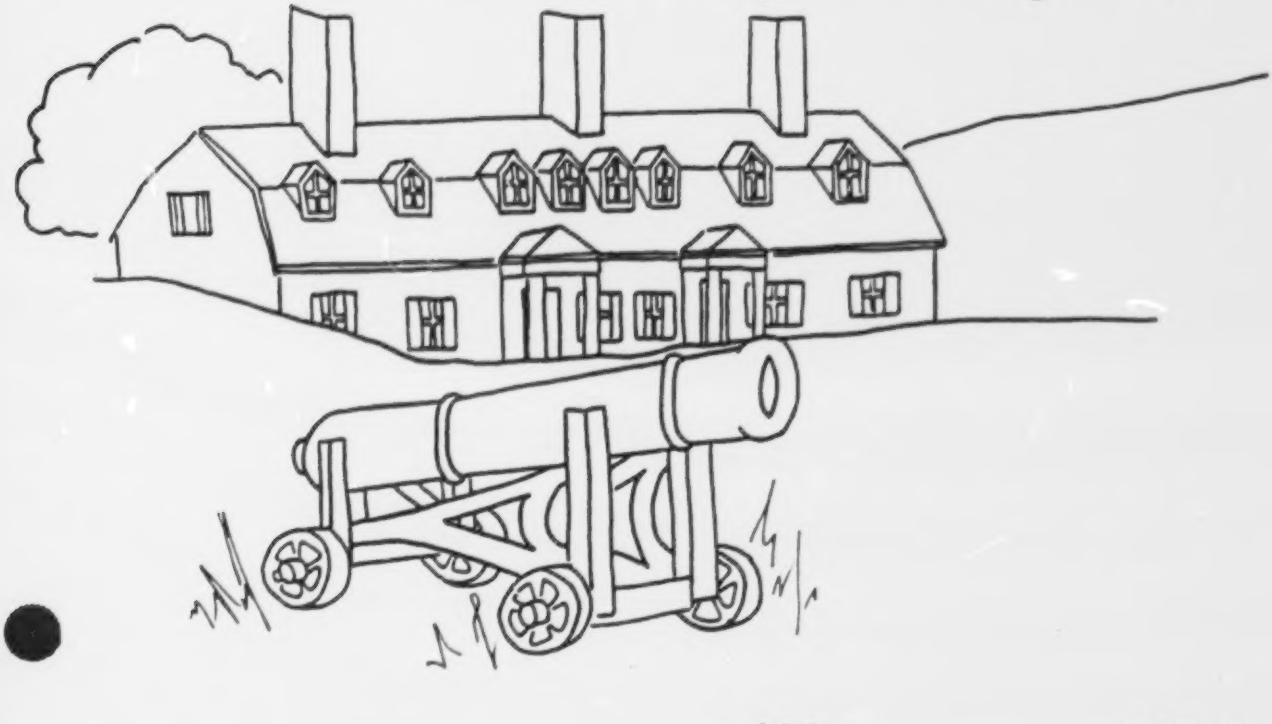

PORT ROYAL
1605



L'Habitation,
Port-Royal;

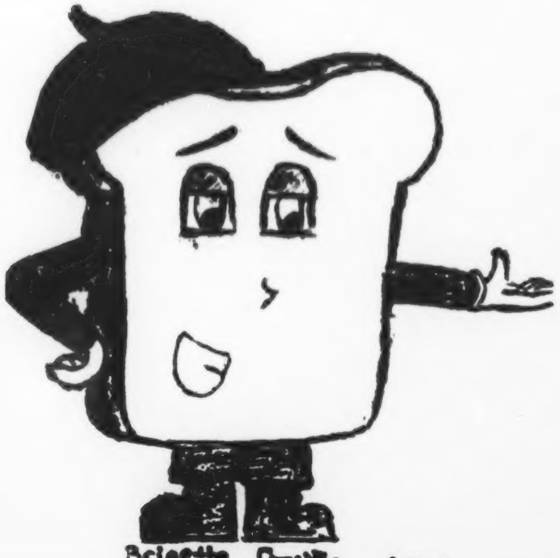
le fort Anne et le vieux canon.

(Fondé en 1605 par Champlain)



BH4-26

La Vie
en
Acadie
(de 1605 à 1755)


Brigette G.-V.

BH5

BEGINNING STAGE BENCHMARKS:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#

1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical response;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#

1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;
3. exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;
4. exchanging opinions and preferences about people, events, places, animals, and things;
5. exchanging information incorporating numbers, time and weather;
6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#

1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;
3. giving short oral and/or written messages about people, events, places, animals, and things;
4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;
6. telling or retelling simple stories orally or in writing;
7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#

1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;

demonstrating a comprehension of common words, phrases, and idioms that reflect target cultures;

6. using units of measurement from the target cultures, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#

1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#

1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#

1. finding information in authentic materials.

Comparisons—Nature of Language: CP-1-B-#

1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#

1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g. toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#

1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#

1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

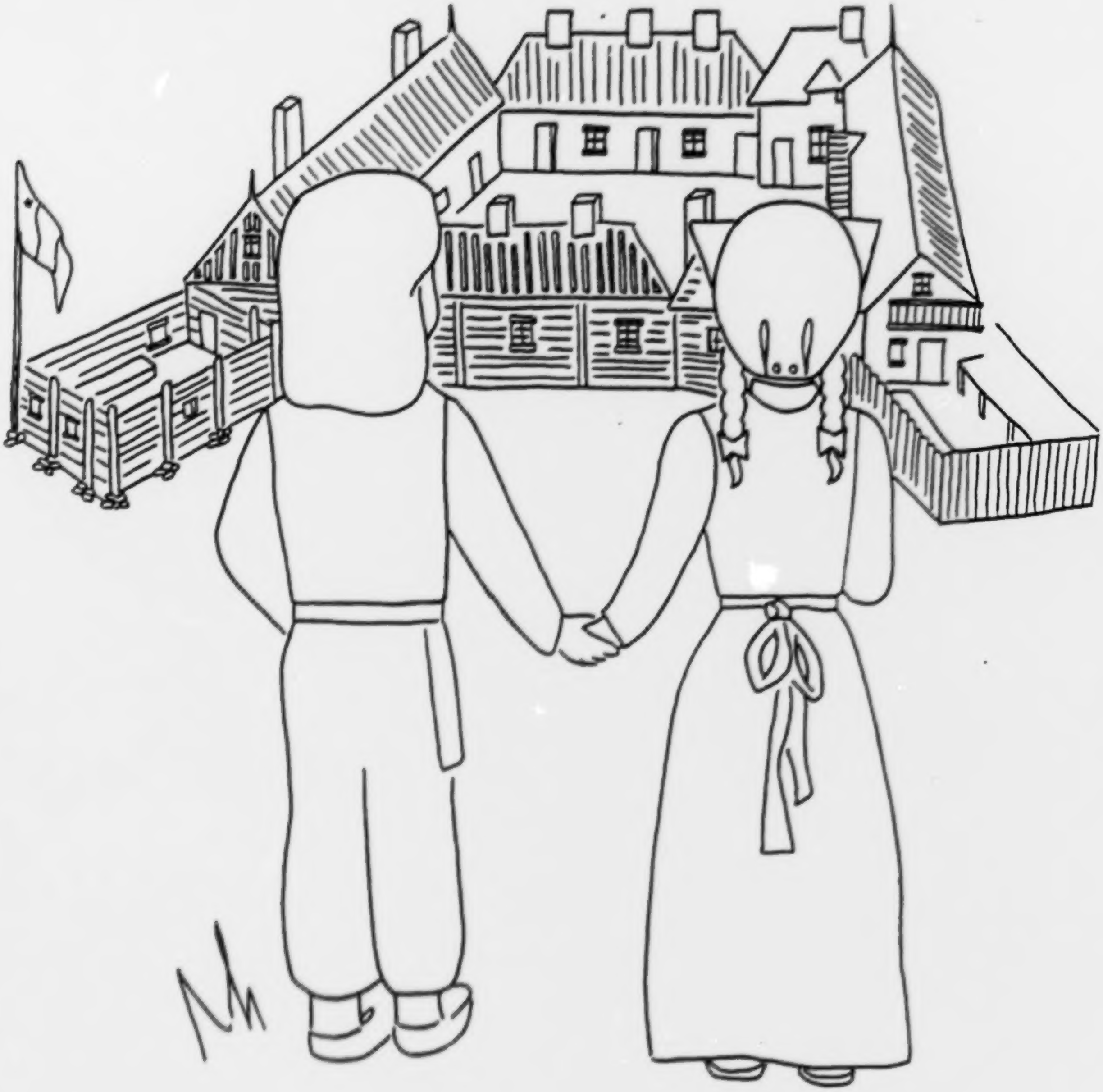
Communities—Careers: CT-3-B-#

1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

B#5

BEST COPY AVAILABLE

1632



Plus tard, en 1632, d'autres colons français viennent s'établir en Acadie. Ces colons deviennent des "Acadiens."

BH5-1

PORT Royal

CENSUS OF ACADIA IN 1686

For Census of Acadia in 1671 see Page 21.

PORT ROYAL

Alexandre Le Borgne, age 43, Marie Latour, wife 32; 2 sons: Emmanuel, 11; Alexandre, 7; 2 daughters,—Etienne Aucher, servant
73.
Michel Boodrot, Michelle Aucoin, wife, 2 sons, Michel, age 26; Francois, 20.
Philippe—Mius d'Entremont, age 85, 1 son; Philippe, 24; 1 daughter.
Claude Petitpas, Catherine Bugart, wife, 4 sons; Claude, age 23;
Jacques, 19; Paul, 11; Charles, 10; and 5 daughters.
Claude Terio, Marie Gotro, wife, 3 sons: Jean, age 18; Claude, 8;
Pierre, 2; and 7 daughters.
Michel Dupeux, Marie Gotro, wife, 3 sons: Martin, age 21; Pierre,
17; Jean, 10; 1 daughter.
Francois Rimbaut, age 30, Marie Babin, wife.
Charles Babin, age 22, Madeleine Richard, wife.
Charles Gotro, Francoise Rimbaut, wife, 1 son, Francois, 7 mos.
Mathieu Martin, age 47.
Pierre Joan, age 60, Madeleine Brun, widow of Guillaume Trahan,
4 sons of Trahan: Guillaume, age 19; Jean, 17; Alexandre, 15,
and 3 daughters.
Rene Richard, Madeleine Landry, wife, 2 sons: Michel, age 5; Antoine, 2; 1 daughter.
Jean Douaron, Mariane Canol, wife, 6 sons; Abraham, age 14; Charles,
12; Jean 8, Philippe, 4; Pierre, 6; Noel, 2; 1 daughter.
Rene Landry, Marie Bernard, wife; 6 sons: Charles, age 23; Jean, 20;
Rene, 18; Germain, 12; Abraham, 8; Pierre, 6; and 6 daughers.
Marie Sale, age 86.
Antoine Landry, Marie Thibodeau, wife; 1 son: Antoine, age 2;
daughters.
Francois Broussard, Catherine Richard, wife; 3 daughters.
Claude Dugas, Francoise Bourgeois, wife; 2 sons: Claude, age
Joseph, 6; and 6 daughters.
Germain Terio, age 23; Anne Richard, wife.
Vincent Brun.
Francois Levron, Catherine Savoie, wife; 1 son: Jacques, 8
and 3 daughters.

Charles Melanson, Marie Dugas, wife; 3 sons: Charles, age 11, Pierre,
Ambroise, and 4 daughters.
Pierre Coumeaux, age 83, 3 sons: Pierre, age 25; Antoine, 24, Jean,
21.
Bernard Bourc, Francoise Brun, wife; 2 sons: Rene, age 9, Abraham, and 6 daughters.
Martin Blanchart, Marguerite Guilbaut, wife; 1 son: Rene, age 9, 1
daughter.
Francois Girouard, age 70, Anne Aucoin, wife, 5 children, all married.
Julien Lort and Charlotte Girouard, 3 sons: Alexandre, age 10, Jacques, 8, Pierre, 5; 1 daughter.
Bonaventure Terio and Jeanne Boudraut, 2 daughters.
Michel Richard and Jeanne Babin, 3 sons: Martin 19; Alexandre,
17; Michel, 2; 3 daughters.
Emmanuel Hebert and Andree Braut, 4 sons: Guillaume, Jean
Jacques, 1 not yet bapdzed, 1 daughter: With a previous marriage
to Germain Terio, Andree Braut had 2 sons; Germain, age 18,
Pierre, 15; and 1 daughter who lives with them.
Pierre Godet and Marie Blanchard, 5 sons: Pierre, age 10; Antoine,
7; Germain, 5; Guillaume, 3; Denis, 2 mos.
Bastien Brun and Huguette Bourg, 5 sons: Claude, age 7; Abraham, 6; Vincent, 5; Jean, 4; Antoine, 1 mo.; 1 daughter.
Pierre Landry and Madeleine Robichaut, 1 son: Pierre, age 3.
Charles Doucet and Huguette Guerin, 1 son: Claude, age 1.
Francois Gotro, age 71, and Aimee Lejeune.
Claude Gotro and Marie Terio, 1 daughter 6 mos.
Jean Hebert, age 27, batchelor.
Pierre Guillaume, age 60, batchelor.
Pierre Arsenaut and Marie Guerin, 2 sons: Pierre, age 10; Abraham, 8.
Christophe Margery, age 55, batchelor.
Claude Bertran and Catherine Pitre, age 35.
Francois Tourangeau and Marie Pitre, 1 daughter, 2 years.
Nicolas Barillot and Martine Hebert, 1 daughter, age 2.
Marie Bourc, widow of Vincent Brun, 5 sons: Antoine, age 22;
Pierre, 14; Francois, 12; Jean, 11; Rene, 3; 5 daughters.
Jeanne Roumilliere, widow of Godin, 2 sons: Gabriel, age 25; Pierre
20; 1 daughter.
Rene Rimbaut and Anne Marie, 1 son: Rene 12 years; 2 daughters.
Jacques Girouard and Marguerite Gotrot, 6 sons: Alexandre, 14,

'Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

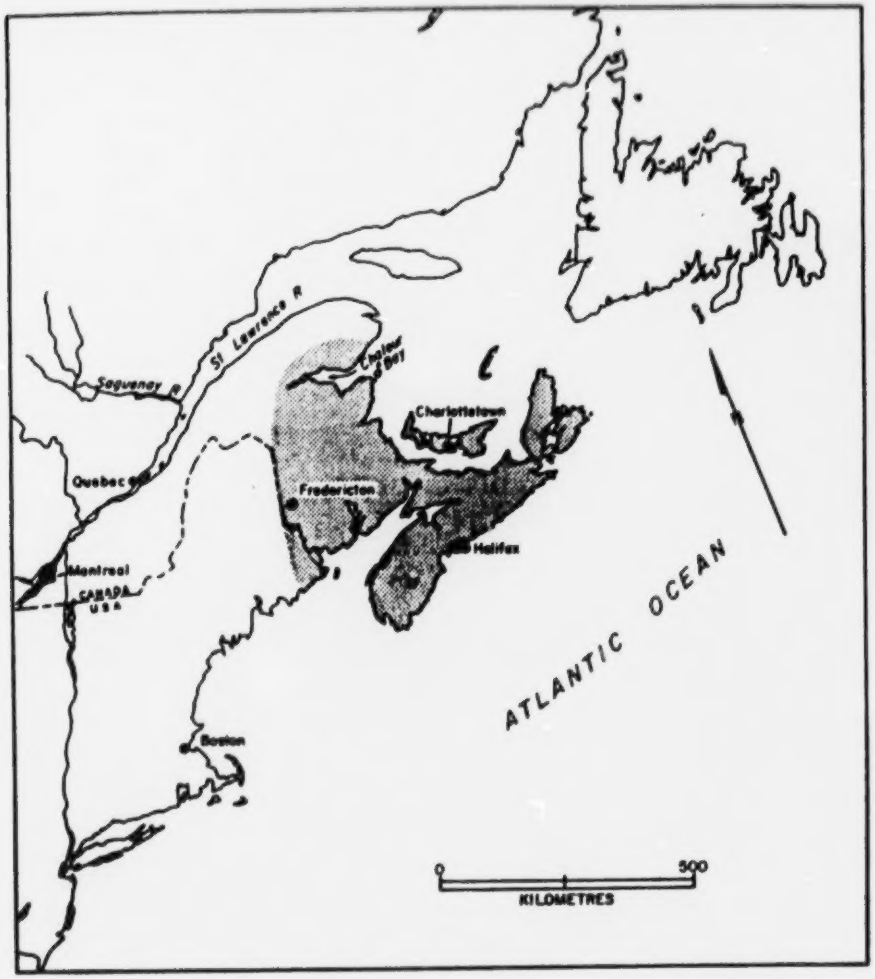
Pierre, 14; Jacques, 13; Jean, 10; Francois, 6; Claude, 3; and 3
daughters.
Jean Blanchard and Radegonde Lambert, age 75.
Guillaume Blanchard and Huguette Goujon, 1 sons: Rene age 8; Antoine, 6; 1 daughters.
Jacques Le Blanc and Catherine Hebert, 4 sons: Jean, age 13; Jacques, 9; Pierre, 3; Rene, 1 mo. and 4 daughters.
Jean Hebert and Anne Doucet, 4 sons: Jacques, age 9; Pierre 7;
Jean, 5; Joseph, 1 mo. and 1 daughter.
Antoine Hebert and Genevieve Le Franc, ages 73 and 80.
Daniel Leblanc and Francoise Gaudet, age 60.
Andre Leblanc and Marie Dugas, 1 son: Jean, age 1.
Pierre Leblanc and Marie Terriot, 1 son: Pierre, age 1.
Rene Leblanc and Anne Bourgeois, 3 sons: Jacques, age 6; Francois, 4; Rene, 2.
Antoine Leblanc and Marie Bourgeois, 2 sons: Antoine, age 4;
Charles, 2.
Jacob Bourgeois and Anne Trahan, 1 son: Guillaume, age 11.
Jean Commeaux and Francoise Hebert, 3 sons: Pierre, age 6,
Etienne, 6; Jean, 3; and 2 daughters.
Abraham Dugas and Marguerite Doucet, age 70.
Martin Benoit and Marie Chaussegros, 3 sons: Pierre, age 3; Clement,
9; Jean, 5; and 2 daughters.
Charles Boudrot, widower, 4 sons: Charles, age 10; Rene, 6, Claude,
3; Jean-Baptiste, 1; and 2 daughters.
Jean Bourc and Marguerite Martin, 1 son: Jean-Baptiste, age 3; 6
daughters.
Abraham Boudrot, age 30, and Cecile Melanson.
Thomas Vincent and Michel Vincent, two brothers, age 20 and 18.
Germain Doucet and Marie Landry, 6 sons: Bernard, 19; Laurent,
14; Jacques, 15; Claude, 12; Alexis, 6; Pierre 1; and 2 daughters.
Jean Pitre and Marie Pesseley, 5 sons: Claude, 16; Marc, 12; Pierre,
9; Jean, 6; Francois, 4; and 2 daughters.
Jeanne Pelletret, widow of Barnabe Martin, 2 sons: Rene, age 15;
Etienne, 8; and 5 daughters.
Pierre Vincent, age 28.
Jean Prejean and Andree Savoye.
Nicole Colson, widow Godet.
Jean Godet and Jeanne Henry, Jean, son 12, and 4 daughters.
Jacques Le Prince and Marguerite Hebert, 4 daughters.
Antoine Belliveau and Andree Guion, age 70.

Jean Belliveau and Jeanne Bourc, 3 sons: Jean, age 14; Charles, 8;
Antoine, 7; and 1 daughter.
Olivier Boudrot and Isabelle Petitpas, ages 25 and 17.
Laurent Granger and Marie Landry, Pierre, age 16; Jacques, 14; Rene,
10; Claude, 8; and 3 daughters.
Antoine Bourc, age 94, and Antoinette Landry, age 80; 1 daughter,
Marguerite, 18.
Francoise Boudrot, widow of Etienne Robichaud, 4 sons: Prudent,
17; Alexandre, 11; Francois, 9; Charles, 19; and 1 daughter.
Johan Godet and Jeanne, 1 son: Jean, age 12; and 3 daughters.
Jean de Beaumarche, age 25; Huguette Vincent and 1 daughter.
Jean Fardel and Marie Godin, 5 sons: Bernard, age 14; Louis, 13;
Olivier, 12; Jean, 10; Pierre, 5; and 2 daughters.
Pierre Gaudet and Anne Blanchard, 5 sons: Bernard 13, Giroud,
age 20; Pierre, 11; Claude, 9; Abraham, 7; and 3 daughters.
Antoine Babin and Marie Mercier, 3 sons: Vincent, age 21; Antoine,
10; Jean, 2; and 5 daughters.
Robert Henry and Marie Godin, 2 sons: Martin, age 7; Jean, 2; and
2 daughters.
Pierre Martin, 4 sons: Pierre, age 23; Andre, 20; Jacques, 19; Jean,
15; and 5 daughters.
Germain Savoye and Marie Bertrand, 2 sons: Germain 5; Francois 2.
Etienne Comeau, age 35; and Marie-Anne Lefevre, 1 son: Alexandre,
13; and 2 daughters.
Laurent Godin and Anne Guerin, 2 sons: Pierre, age 8; Guillaume,
4; 2 daughters.
Pierre Comeau, age 32, and Jeanne Bourc, 3 sons: Abraham, 7;
Joseph, 5 mos.; 4 daughters.
Etienne Pellerin, age 40, and Jeanne Savoye, 2 sons: Pierre, 5, Jean-Baptiste, 1; and 3 daughters.
Abraham Bourc, 75 years, and Marie Brun, 1 son: Jean, 2; and 1
daughter.
Perrine Bourc, age 74.
Claude Landry, age 26, and Marguerite Terio, 1 daughter.
Martin Bourc, age 36, and Marie Potet, 2 sons: Abraham, 7; Pierre, 5;
and 2 daughters.
Pierre Thibodeau, age 55, and Jeanne Terier, 6 sons: Pierre, 16; Jean,
13; Antoine, 12; Pierre, 10; Michel, 8; Claude, 2; and 8 daughters.
Pierre Guilbaut and Catherine Terier, 2 sons: Hugues, 13; Charles,
9; 5 daughters.
Jean Corporon and Francoise Savoie, 1 son: Jean, 10; and 7 daughters.

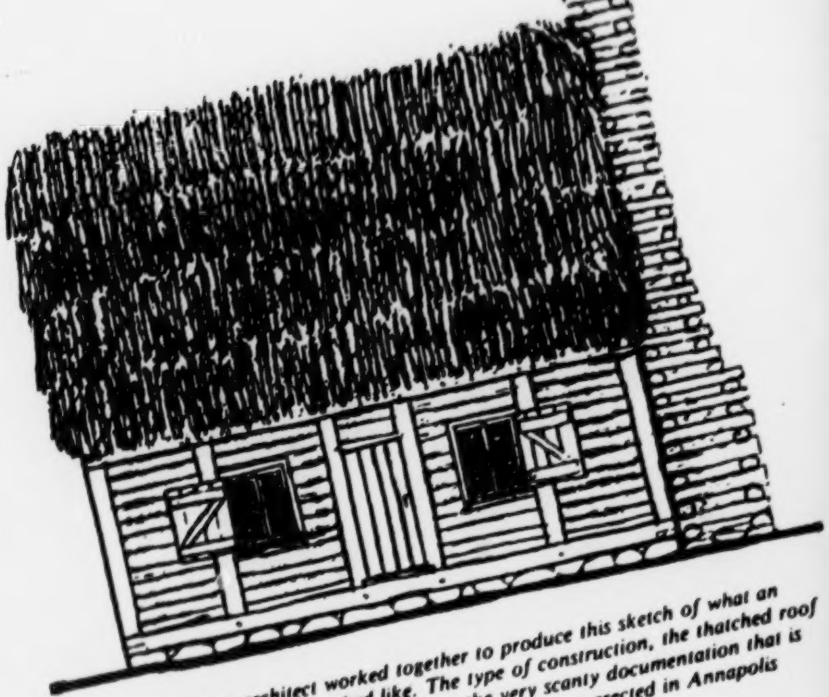
BH5-2

427

BEST COPY AVAILABLE


Saguenay R
St Lawrence R
Chaleur Bay
Charlottetown
Quebec
Fredericton
Halifax
Montreal
CANADA
USA
Boston
ATLANTIC OCEAN
0
500
KILOMETRES

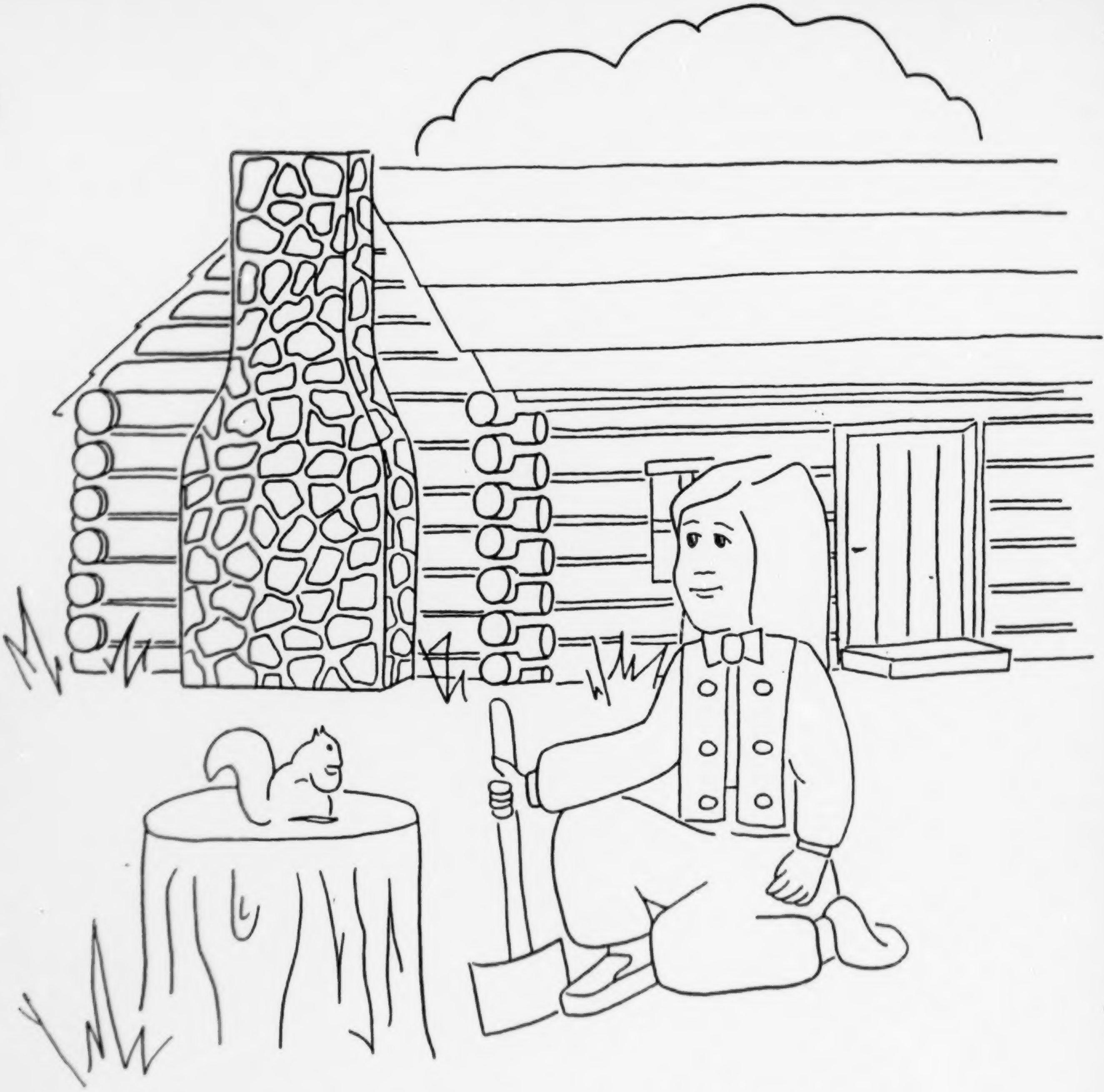
There were never any official boundaries defining precisely what constituted Acadia, but the shading represents the approximate extent of the territory usually included under the name.



A historian and an architect worked together to produce this sketch of what an Acadian house might have looked like. The type of construction, the thatched roof and the log and clay chimney are based on the very scanty documentation that is available. Using these plans, an Acadian cottage is being erected in Annapolis Royal's Historic Gardens.

BEST COPY AVAILABLE

The Acadians par Barry Moody, Broller Limited, Toronto



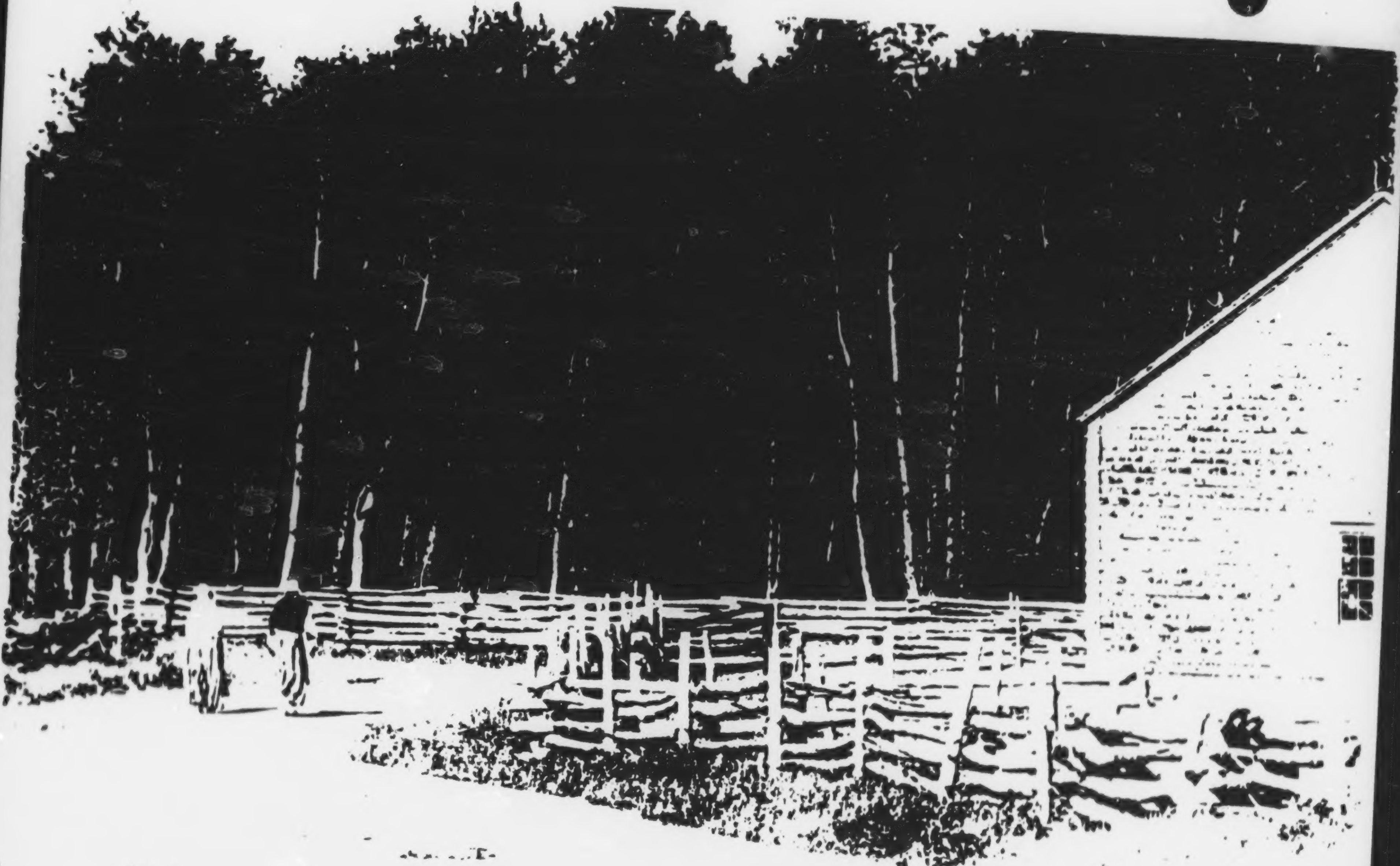
Les premières maisons acadiennes sont primitives.

BH5-4

431

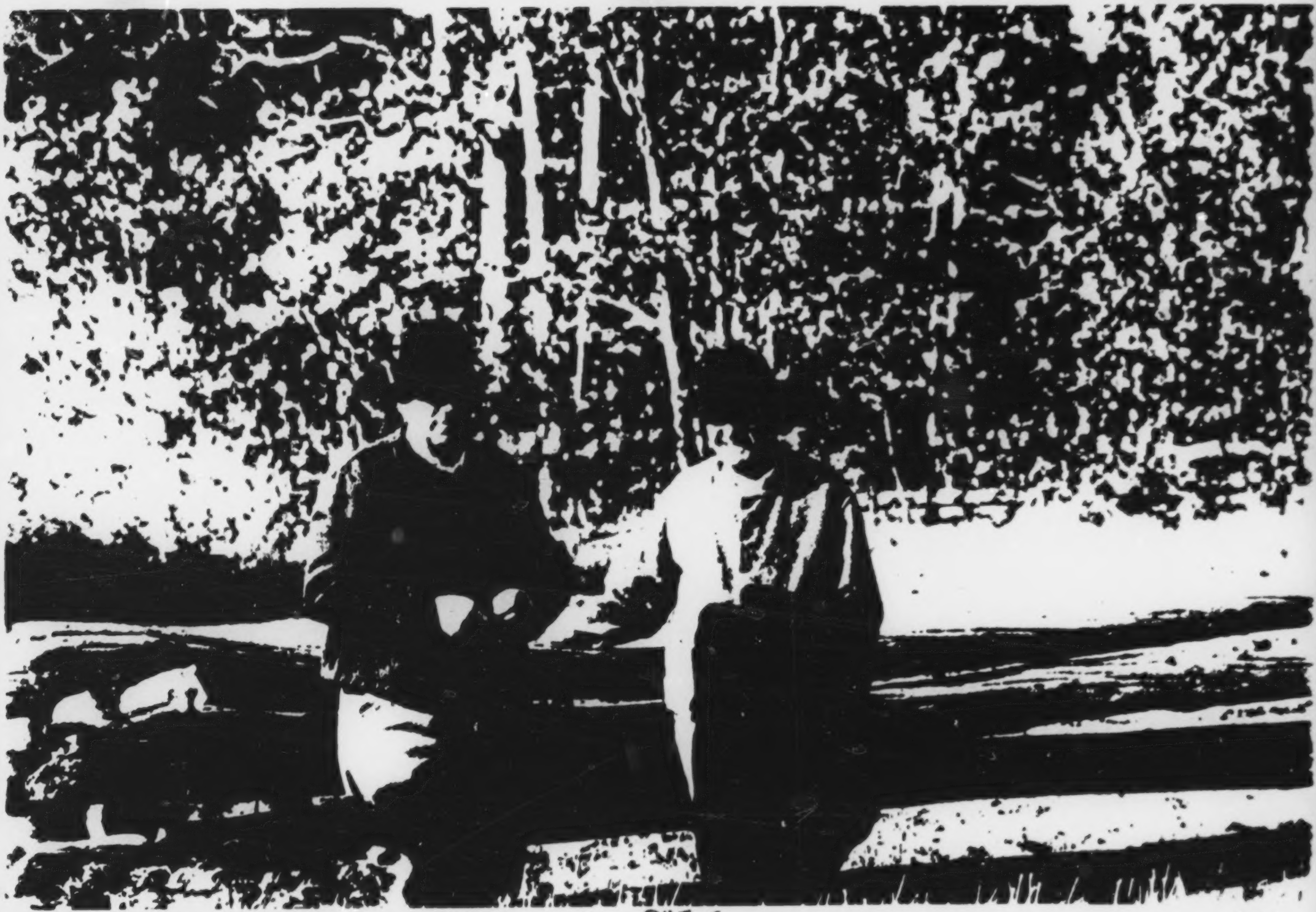
BH5-5

432

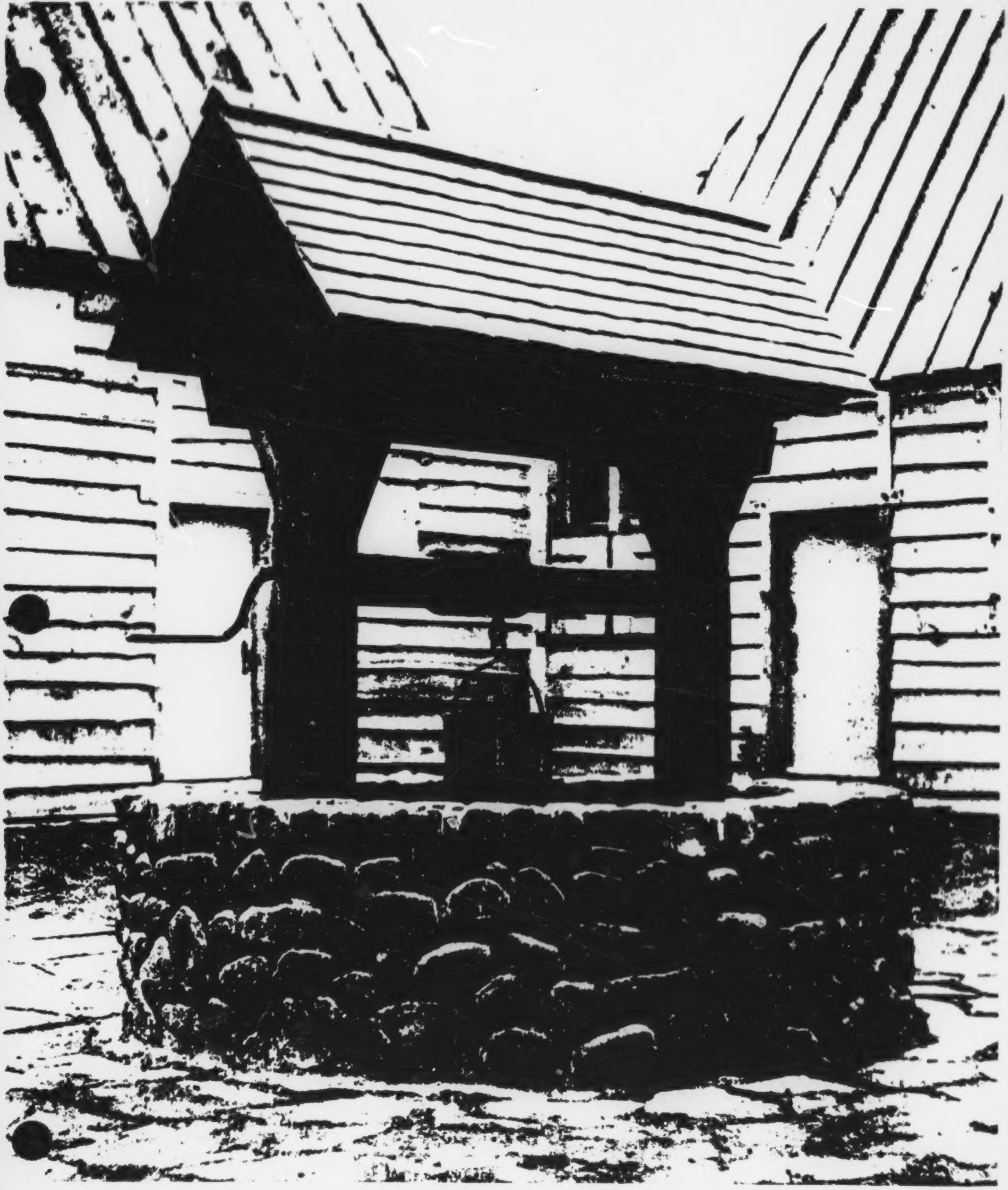


BEST COPY AVAILABLE

BH5-6

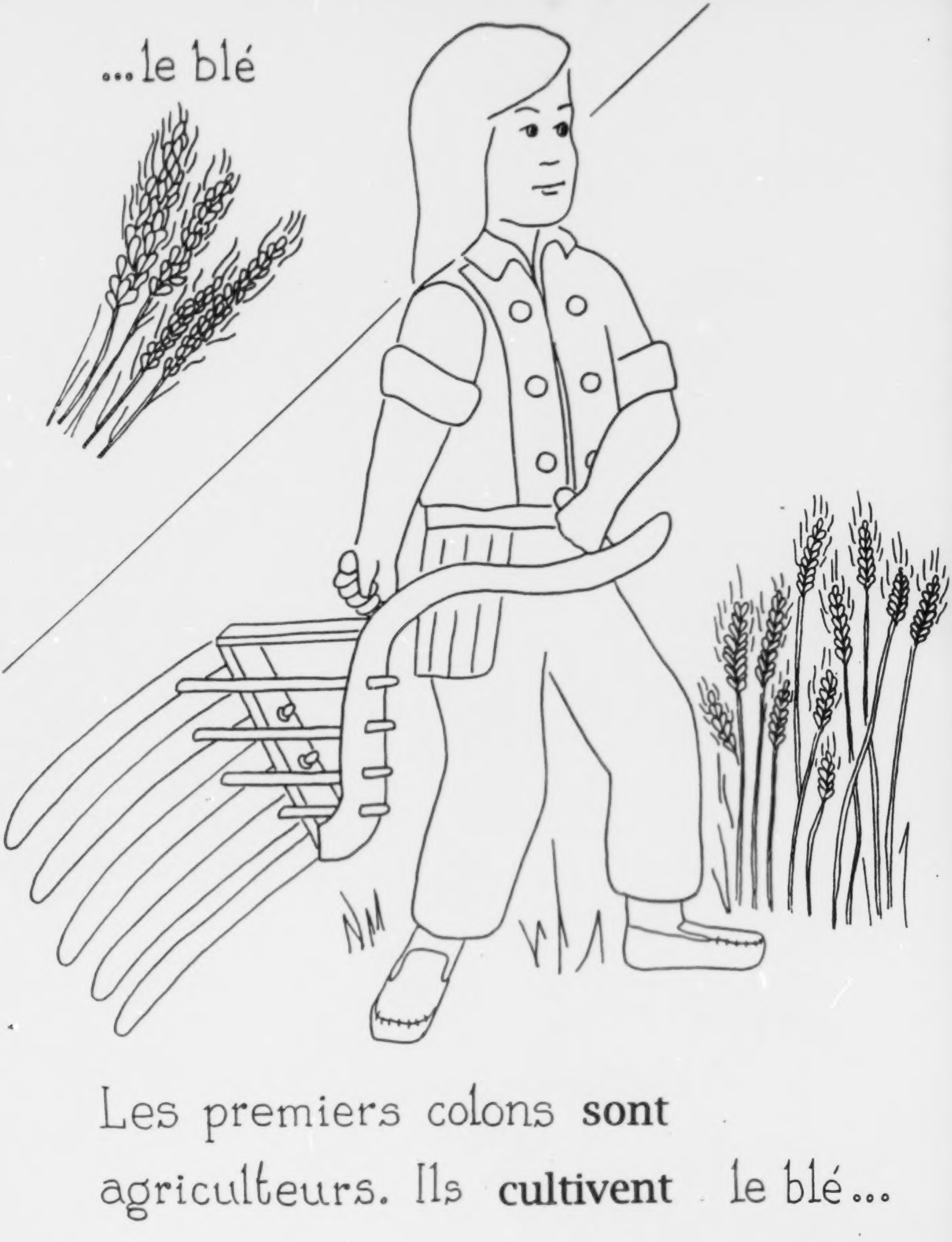


BH5-7

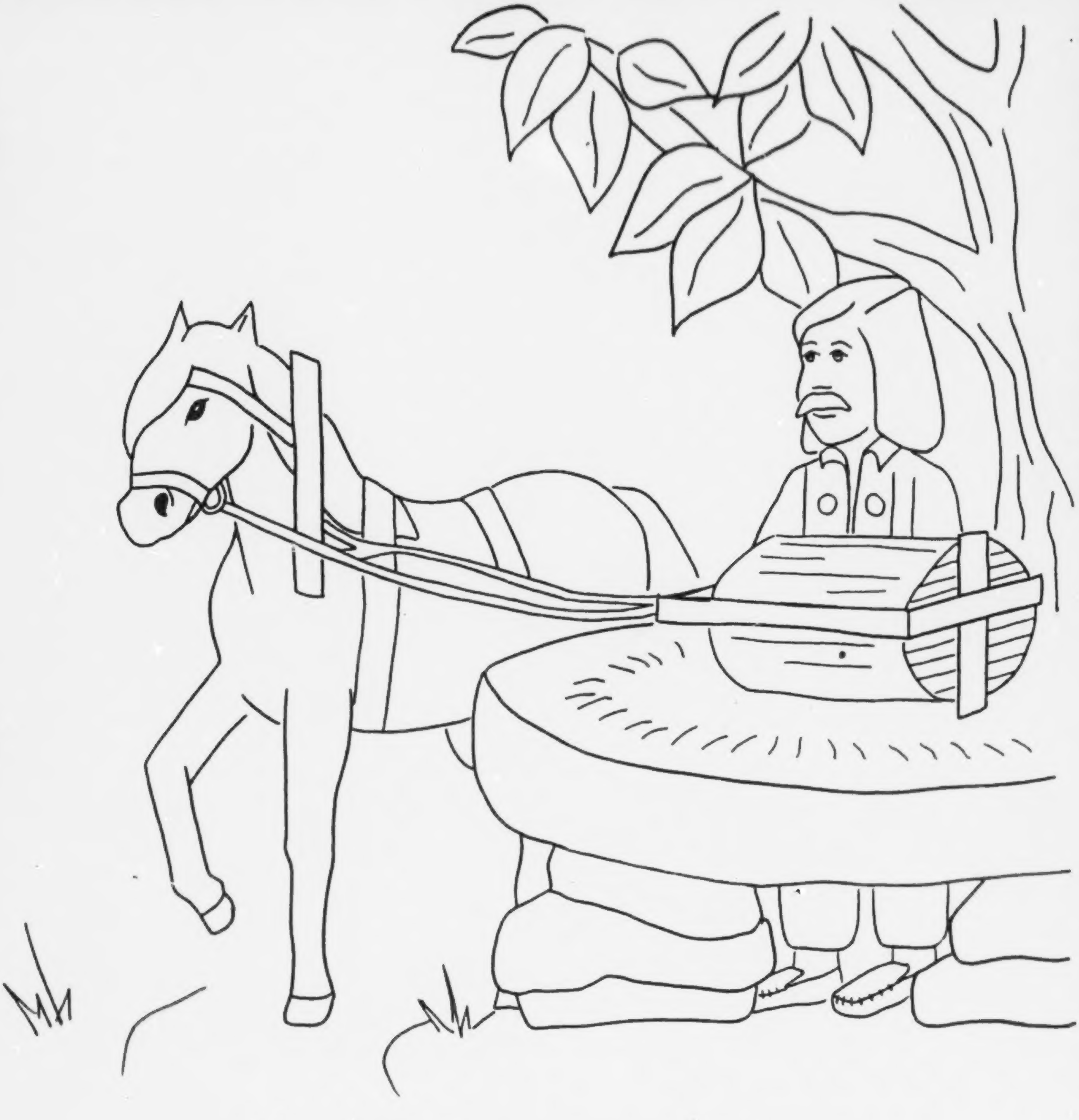


BH5-8

BH5-9

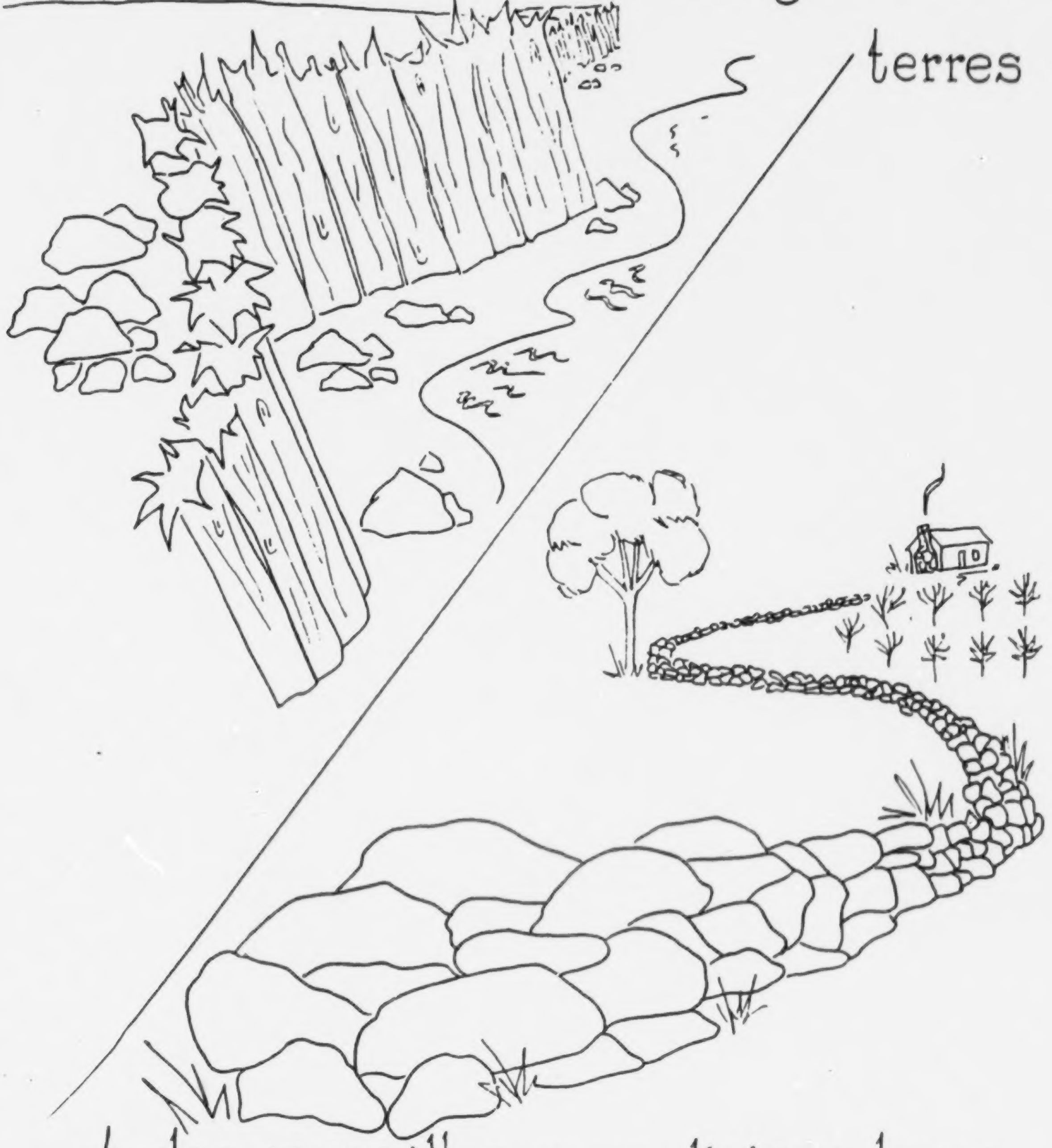


Les premiers colons **sont** agriculteurs. Ils **cultivent** le blé...

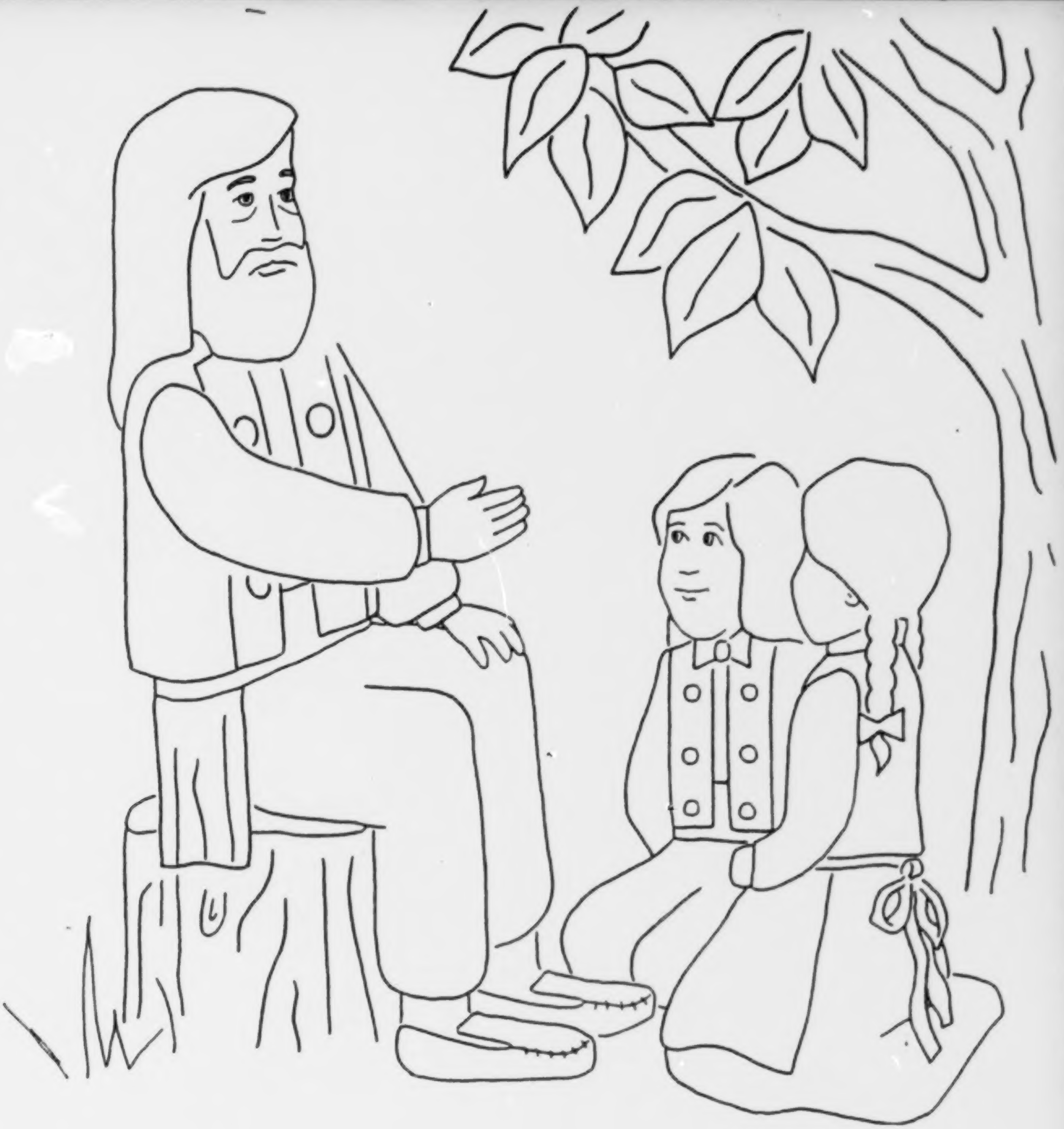


...qu'ils **moulent** en farine.
Leur moulin à farine **est** le premier
au Canada.

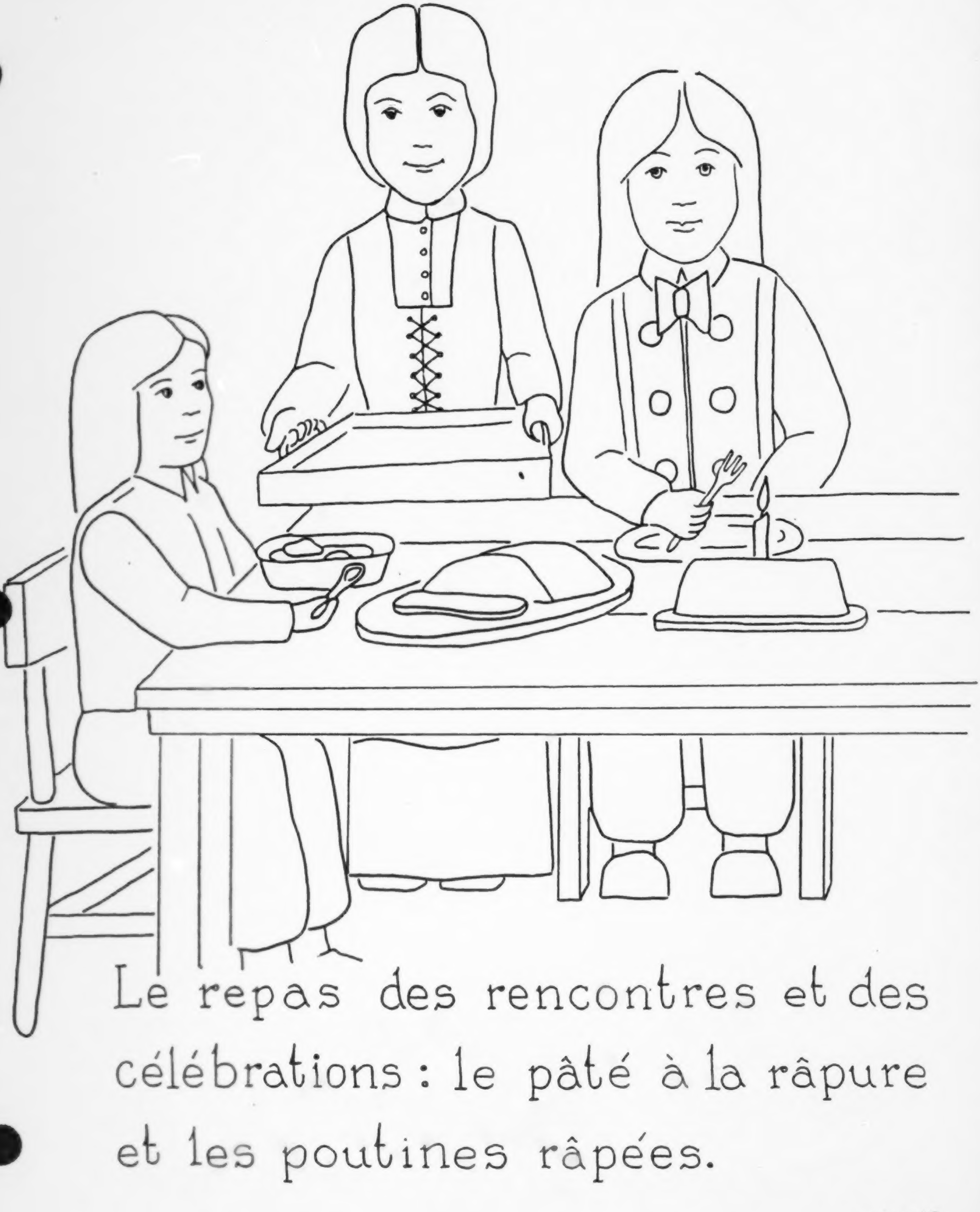
Ils **construisent** des digues pour empêcher la mer de submerger leurs terres



...et des murailles pour diviser leurs champs et leurs jardins.

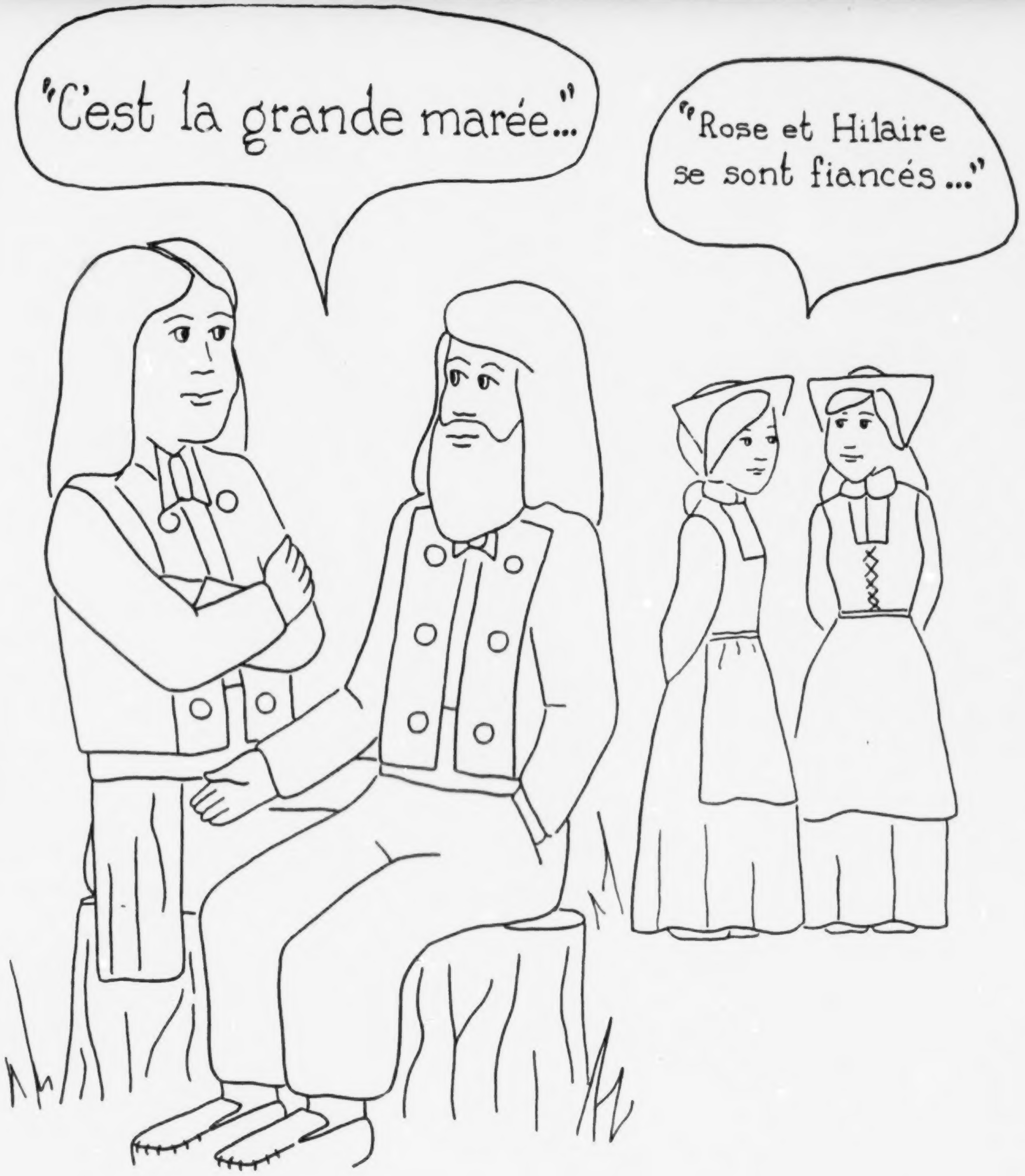


Les enfants acadiens sont très respectueux de leurs parents et de leurs grand-parents.



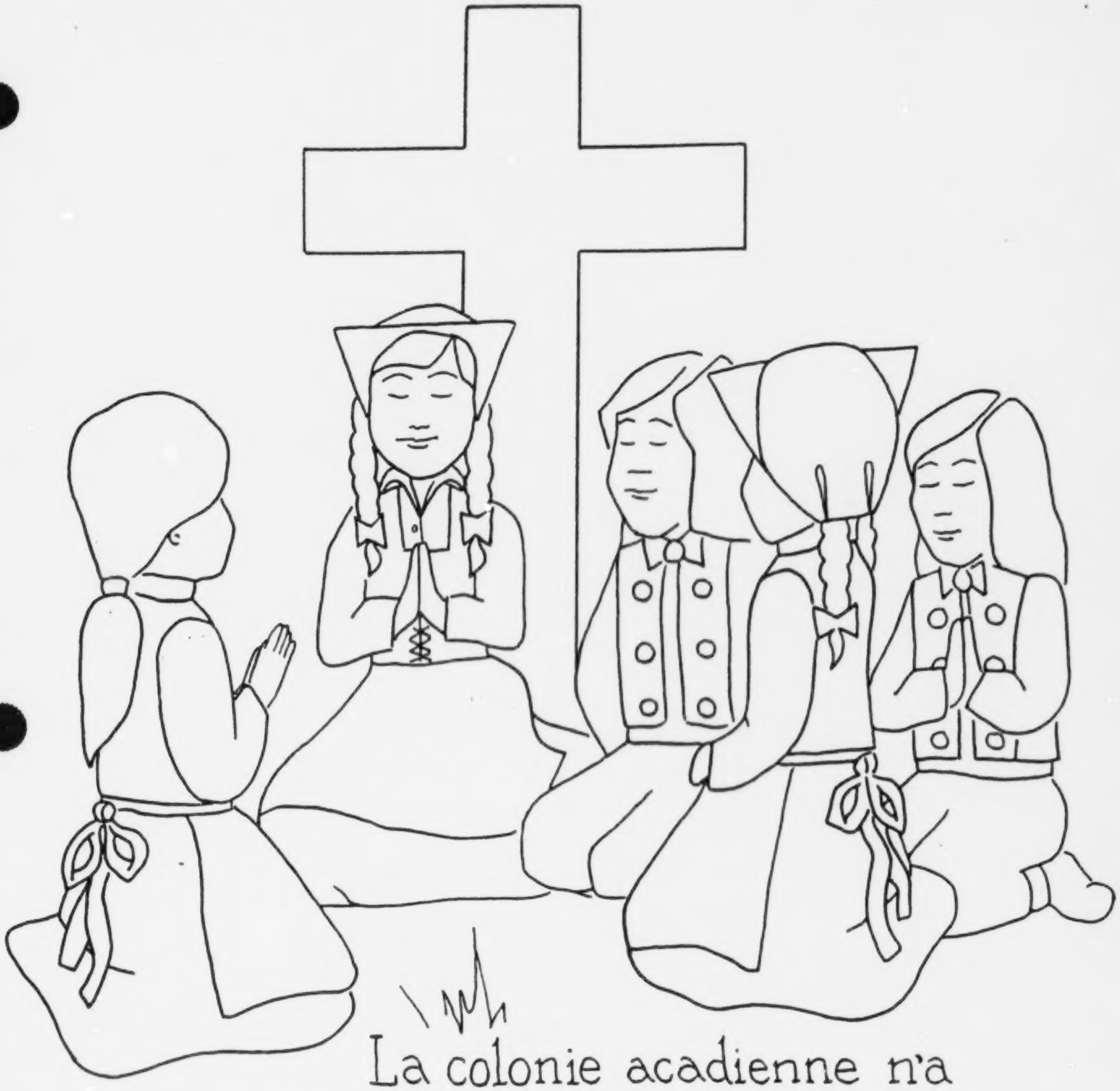
Le repas des rencontres et des célébrations : le pâté à la râpure et les poutines râpées.

BH5-13


"C'est la grande marée..."
"Rose et Hilaire se sont fiancés ..."

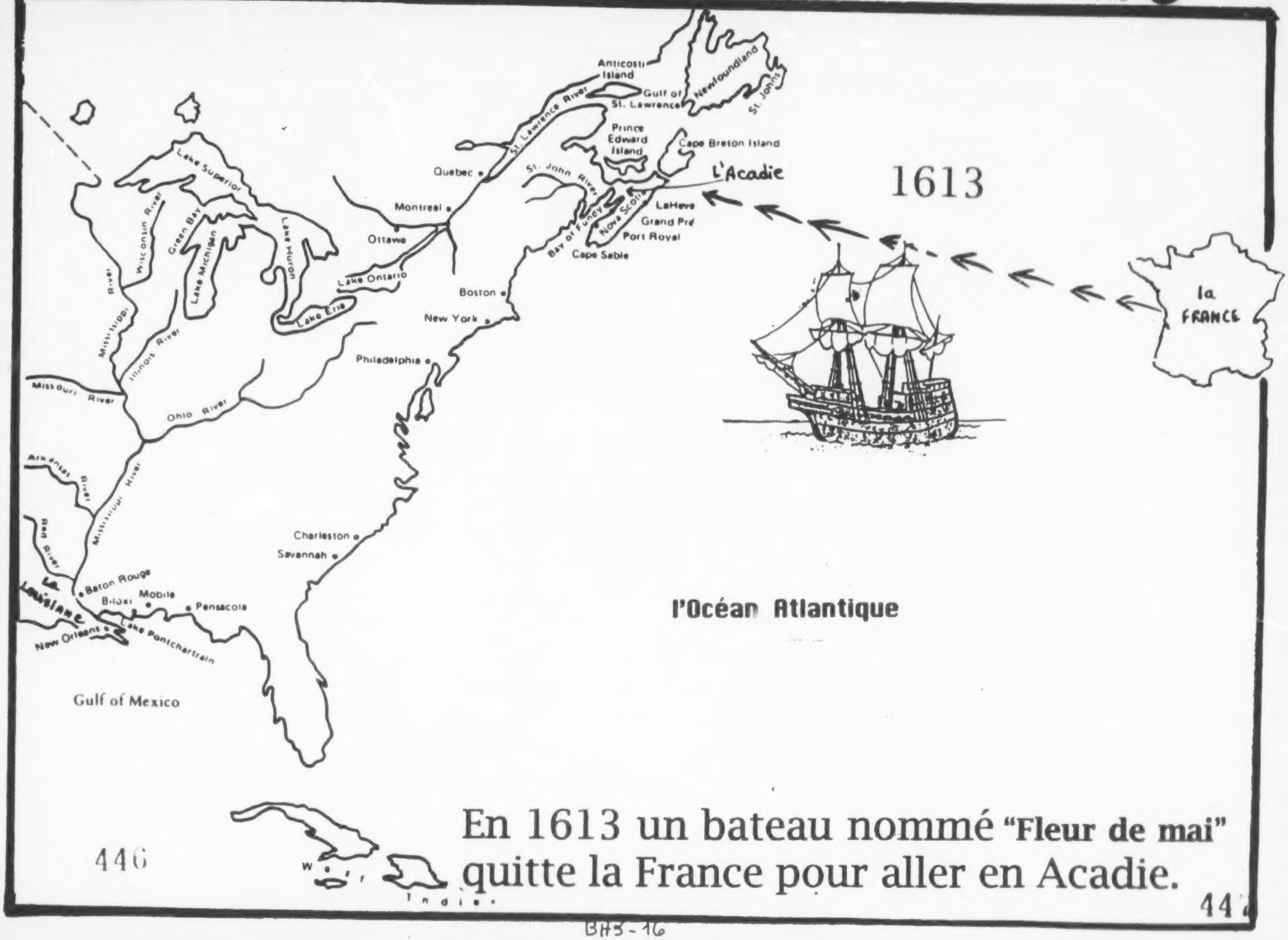
Les Acadiens sont heureux ici en Acadie.

BHS-14

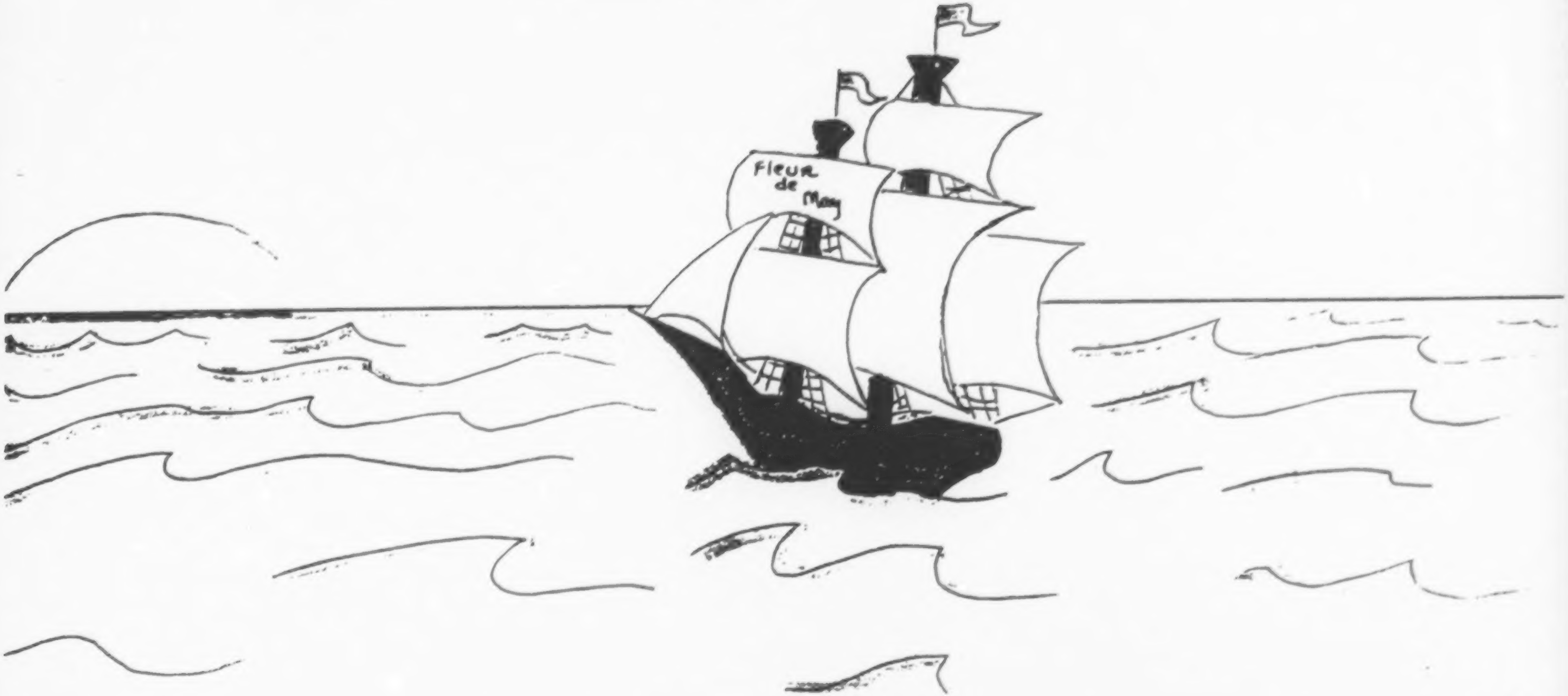


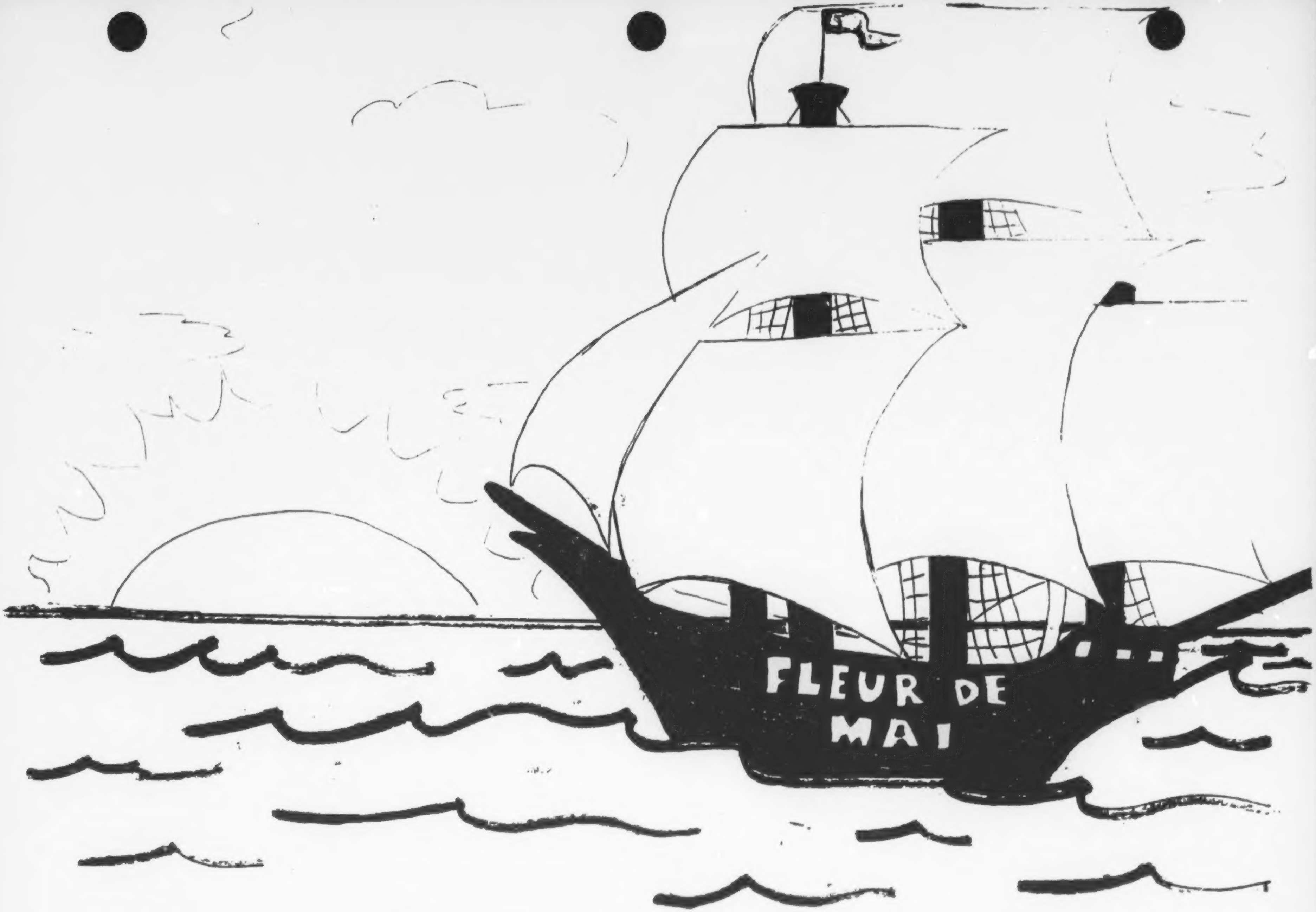
La colonie acadienne n'a pas d'église au 17^{e} siècle, mais chaque dimanche les colons se **réunissent** pour prononcer une prière commune, LA MESSE BLANCHE.

BH5-15


1613
L'Acadie
la FRANCE
l'Océan Atlantique
Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. Johns
St. Lawrence River
Prince Edward Island
Cape Breton Island
Quebec
St. John River
Nova Scotia
LaHeve
Grand Pré
Port Royal
Bay of Fundy
Cape Sable
Montreal
Ottawa
Lake Ontario
Boston
New York
Philadelphia
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Lake Erie
Wisconsin River
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Red River
La Louisiane
Baton Rouge
Biloxi
Mobile
Pensacola
New Orleans
Lake Pontchartrain
Charleston
Savannah
Gulf of Mexico
West Indies

En 1613 un bateau nommé **"Fleur de mai"** quitte la France pour aller en Acadie.


Fleur de May


FLEUR DE MAI

BH5-18

Passagers sur les bateaux français

1604 : 2 petits bateaux : Pierre Du Gast
Jean De Bieniourt
Samuel de Champlain
Dupont Gravé
Louis Hébert
120 personnes

1605 : 1 petit bateau : 40 personnes

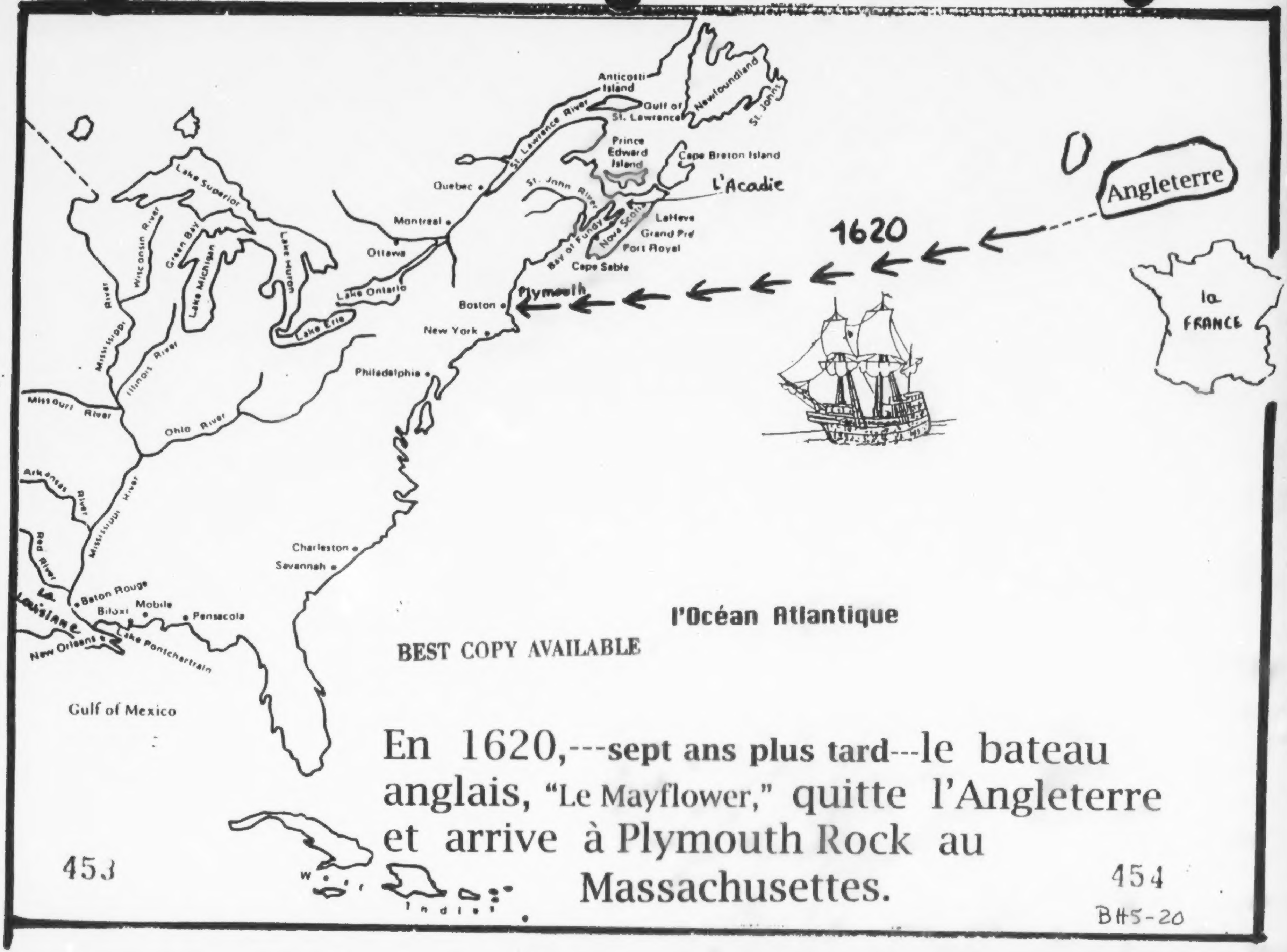
1606 : "Jonas" : Poutrincourt
Marc Lescarbot
100 personnes

1613 : "La Fleur de May"

1636 : "St. Jehan" : Pierre Martin - Guillaume Trahan
et autres Isaac Pesselin - Bugaret - Blanchard.
↓ Louis et Jeanne Motin. Mathieu Martin
1671 Babin - Belliveau - Bertrand - Bourque
Breaux - Boun - Dugas - Dupuis, Gaude
Girouard - Landry - LeBlanc - Morin -
Poirier - Raimbeaut - Savoy - Blanchard
Thibodeaux - Guérin - Theriot.

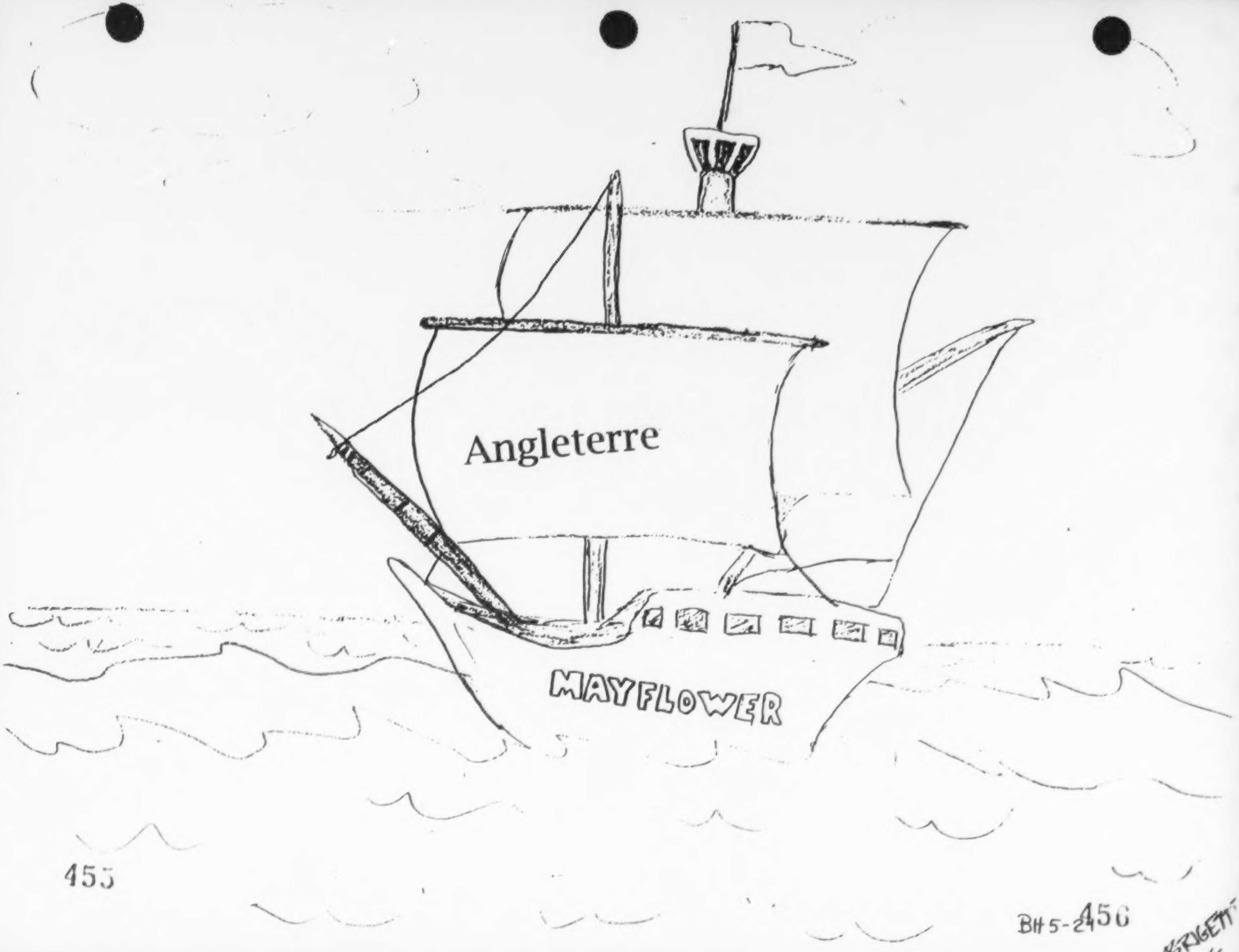
BEST COPY AVAILABLE

BHS-19


Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
St. Lawrence River
Prince Edward Island
Cape Breton Island
L'Acadie
Quebec
St. John River
Angleterre
LaHeve
Grand Pré
Port Royal
Nova Scotia
Bay of Fundy
Cape Sable
1620
Montreal
Ottawa
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Wisconsin River
Lake Ontario
Lake Erie
Plymouth
Boston
New York
Philadelphia
la FRANCE
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Red River
Mississippi River
Charleston
Savannah
LA LOUISIANE
Baton Rouge
Biloxi
Mobile
Pensacola
New Orleans
Lake Pontchartrain
Gulf of Mexico
l'Océan Atlantique
West Indies

BEST COPY AVAILABLE

En 1620,---**sept ans plus tard**---le bateau anglais, "Le Mayflower," quitte l'Angleterre et arrive à Plymouth Rock au Massachusettes.

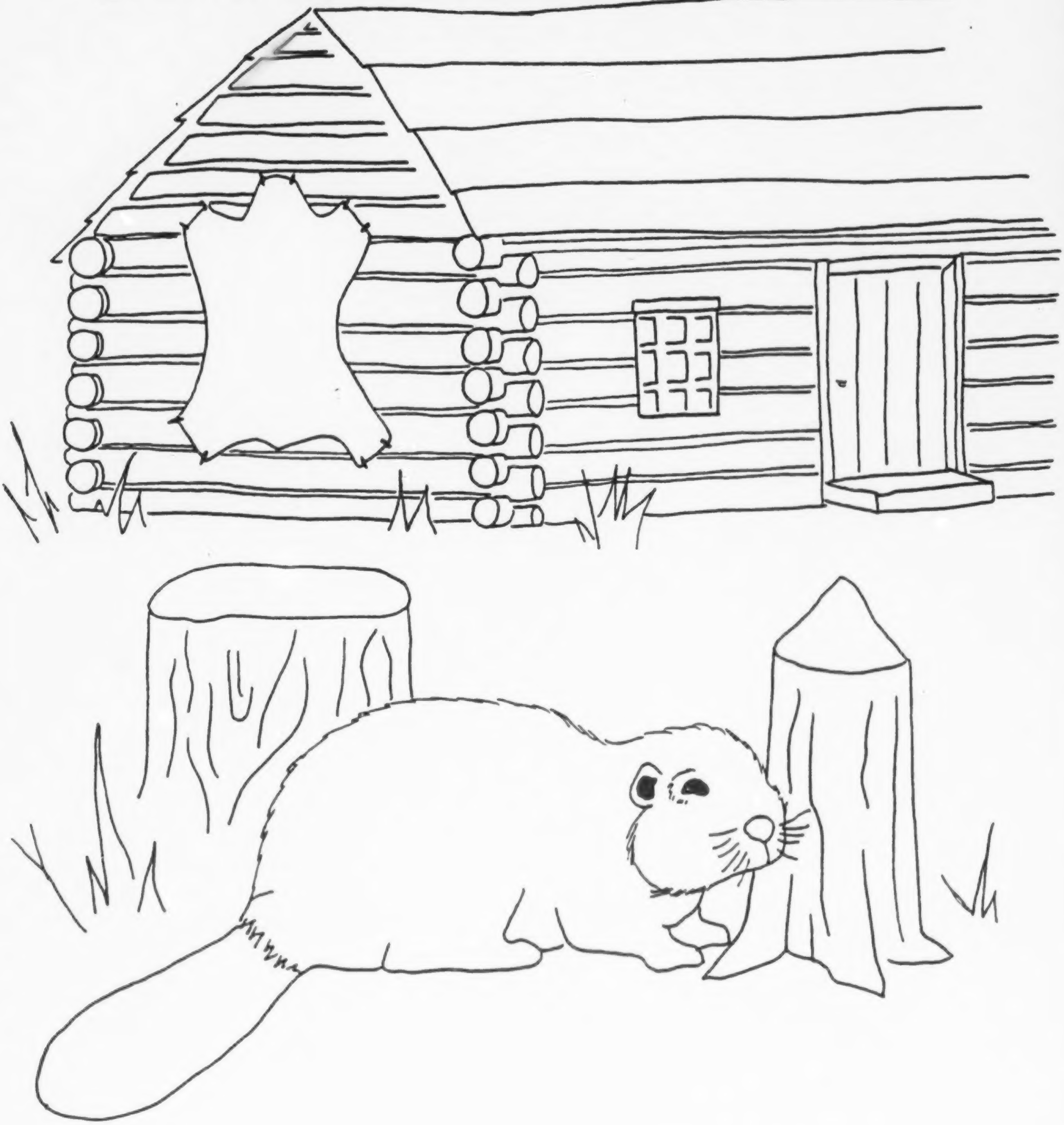

Angleterre
MAYFLOWER

455

B#5-24 456

BRIGETTI
15

Et la vie continue en Acadie.......



Le castor **est** recherché pour sa fourrure.

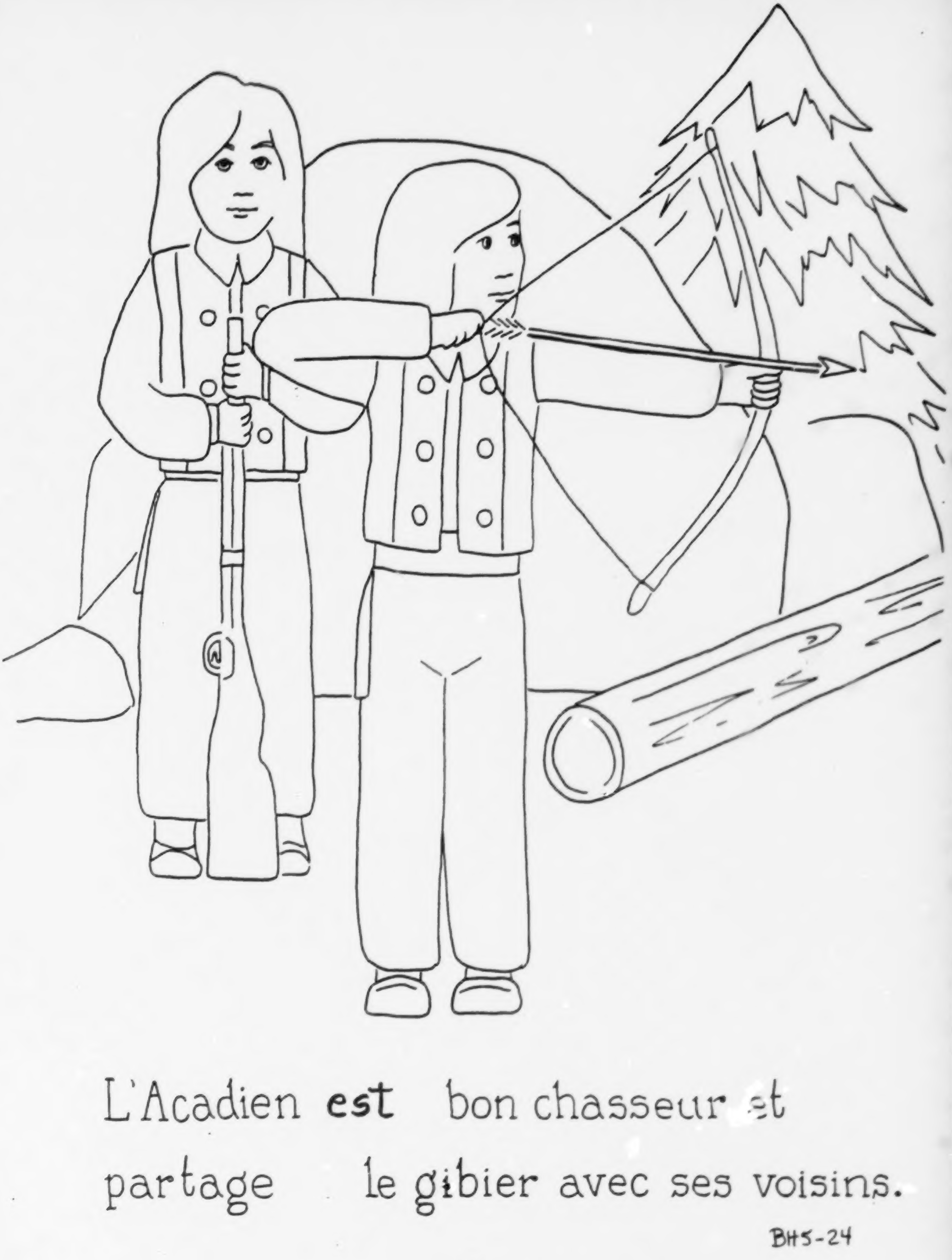
CENSUS OF THE MINES, 1714
GRAND PRE

Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

Abraham Dugas and wife, 1 son.
Jean Douaron and wife, 1 daughter.
Joseph Dugas and wife, 2 sons.
Jean Leblanc and wife, 3 sons, 1 daughter.
Jean Leblanc and wife, 5 sons, 3 daughters.
Andre Leblanc and wife, 4 sons, 2 daughters.
Pierre Leblanc and wife, 1 daughter.
Germain Terriot and wife, 2 daughters.
Jacques Terriot and wife, 1 son.
Mathieu Brasseux and wife, 2 sons, 3 daughters.
Antoine Leblanc and wife, 4 sons, 2 daughters.
Charles Leblanc and wife, 3 daughters.
Pierre Leblanc and wife, 2 daughters.
Jean Mouton and wife, 1 son.
Pierre Terriot and wife.
Claude Landry and wife, 1 daughter.
Claude Terriot and wife, 2 daughters.
Rene Richard and wife, 1 son, 1 daughter.
Jean Richard and wife.
Francois Rimbaut and wife.
Widow Perrine, 2 sons, 1 daughter.
Jassemin and wife, 1 son, 1 daughter.
Francois Gautereau and wife, 1 son, 1 daughter.
Rene Blanchard and wife, 3 sons, 2 daughters.
Martin Aucoin and wife, 2 sons, 4 daughters.
Francois Le Blanc and wife, 3 sons, 2 daughters.
Pierre Le Blanc and wife, 1 son.
Charles Babin and wife, 6 sons, 2 daughters.
Rene LeBlanc and wife, 2 sons, 1 daughter.
Jacques LeBlanc and wife, 3 sons, 4 daughters.
Jean Doucet and wife, 2 sons, 3 daughters.
Jean Terriot and wife, 1 daughter.
Pierre Richard and wife, 5 sons, 2 daughters.
Jacques Grange and wife, 4 sons, 2 daughters.
Pierre Grange and wife, 2 sons, 5 daughters.
Pierre Vincent and wife, 3 sons, 4 daughters.
Jean Thibodeau and wife, 4 sons, 2 daughters.
Rene Leblanc and wife, 6 sons, 2 daughters.
Alexandre Bourc and wife, 2 sons, 7 daughters.
Pierre Melanson and wife, 2 sons, 4 daughters.
Jacques Hebert and wife, 2 sons, 3 daughters.
Guillaume Hebert and wife, 1 son, 1 daughter.

BEST COPY AVAILABLE

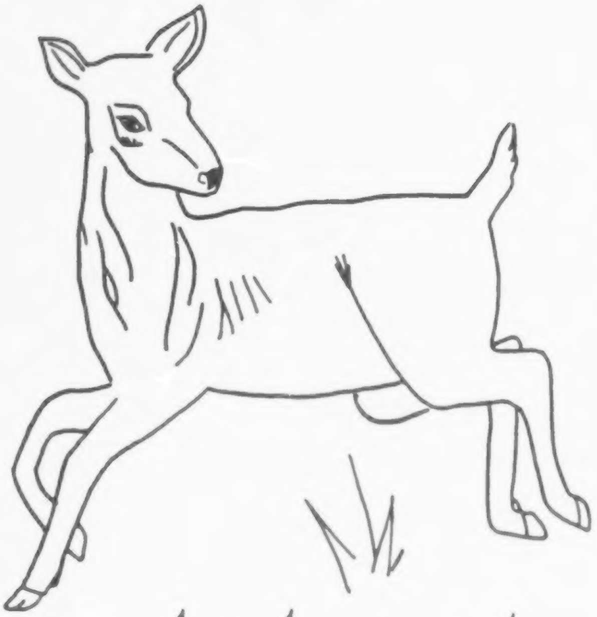
BH5-23



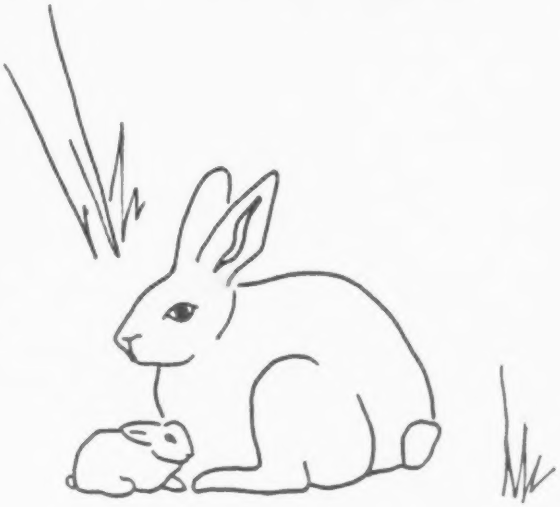
L'Acadien **est** bon chasseur et
partage le gibier avec ses voisins.

BH5-24

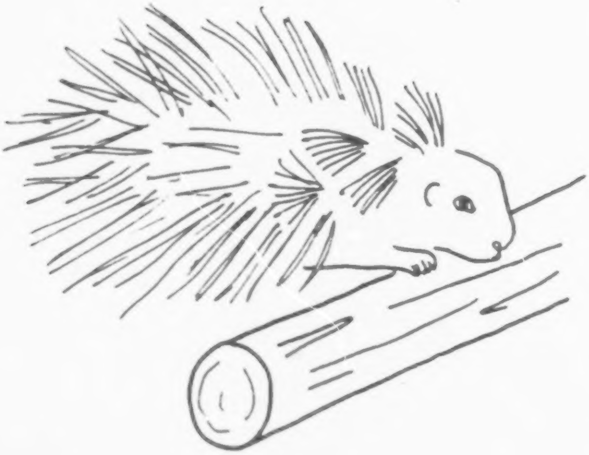
Quelques animaux en Acadie



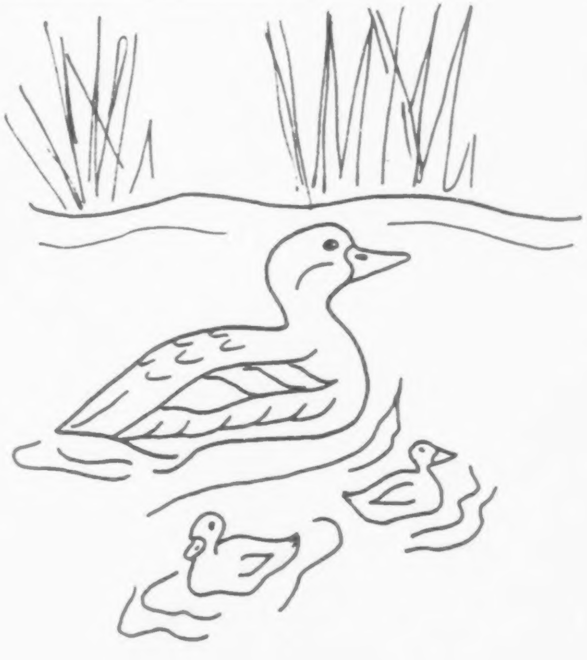
... le chevreuil



... le lièvre,
ou lapin



...le porc-epic

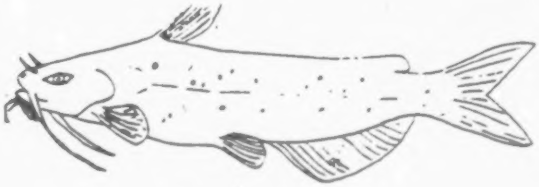


...le canard

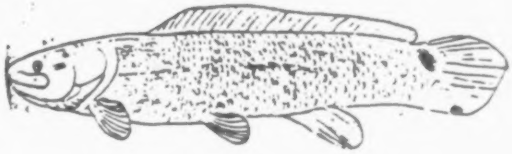
BH5-25

Comparez avec......

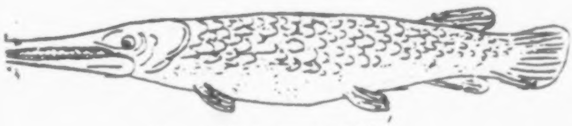
Des Animaux de Louisiane



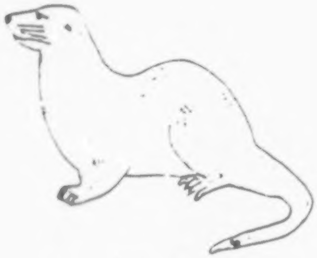
une barbue



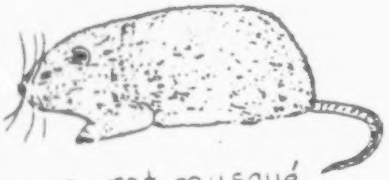
un choupique



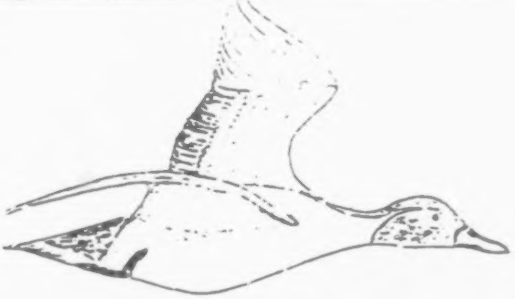
un poisson armé



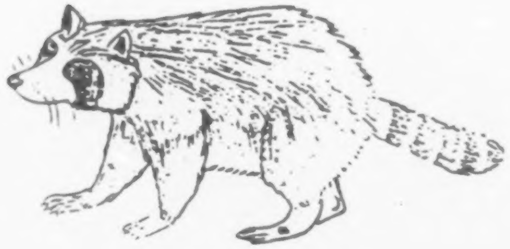
une loutre



un rat musqué

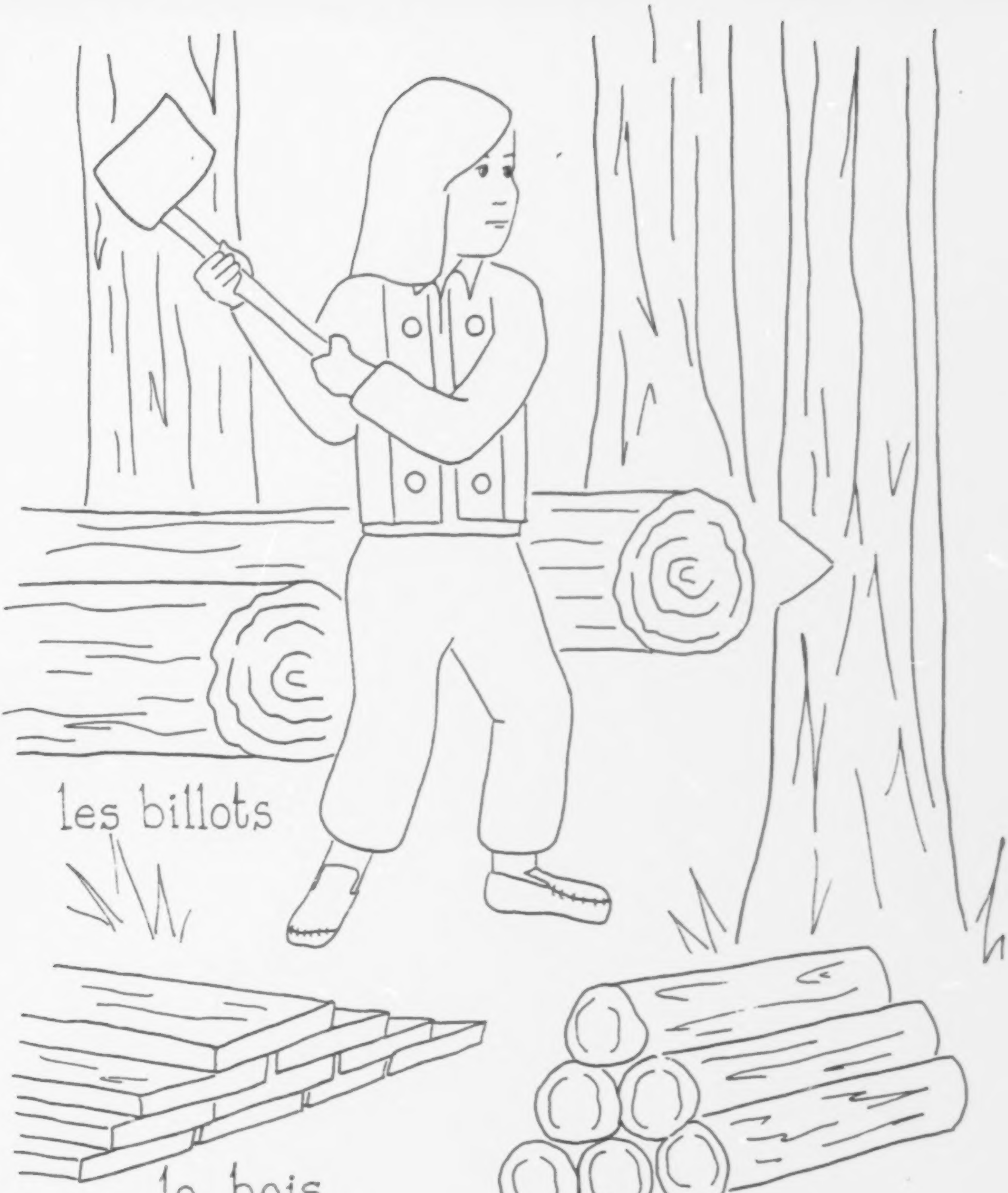


un paille-en-queue



un chaouï

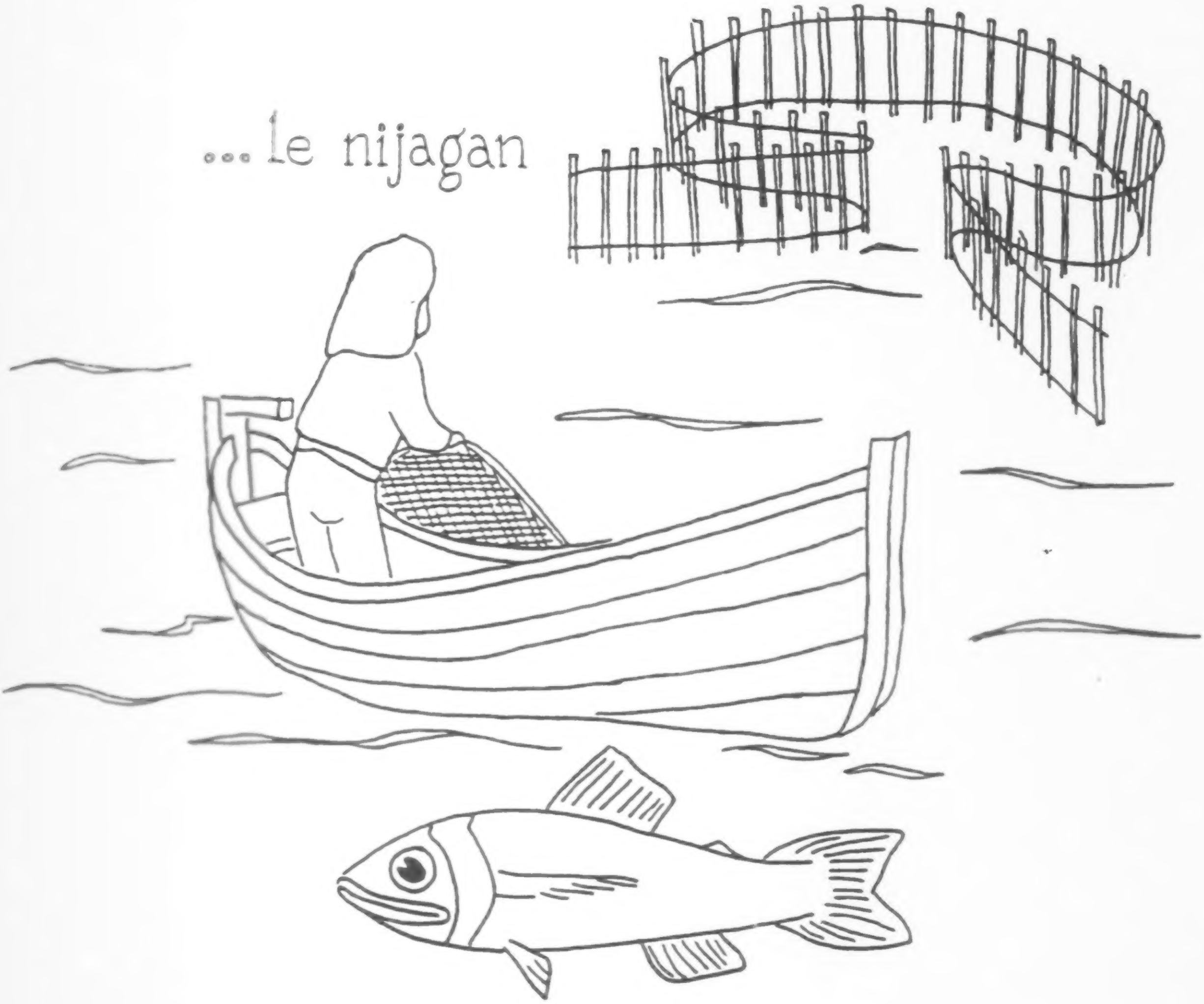
BH5-26


les billots
...le bois de charpente
... le bois de chauffage

L'Acadien **est** habile bûcheron. BH5-27

Il **est** aussi bon pêcheur.

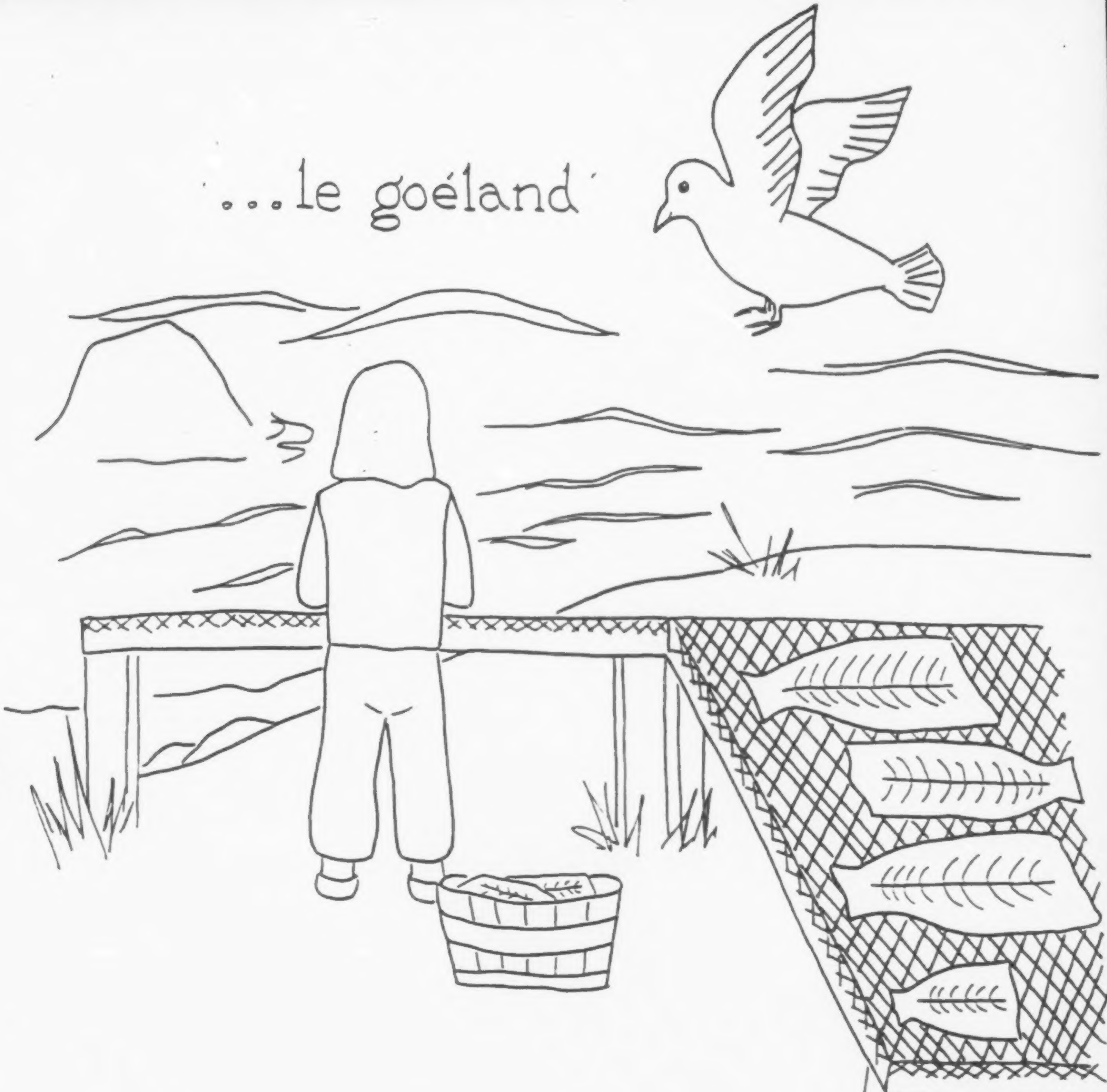
...le nijagan



...la morue

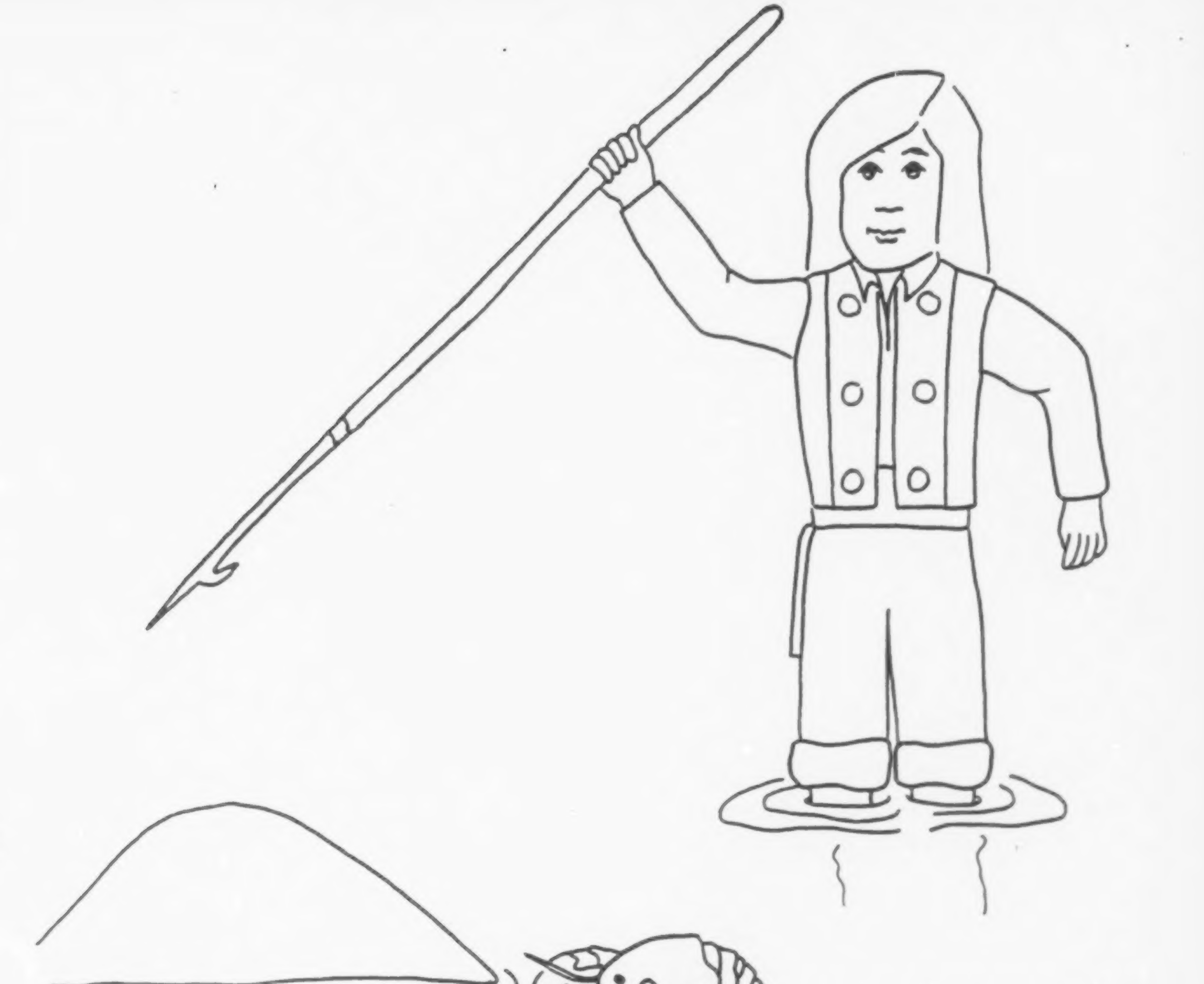
La mer **est pleine de** poissons.

...le goéland



Il sèche le poisson au
soleil sur un vigneau.

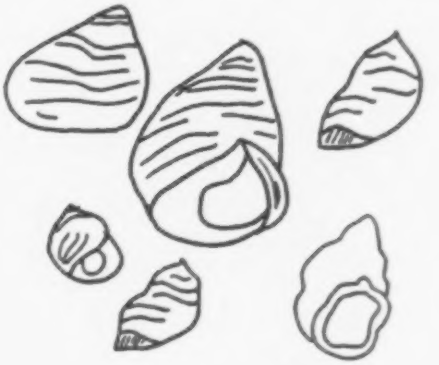
BH5-29


...le homard
...le crabe
(ou chancre)

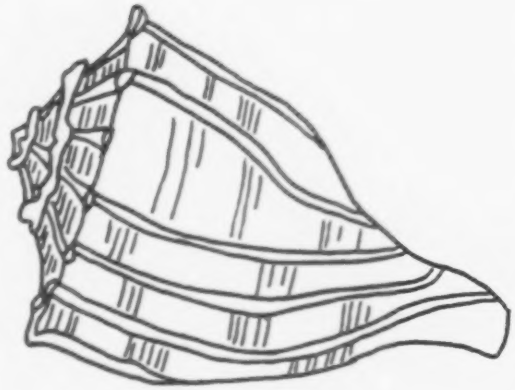
Le homard se pêche à la gaffe.

BH 5-30

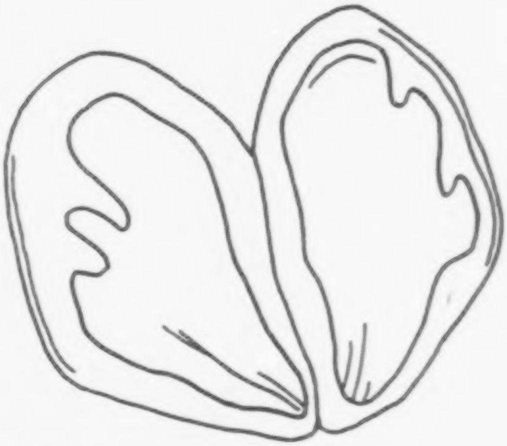
Les coquillages sur les plages d'Acadie :



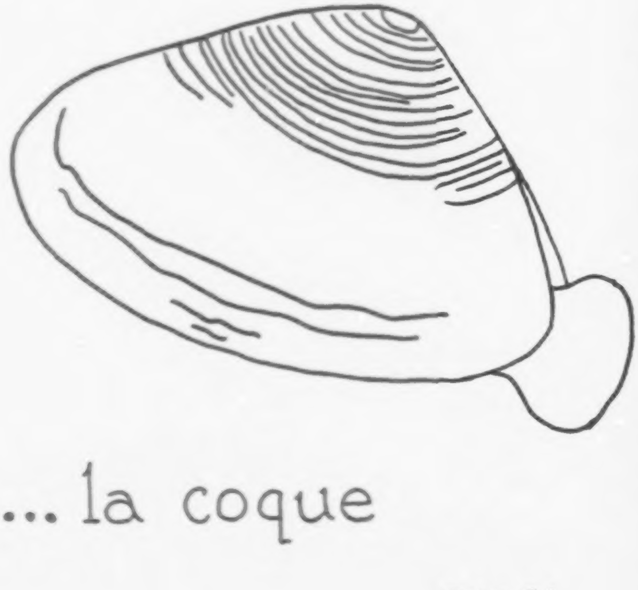
...le petit **burgau**
("le bigorneau")



...le gros **burgau**
("l'escargot")

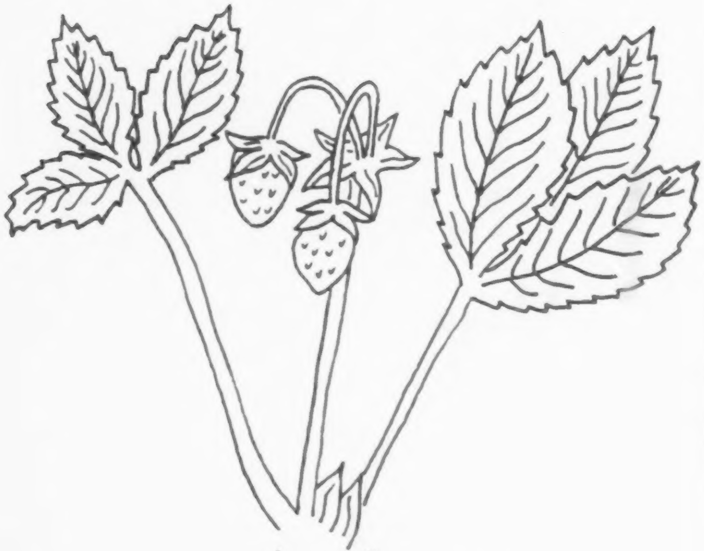


...la moule bleue
(ou moucle)

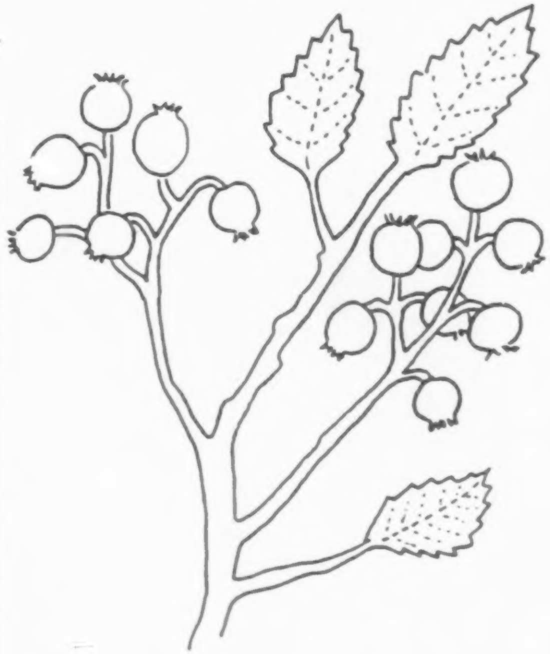


... la coque

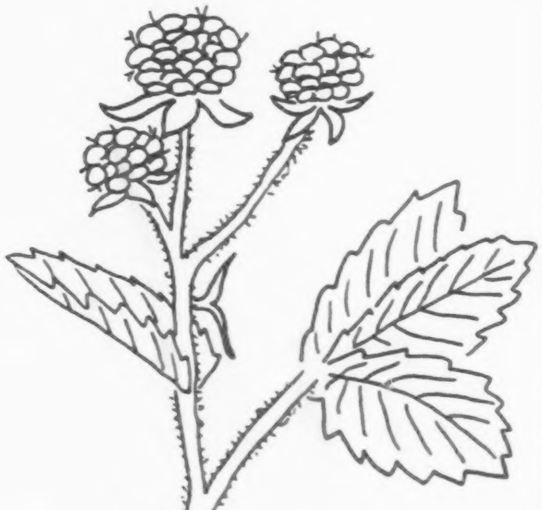
Les petits fruits des champs (ou grainages) :



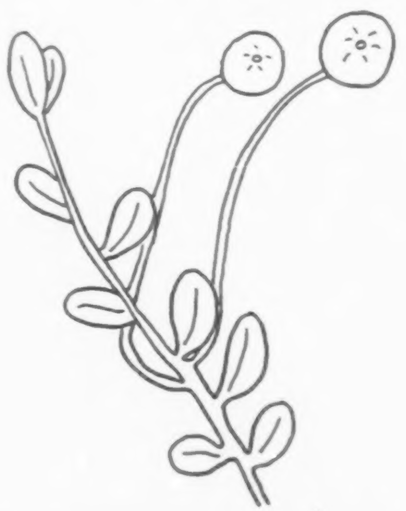
... la fraise



... le bleuet

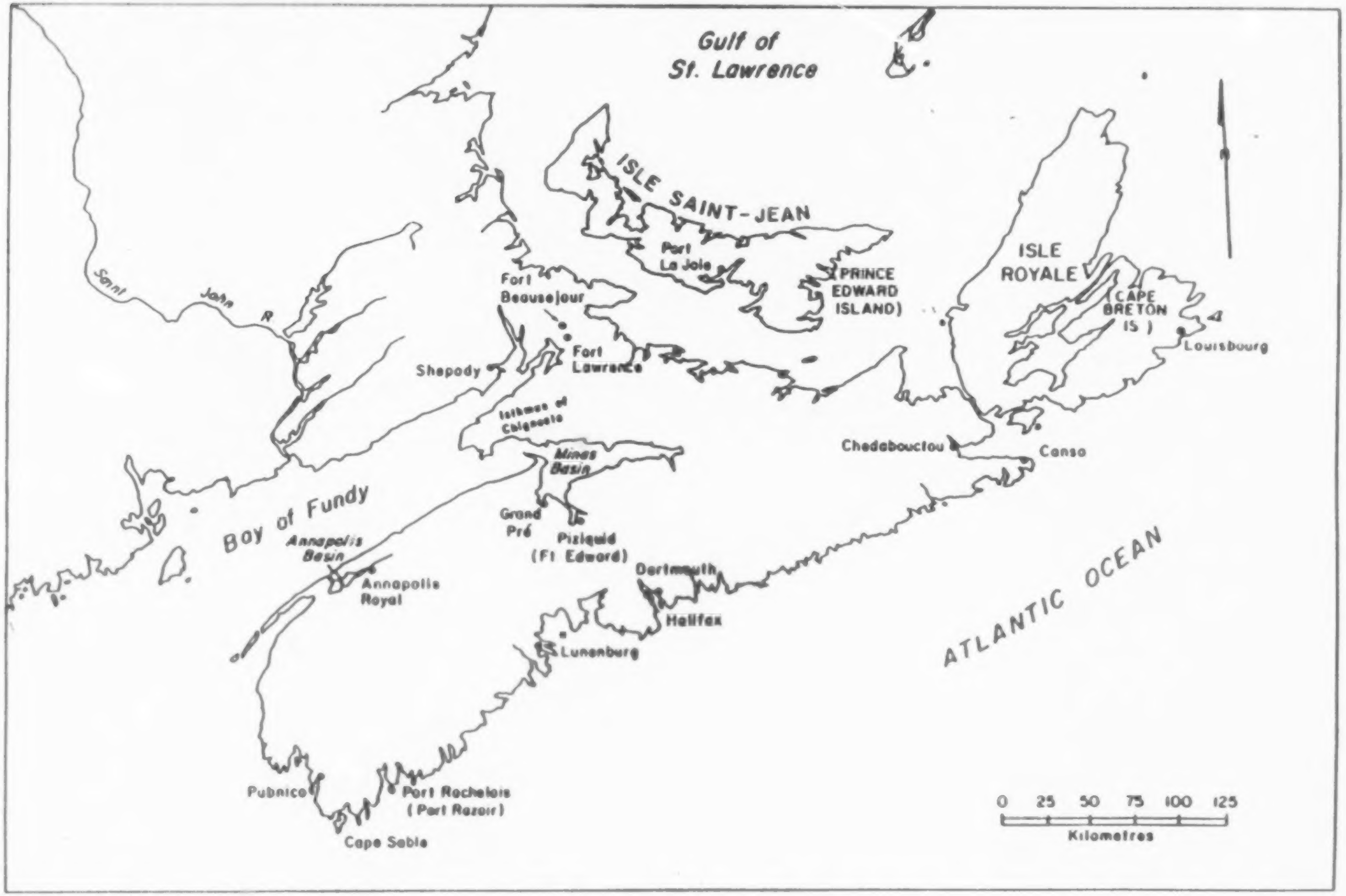


... la framboise



... la pomme-de-pré
(ou canneberge)

The Acadians par Barry Moody. Brolier Limited, Toronto


Gulf of St. Lawrence
ISLE SAINT-JEAN
Port La Joie
(PRINCE EDWARD ISLAND)
ISLE ROYALE
(CAPE BRETON IS.)
Louisbourg
Canso
Chedabouctou
Saint John R.
Fort Beausejour
Fort Lawrence
Shepody
Isthmus of Chignecto
Minas Basin
Grand Pré
Piziquid (Ft Edward)
Bay of Fundy
Annapolis Basin
Annapolis Royal
Dartmouth
Halifax
Lunenburg
ATLANTIC OCEAN
Pubnico
Port Rochelois (Port Razoir)
Cape Sable
0 25 50 75 100 125
Kilometres

Main towns, forts and settlements of Nova Scotia in the early 1750s.

BEST COPY AVAILABLE

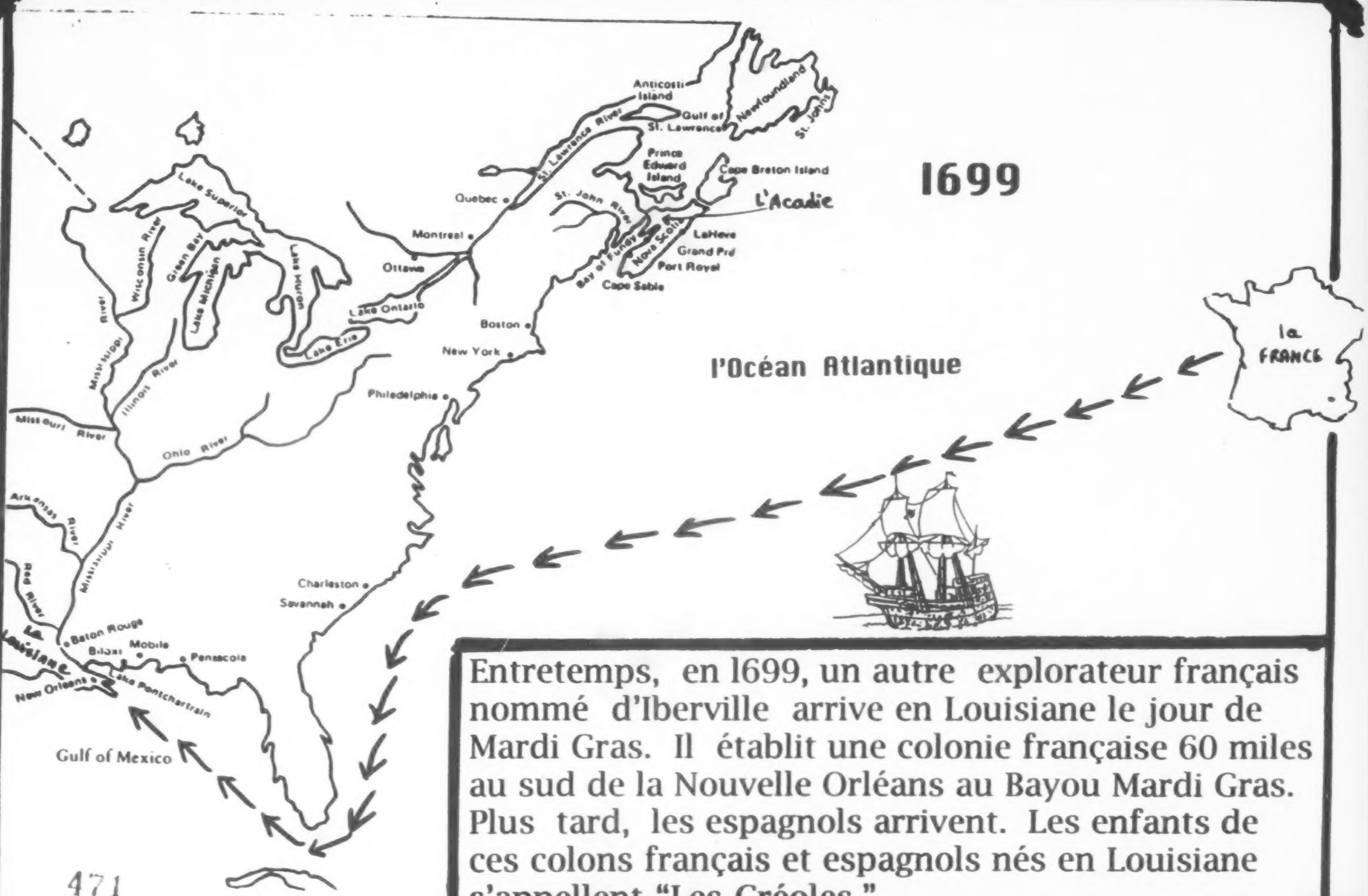
BH5-33

PYRAMIDE DES AGES DES HABITANTS EN 1671
NES ENTRE 1635 ET 1650

INEE	AGE EN 1671	NOMBRE	NOMS ET PRENOMS 1635 — 36 ans — Limite — nés en France
1636	35 ans	7	Marie Martin, Mathieu Martin (1er enfant né en Acadie-anob François Pellerin, Marie Gautrot, Jean Pitre, Barnabé (Marti Thomas Cormier.
1637	34 ans	2	Claude Terriot et Charles Gautrot.
1638	33 ans	3	Michel de Forest, Catherine Bugaret (Bagard) et Jean Labatte.
1639	32 ans	3	Jean Terriot, Marguerite Martin, Pierre Guilbaut.
1640	31 ans	1	Henriette Pelletret.
1641	30 ans	4	Bonaventure Terriot, Andrée Martin, Germain Doucet, Jacq Belou.
1642	29 ans	1	Françoise Boudrot.
1643	28 ans	2	Olivier Daigre, Madeleine Blanchard.
1644	27 ans	6	Jeanne Bourgeois, Pierre Gaudet, Jeanne Terriot, Pierre Si François Bourg, Jeanne Pelletrat.
1645	26 ans	6	Marie Mercié, Anne Blanchard, Marie-Françoise Guérin, Jean Boudrot, Marie Bourg, Marie Boudrot.
1646	25 ans	8	Charles Bourgeois, Anne Gaudet, Roger Caissy, Germain Terric Jean Corporon, Madeleine Brun, Jean Bourg, Marie Landry.
1647	24 ans	5	Martin Blanchard, Marie Gautrot, André Brun, Marie Landr Jacques Comeau.
1648	23 ans	5	Jean Gautrot, Bernard Bourg, Marguerite Boudrot, Jacob Giroua Marie Dugast.
1649	22 ans	3	Marie Poirier, Jean Hébert, Charles Boudrot
1650	21 ans	7	Germain Bourgeois, Marie Gaudet, Guillaume Blanchard, Cather Terriot, Martin Bourg, Marianne Lefebvre, Etienne Commeau.

BH5-34

BEST COPY AVAILABLE

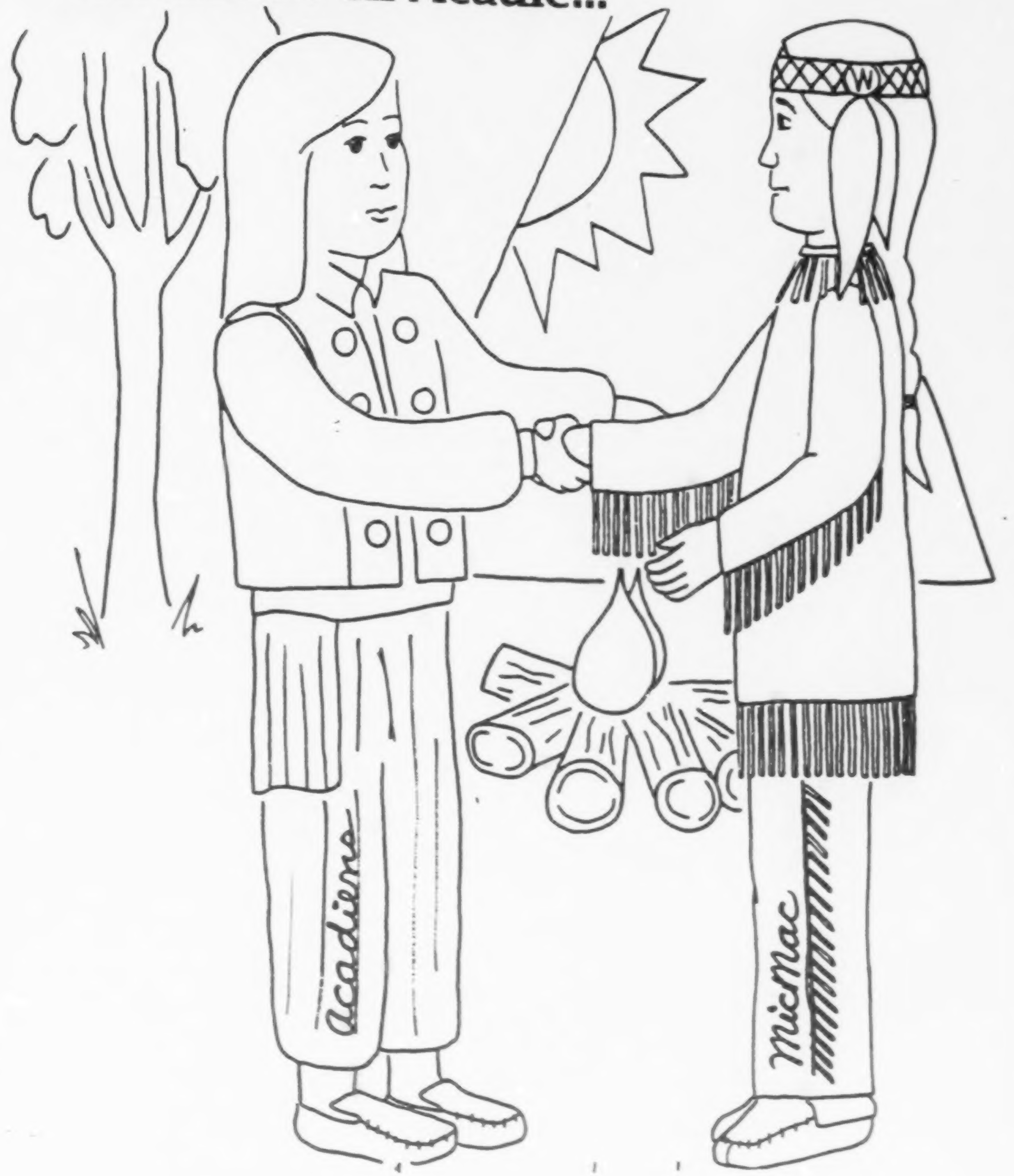

1699
Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
St. Lawrence River
Prince Edward Island
Cape Breton Island
L'Acadie
Quebec
St. John River
Nova Scotia
LaHeve
Grand Pré
Port Royal
Bay of Fundy
Cape Sable
Montreal
Ottawa
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Wisconsin River
Lake Ontario
Lake Erie
Boston
New York
Philadelphia
l'Océan Atlantique
la FRANCE
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Red River
Mississippi River
LA LOUISIANE
Baton Rouge
Biloxi
Mobile
Pensacola
New Orleans
Lake Pontchartrain
Charleston
Savannah
Gulf of Mexico

Entretemps, en 1699, un autre explorateur français nommé d'Iberville arrive en Louisiane le jour de Mardi Gras. Il établit une colonie française 60 miles au sud de la Nouvelle Orléans au Bayou Mardi Gras. Plus tard, les espagnols arrivent. Les enfants de ces colons français et espagnols nés en Louisiane s'appellent "Les Créoles."

471

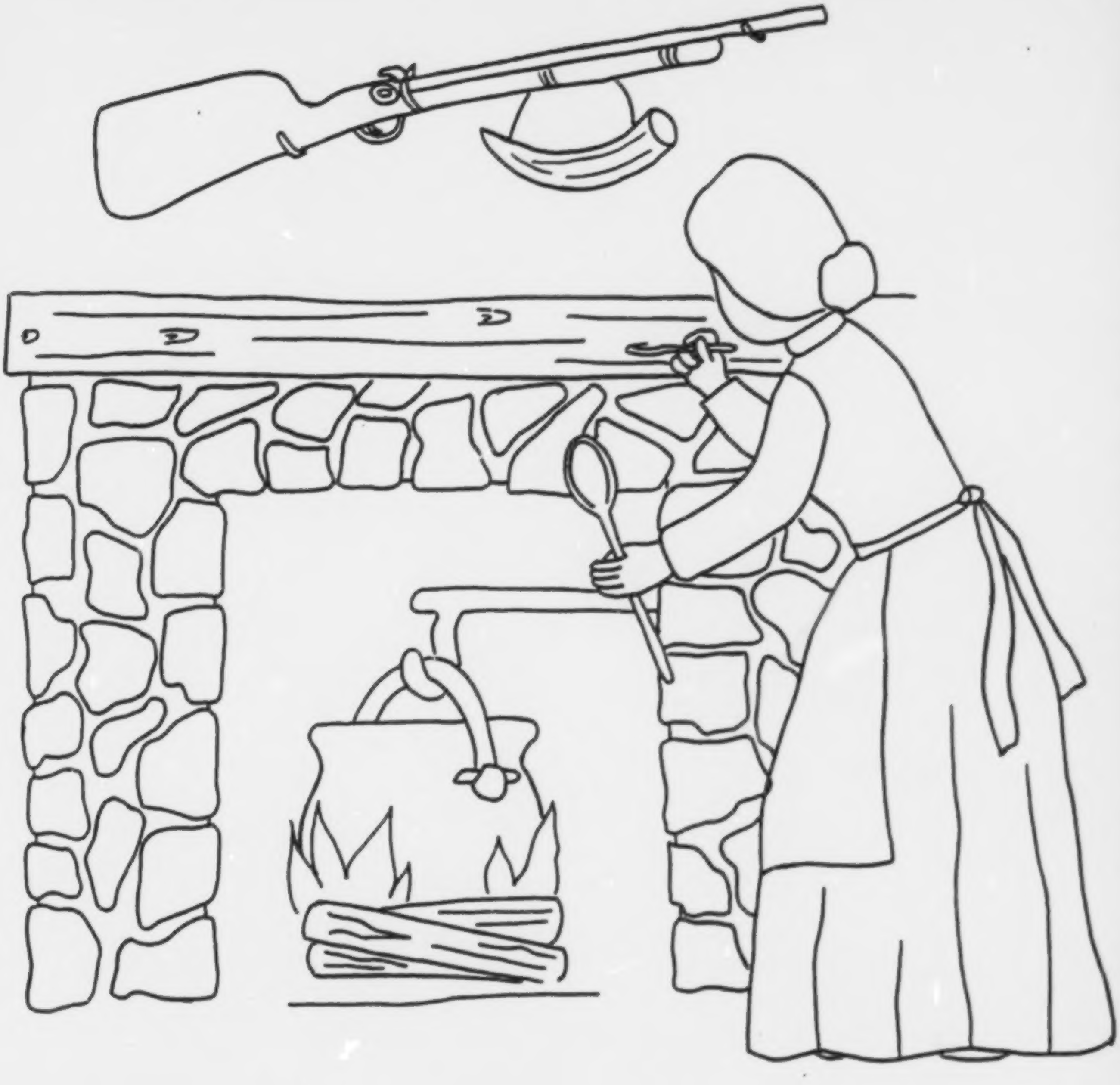
BH5-35

Retournons en Acadie...


acadienne
micmac

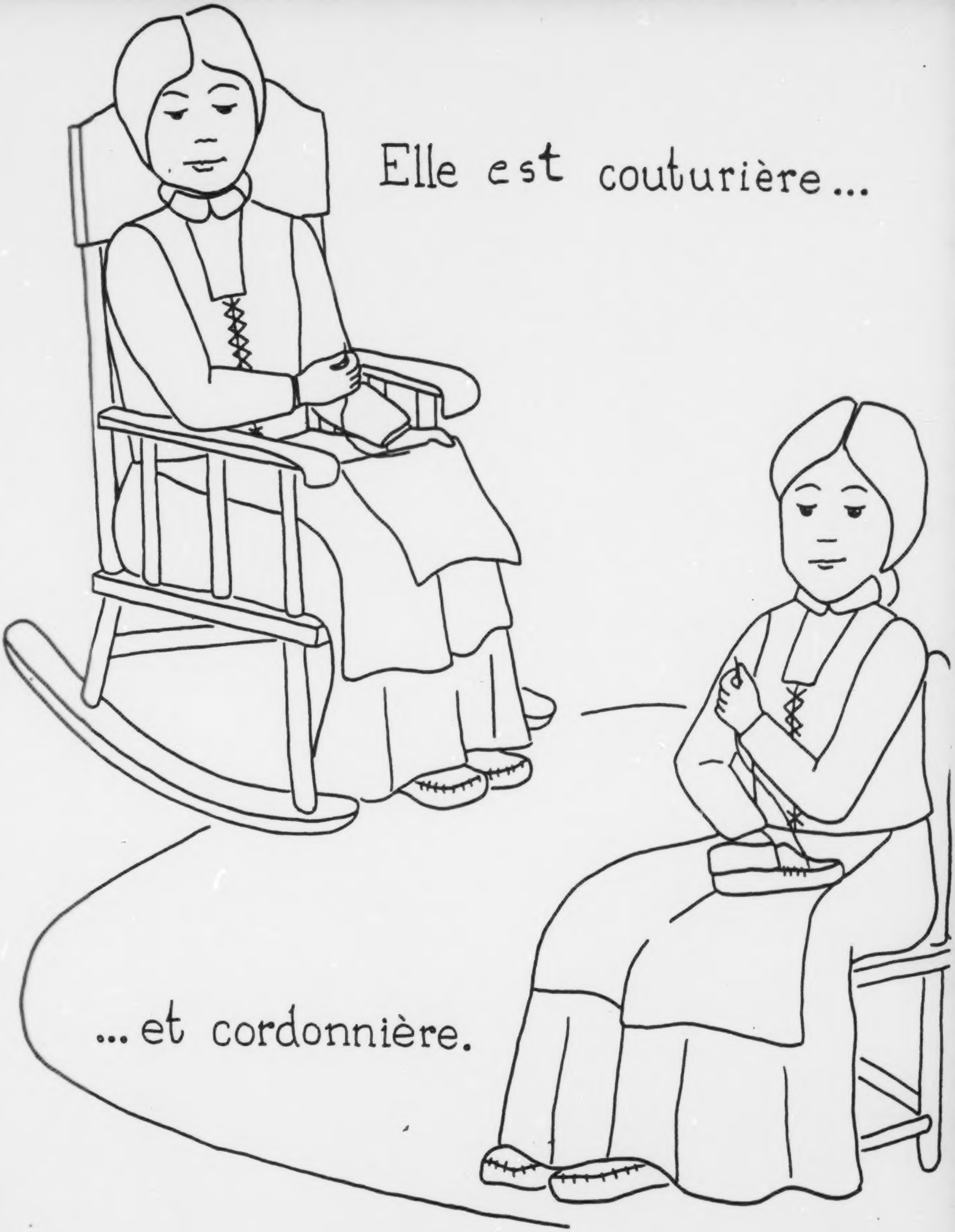
Les Acadiens deviennent bons amis avec les indiens qui s'appellent les MicMac.

B#5-36



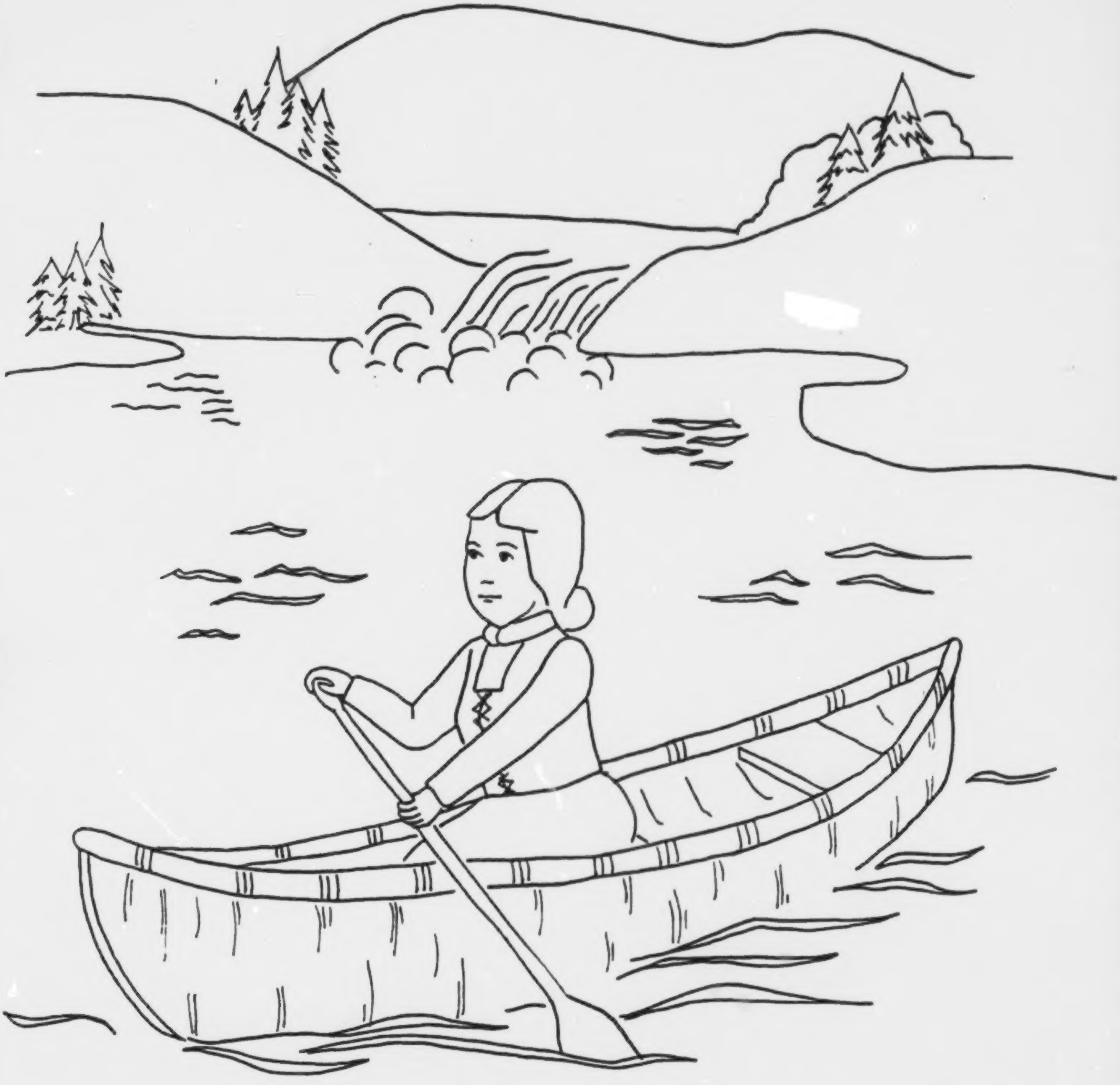
La mère acadienne prépare le fricot, une très bonne soupe.

BHS-37



Elle est couturière...

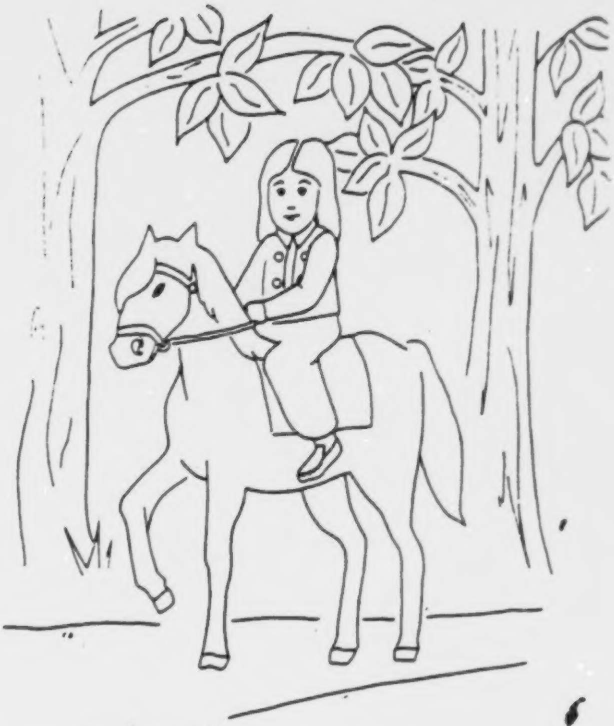
...et cordonnière.



C'est une femme très brave aussi.

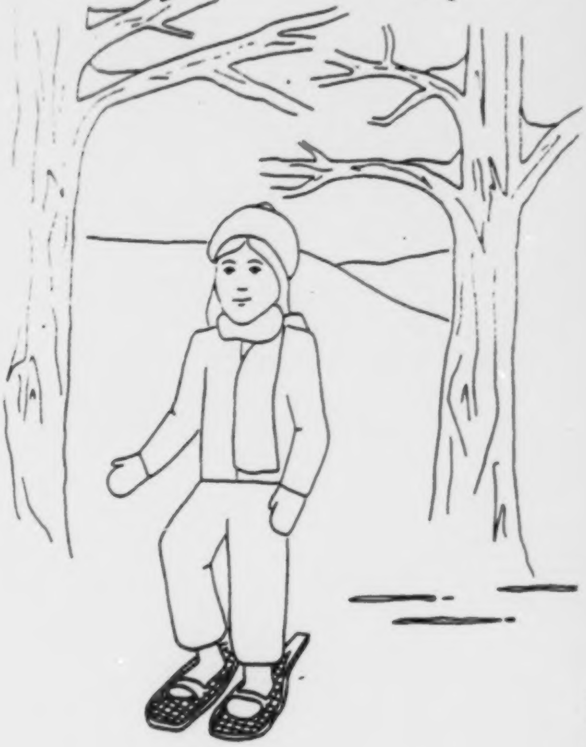
BH5-39

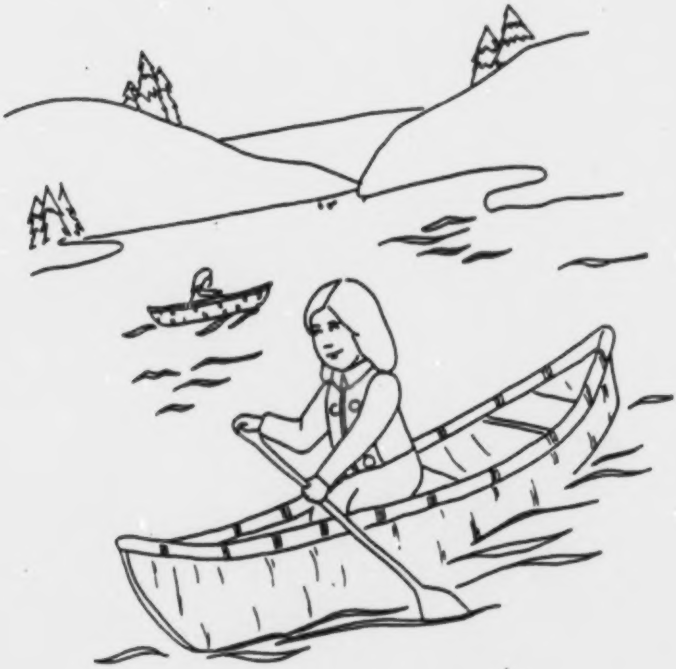
Les moyens de transport :



... à cheval

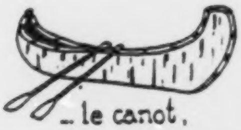
...en raquettes



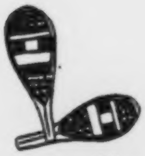


... en canot

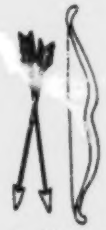
et...



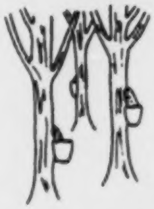
.. le canot,
les rames



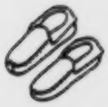
... les raquettes



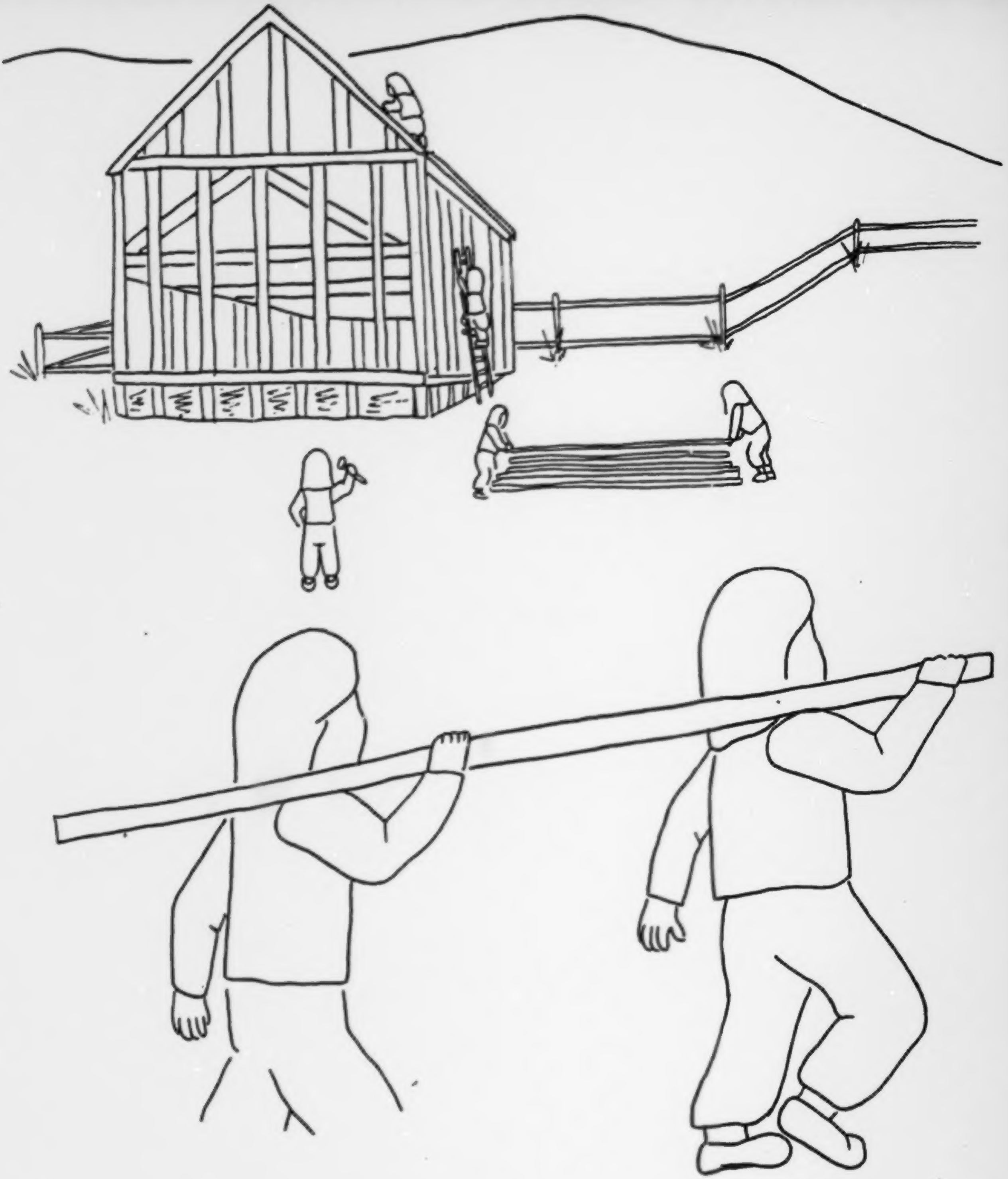
...la flèche



... le sucre d'érable



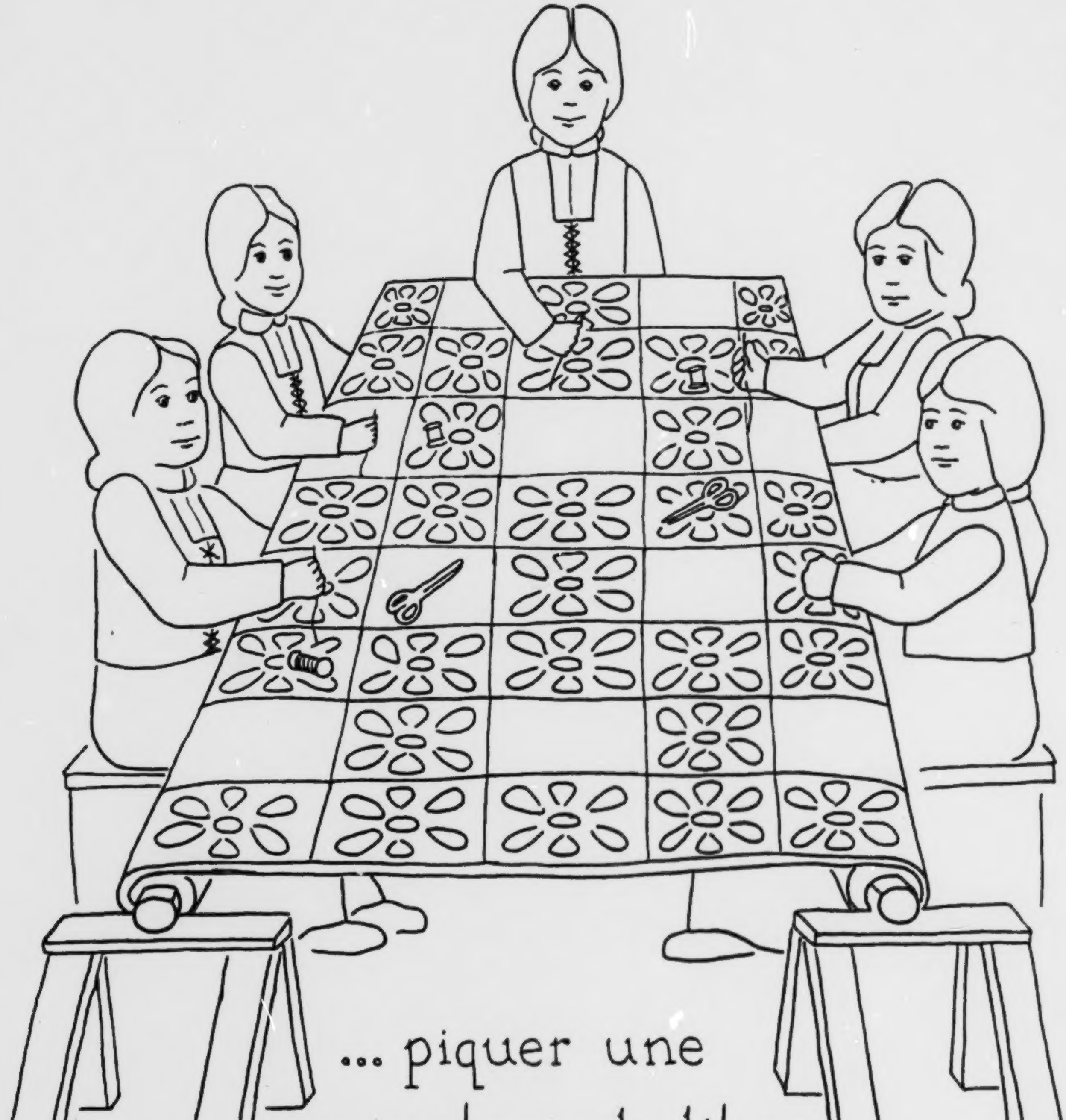
– les mocassins.



Les acadiens s'aident à............

...ériger une grange

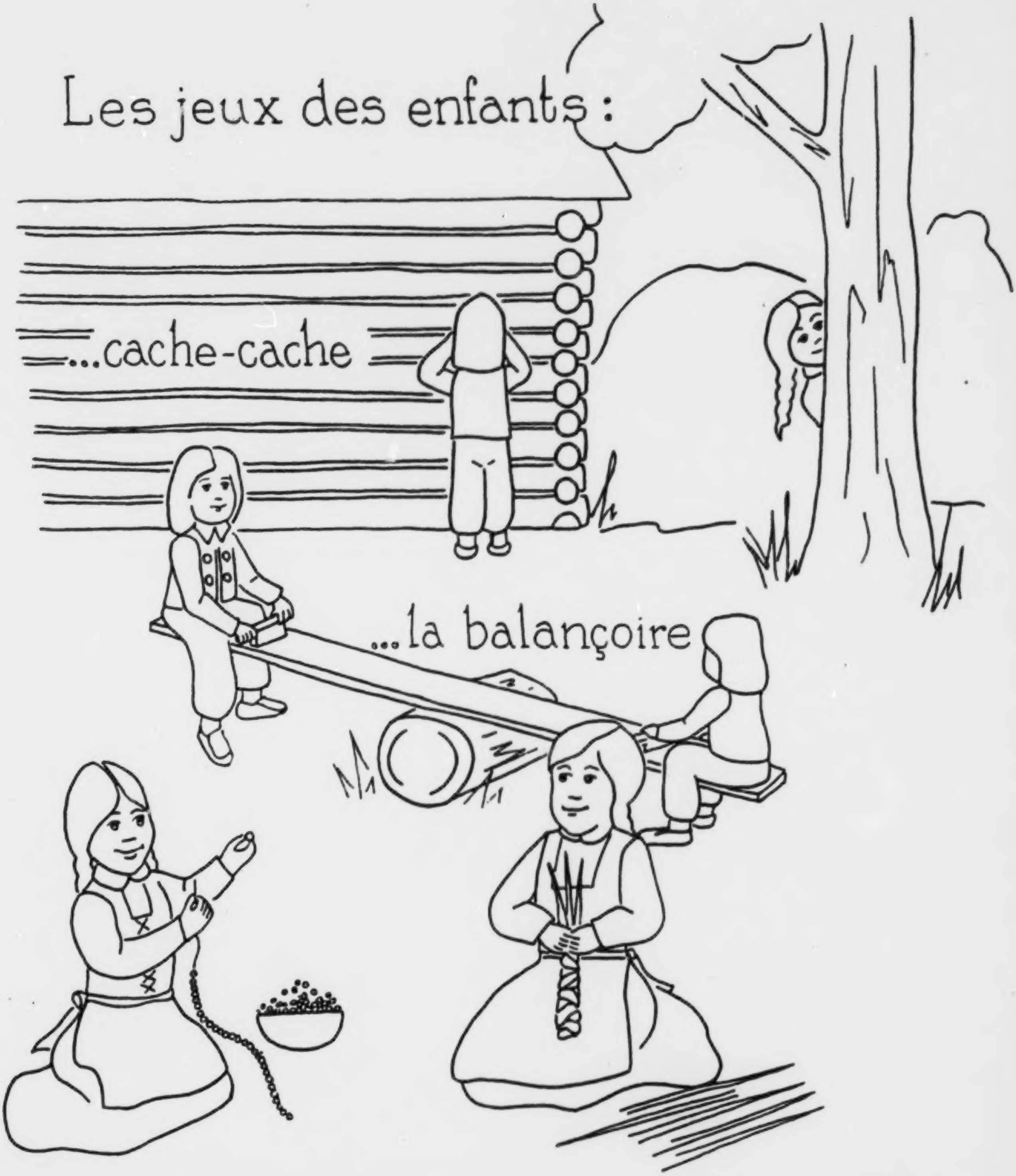
BH5-41



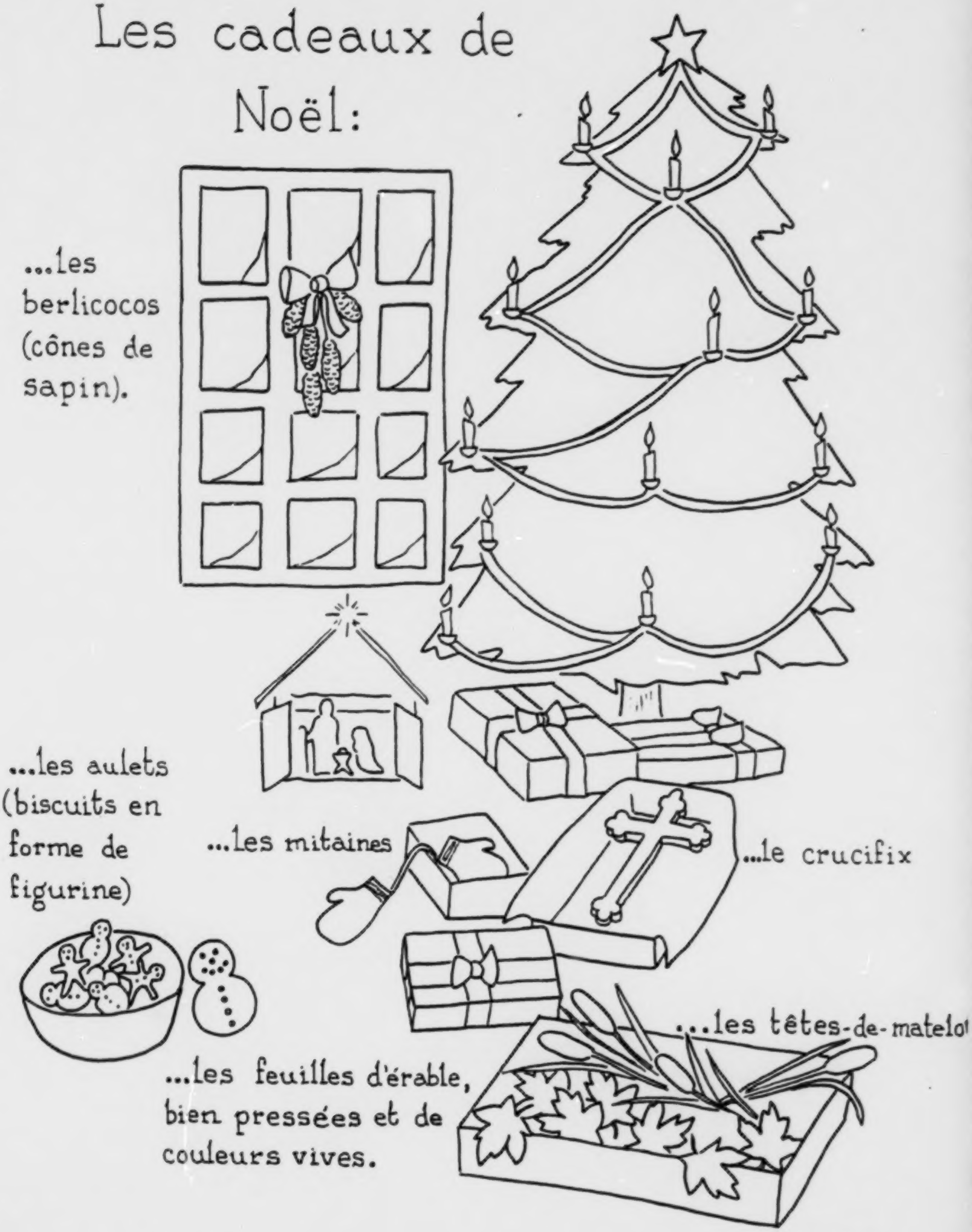
... piquer une couverture de lit ou faire un matelas de paille ou de plumes.

BH5-42

Les jeux des enfants :


...cache-cache
...la balançoire

Les cadeaux de Noël:



...les berlicocos (cônes de sapin).

...les aulets (biscuits en forme de figurine)

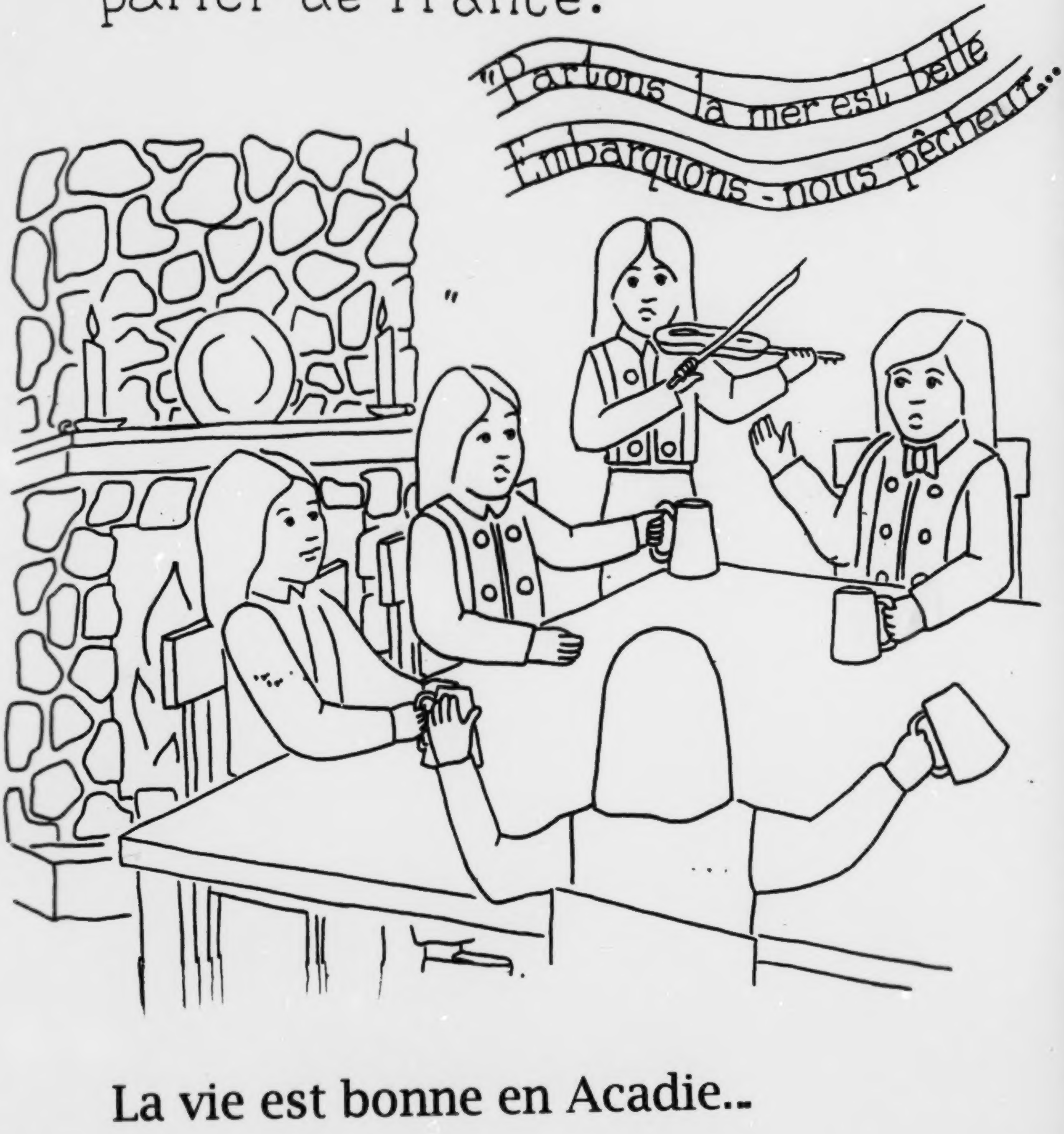
...les mitaines

...le crucifix

...les têtes-de-matelot

...les feuilles d'érable, bien pressées et de couleurs vives.

Les Acadiens se **réunissent** pour chanter joyeusement dans le doux parler de France.


"Partons la mer est belle
Embarquons-nous pêcheur..."

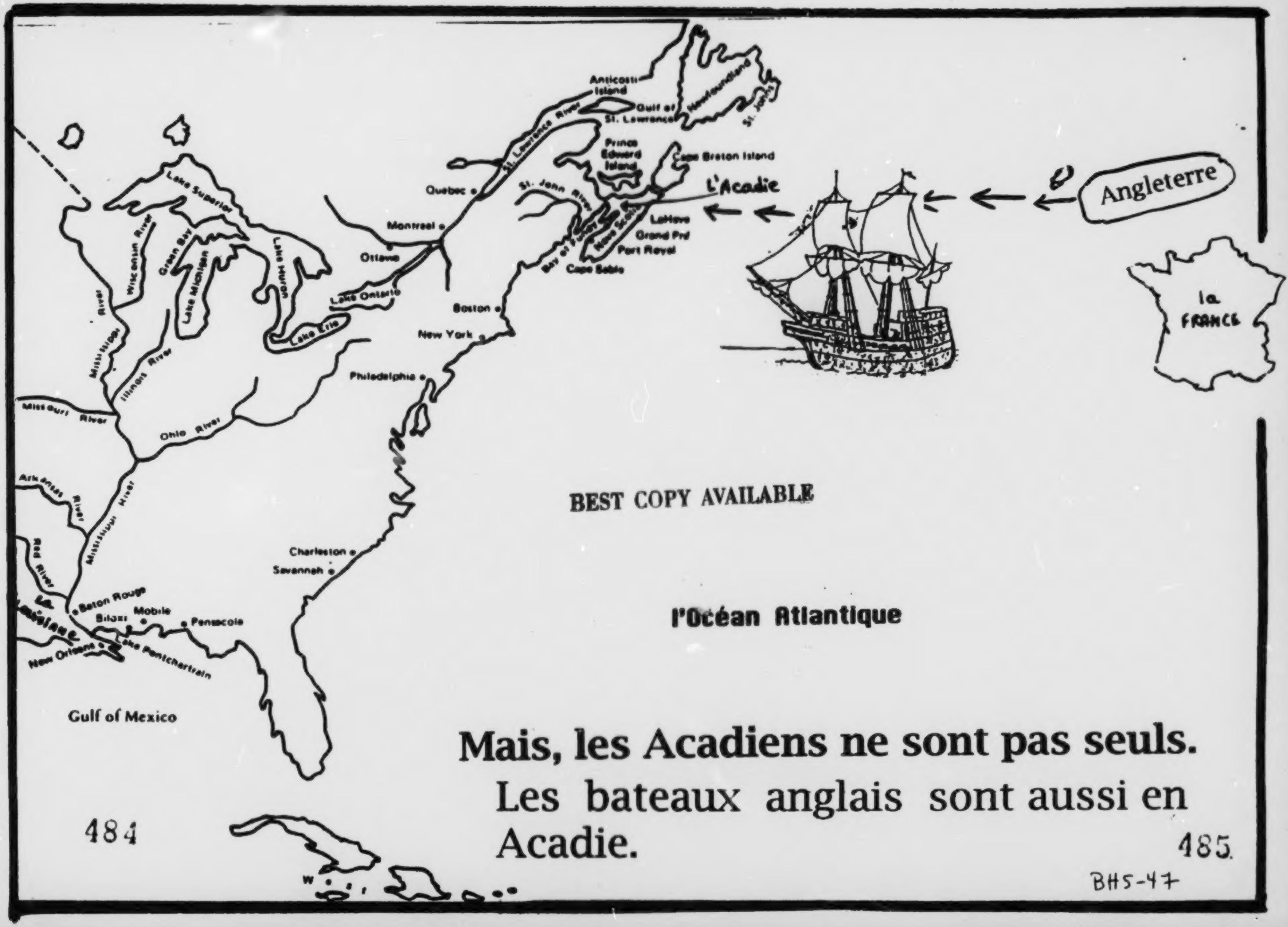
La vie est bonne en Acadie..

BH5-45

COMPARAISON

	ACADIE	LOUISIANE	ADAPTATIONS
CLIMAT			
RÉCOLTES			
PÊCHE			
CHASSE			

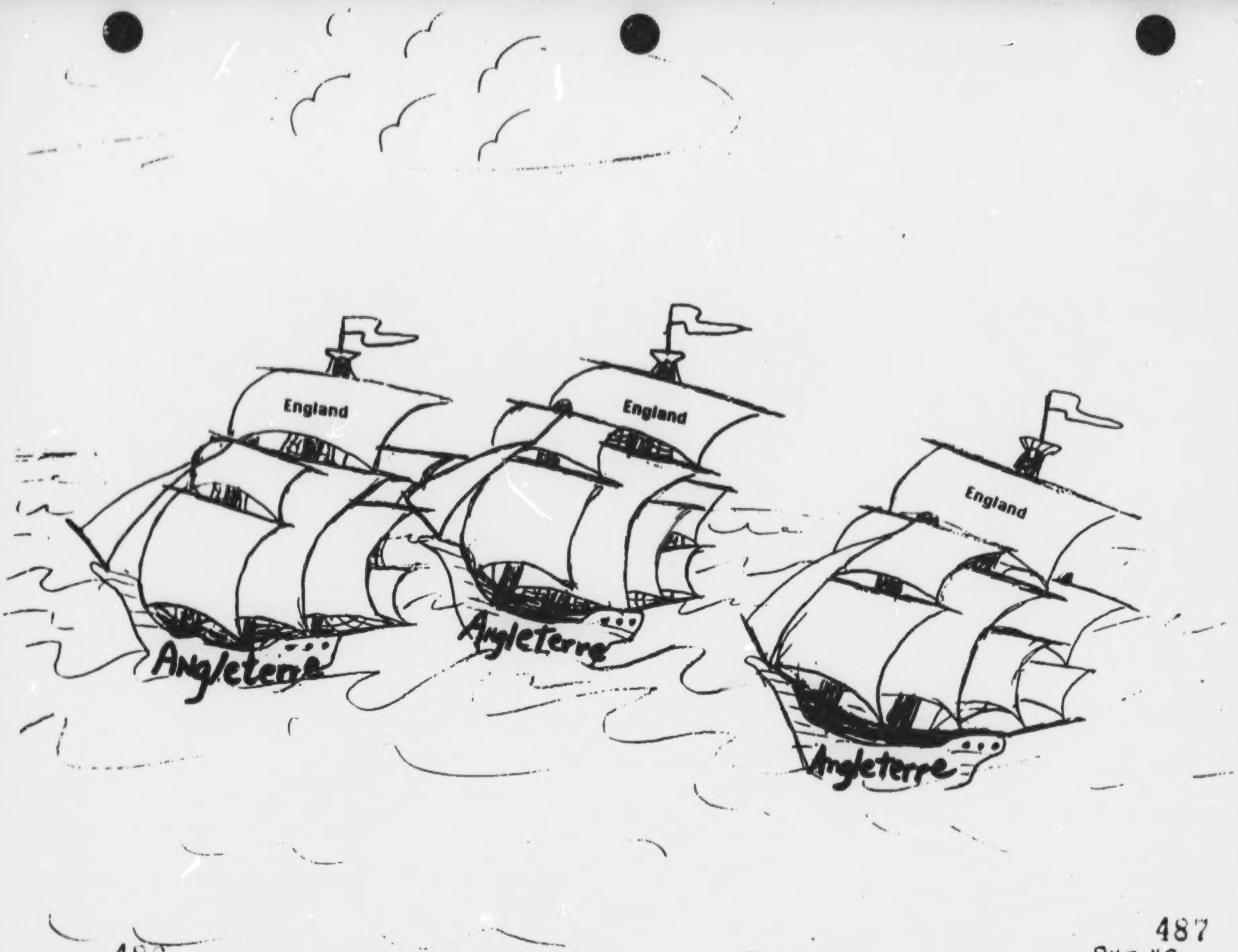
BH5-46


Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
St. Lawrence River
Prince Edward Island
Cape Breton Island
L'Acadie
LaHave
Grand Pré
Port Royal
Nova Scotia
Bay of Fundy
Cape Sable
St. John River
Angleterre
la FRANCE
Quebec
Montreal
Ottawa
Lake Superior
Lake Huron
Lake Michigan
Green Bay
Wisconsin River
Lake Ontario
Lake Erie
Boston
New York
Philadelphia
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Red River
Charleston
Savannah
Baton Rouge
Biloxi
Mobile
Pensacola
La Louisiane
New Orleans
Lake Pontchartrain
Gulf of Mexico
W. I.
l'Océan Atlantique

BEST COPY AVAILABLE

Mais, les Acadiens ne sont pas seuls.

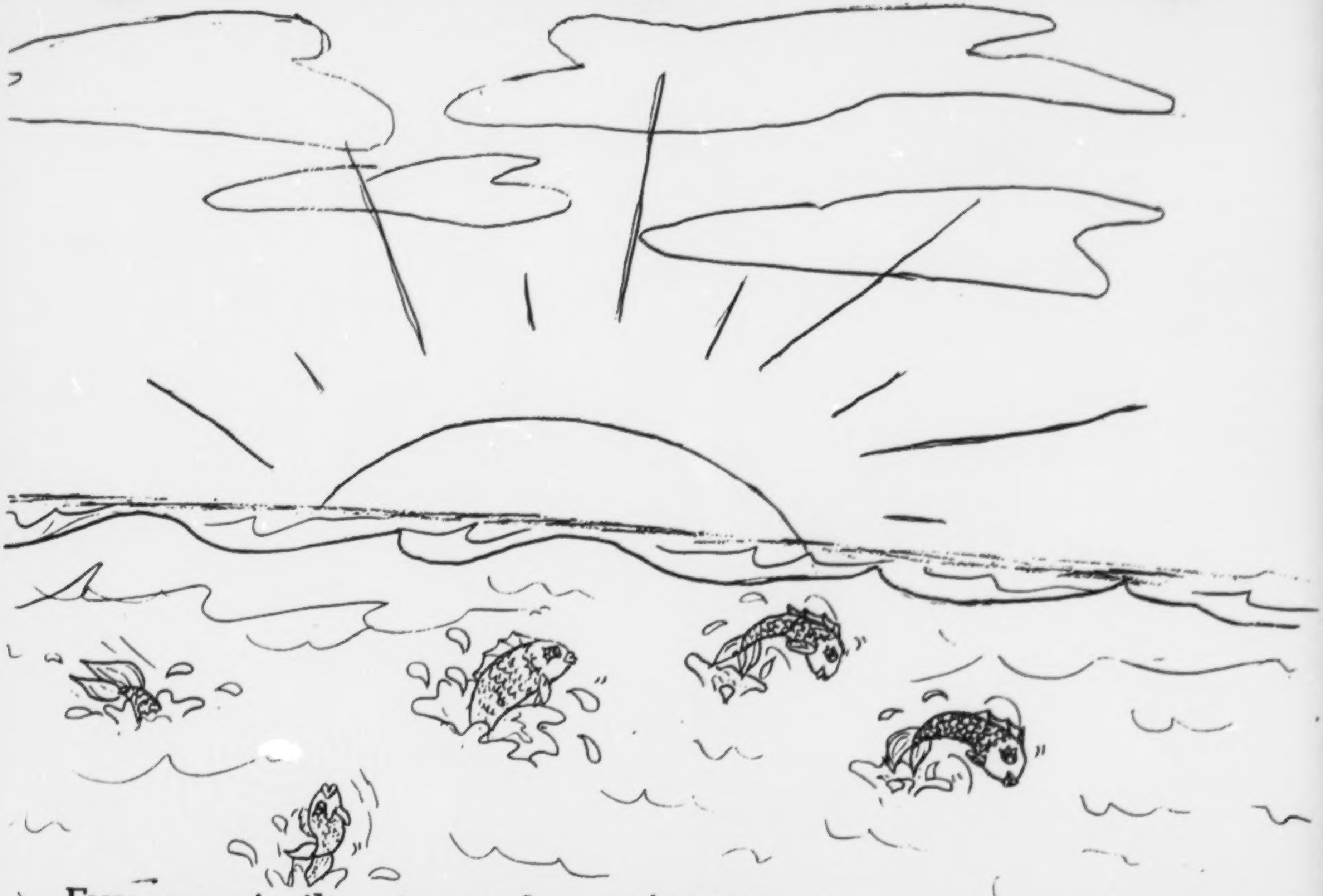
Les bateaux anglais sont aussi en Acadie.


England
England
England
Angleterre
Angleterre
Angleterre

486

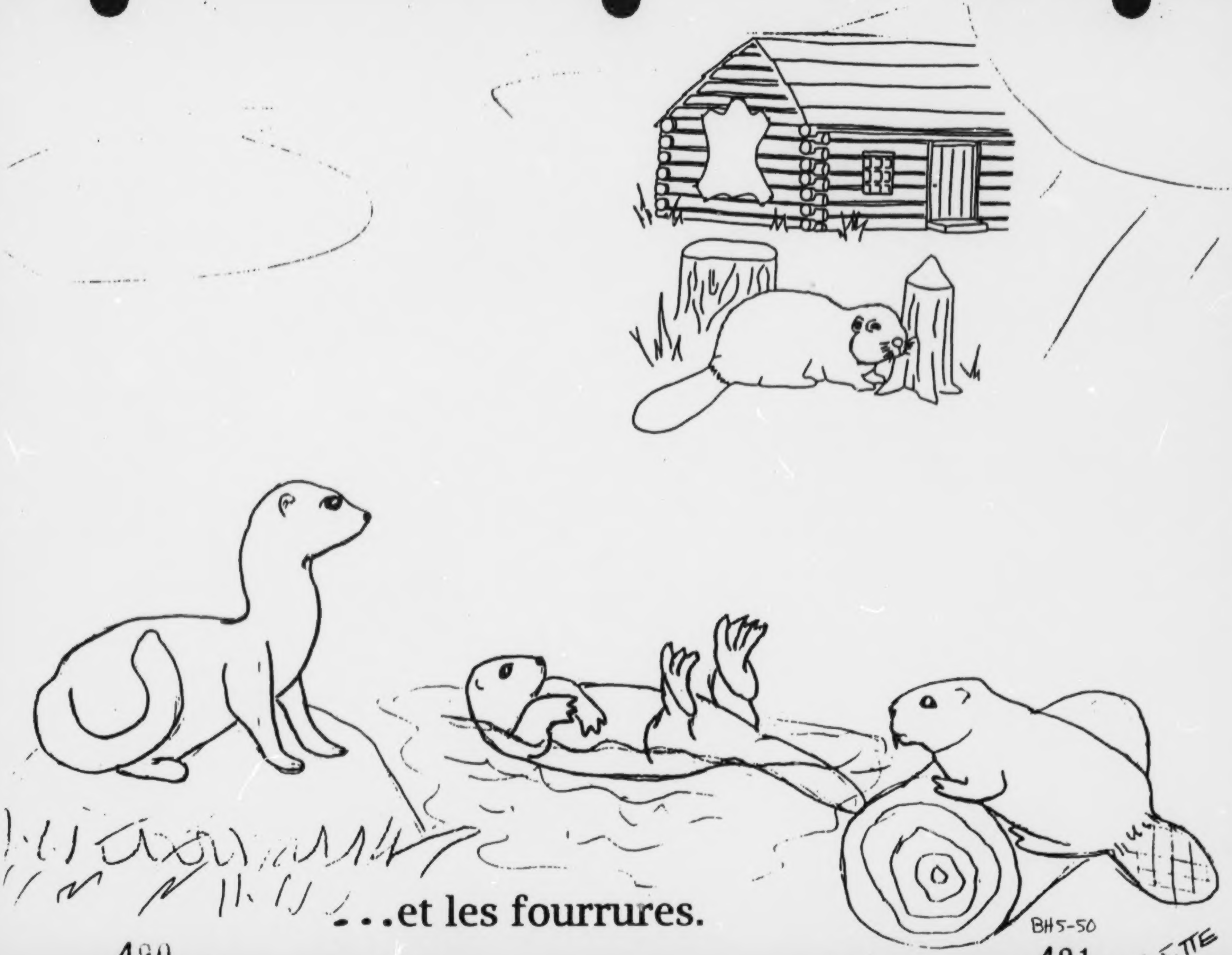
487

BH5-48



Eux aussi, ils aiment les poissons ...

B#5-49



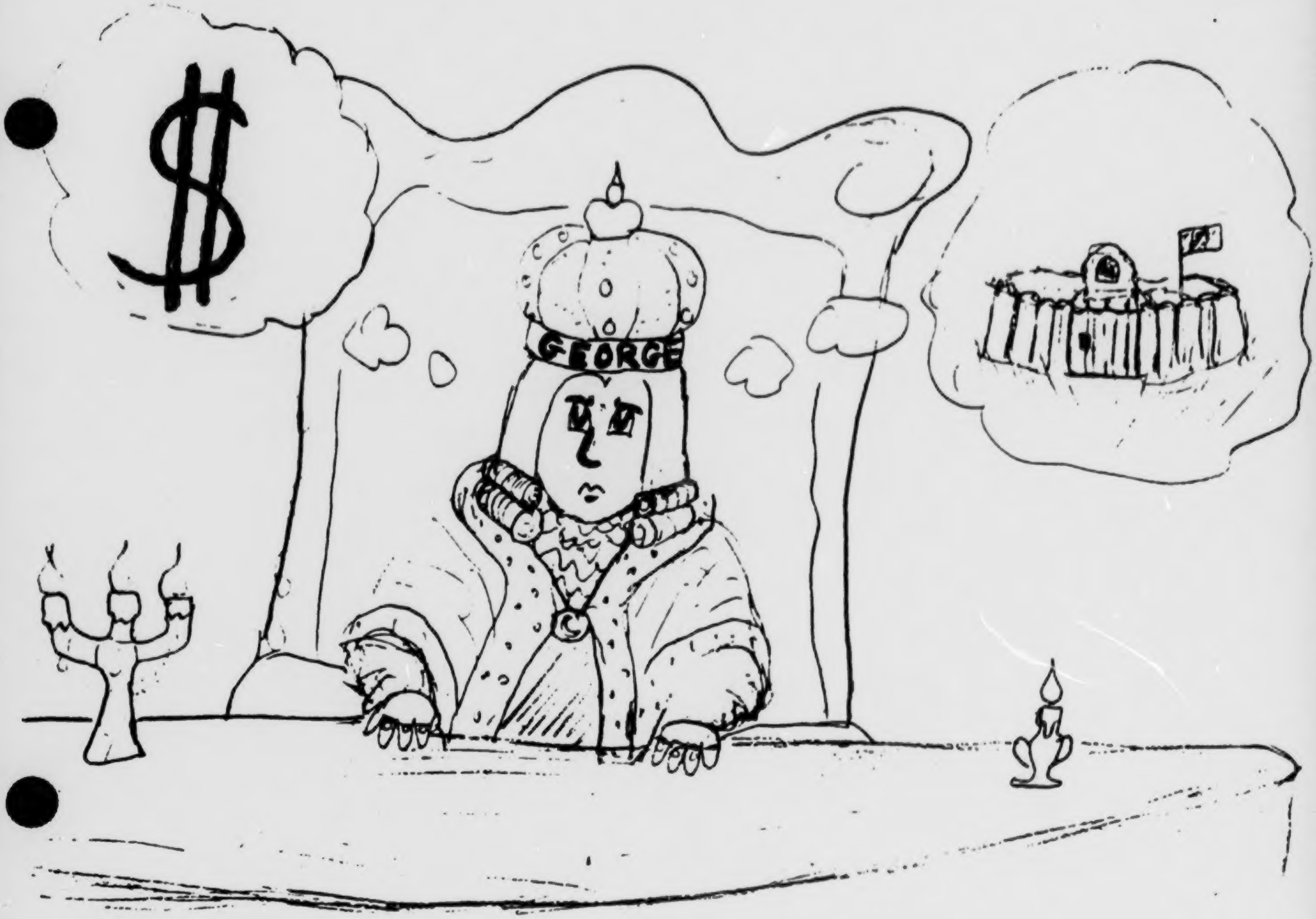
. . . et les fourrures.

BH5-50

En 1713, les anglais gagnent contrôle de l'Acadie. L'Acadie est renommée "Nova Scotia," ce que les français appellent "la Nouvelle Ecosse."

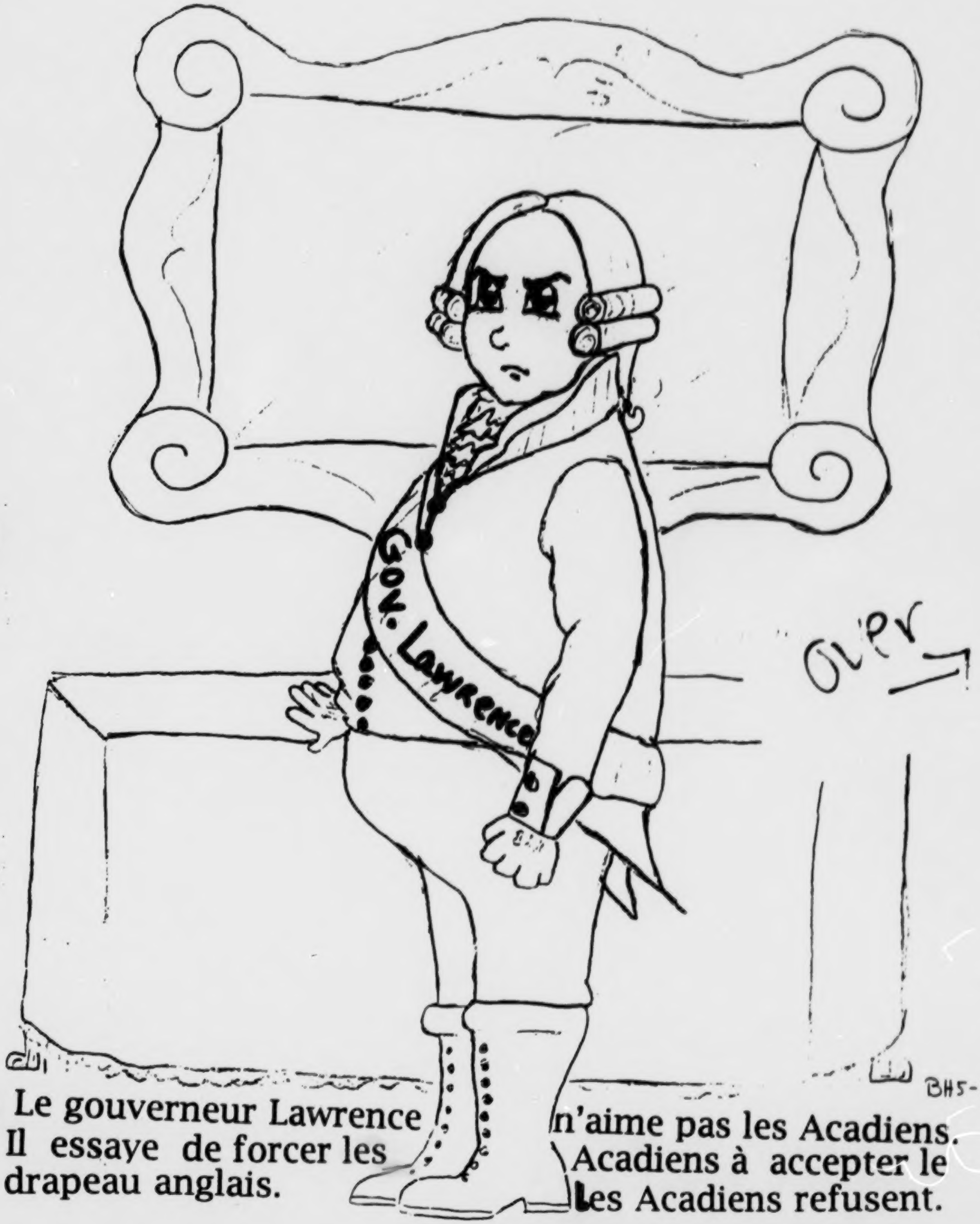
BH5-51

BEST COPY AVAILABLE



Le roi d'Angleterre, George I, décide aussi d'établir une colonie anglaise en Acadie. Il nomme Charles Lawrence gouverneur de l'Acadie en 1753.

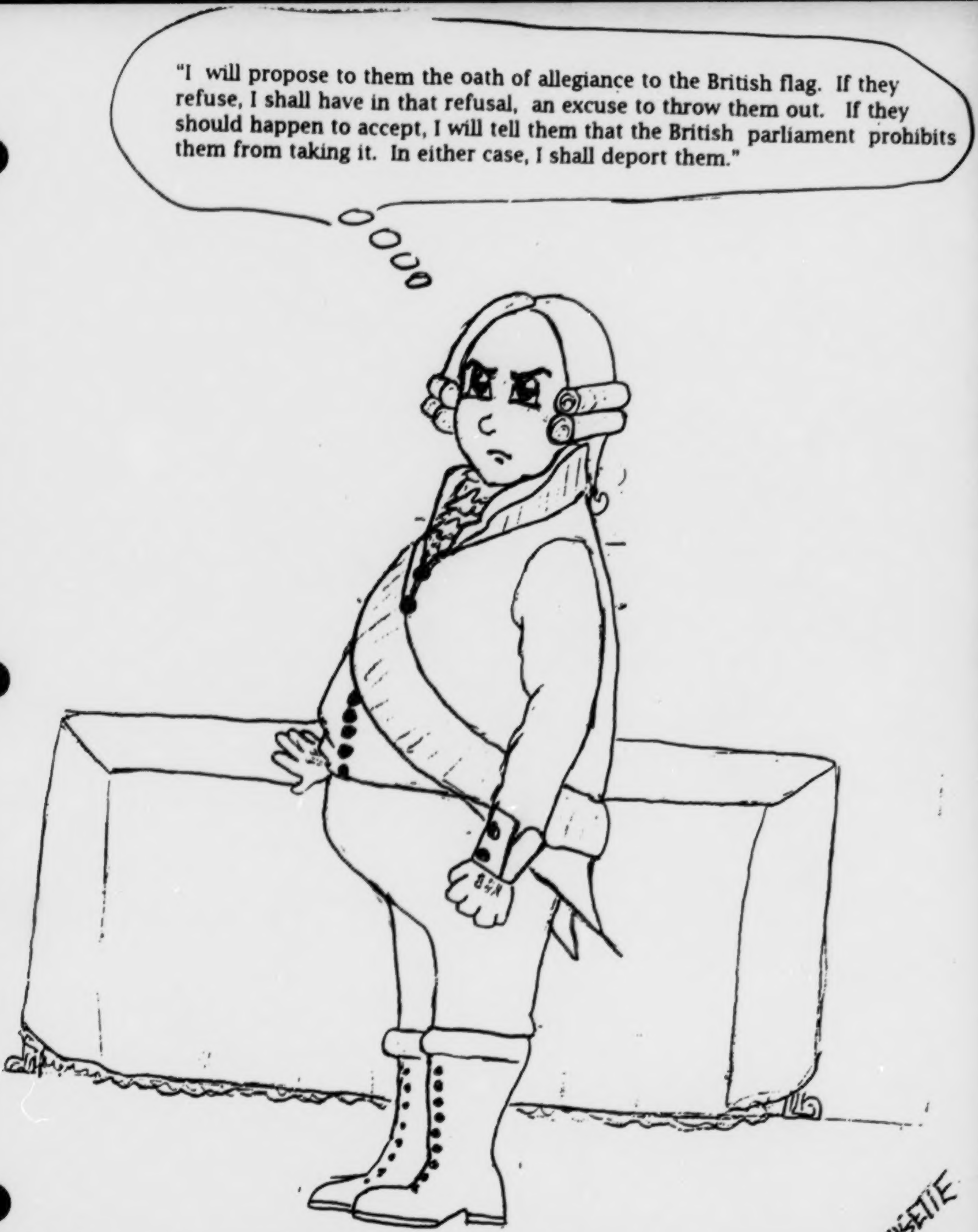
BHS-52



over →

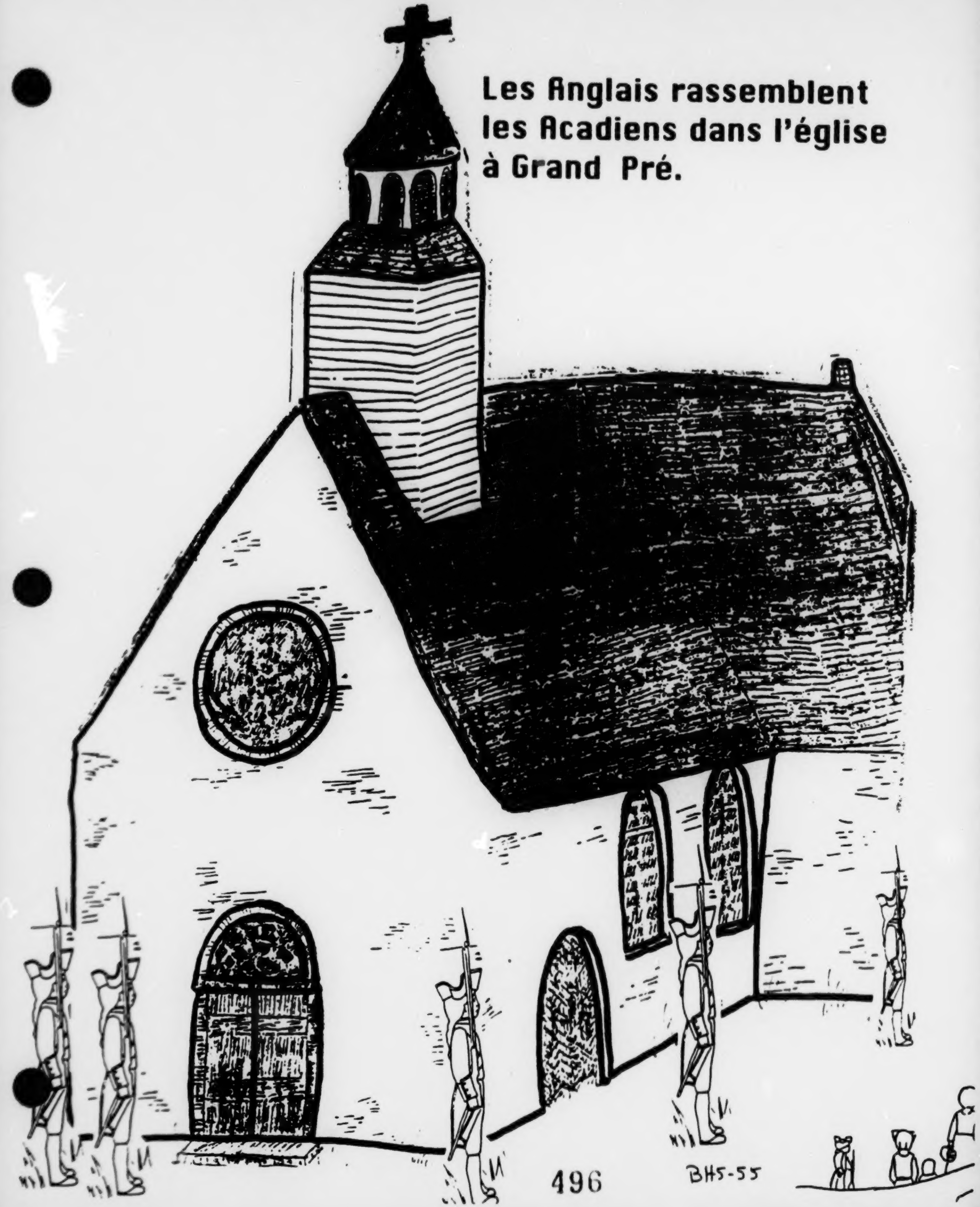
BH5-53

Le gouverneur Lawrence n'aime pas les Acadiens. Il essaye de forcer les Acadiens à accepter le drapeau anglais. Les Acadiens refusent.


"I will propose to them the oath of allegiance to the British flag. If they refuse, I shall have in that refusal, an excuse to throw them out. If they should happen to accept, I will tell them that the British parliament prohibits them from taking it. In either case, I shall deport them."
N48
BRISETTE G.

*Les plus avancés pourraient discuter cette décision et prétendre de prendre le parti du gouverneur ou des Acadiens.

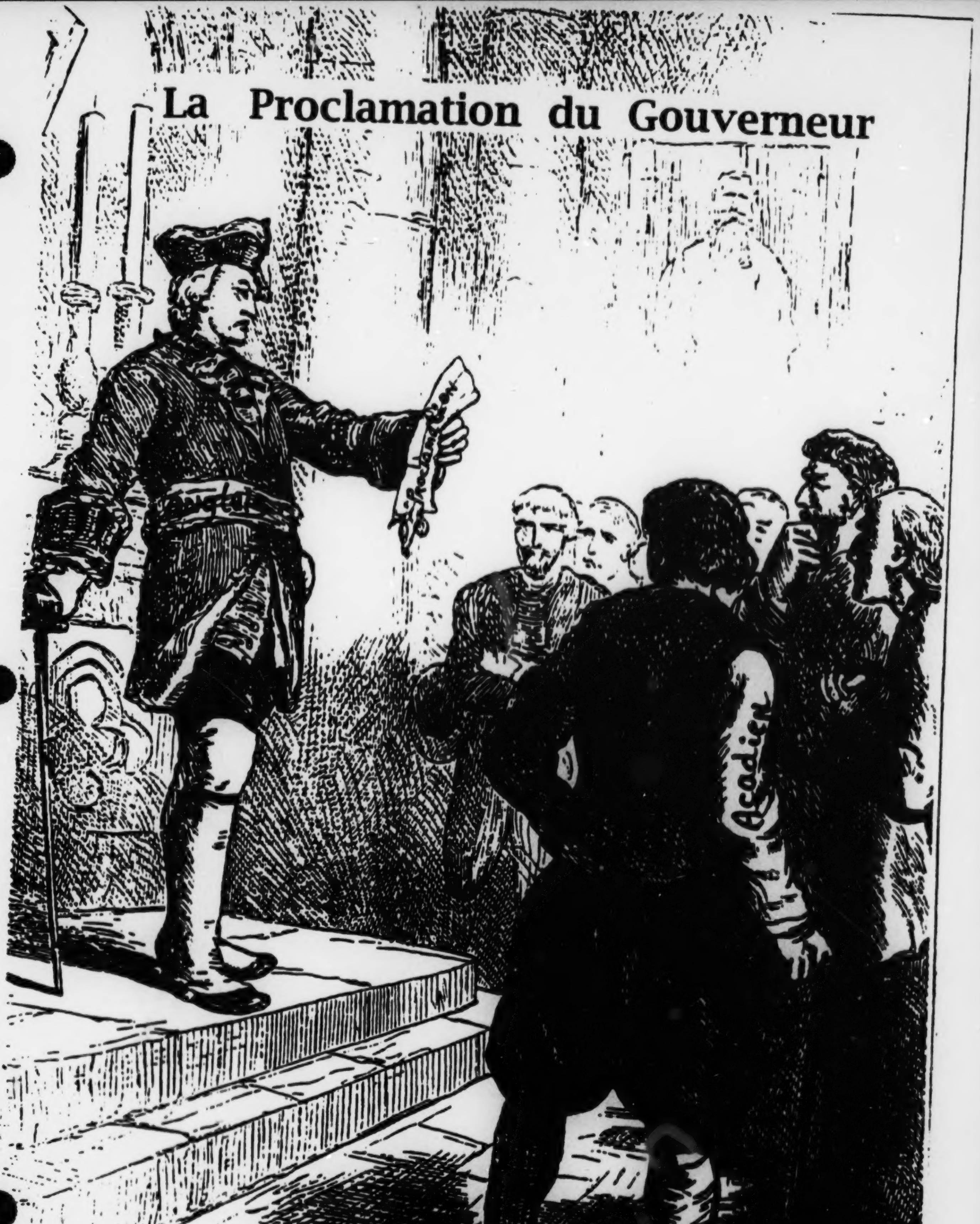
BH5-54



Les Anglais rassemblent
les Acadiens dans l'église
à Grand Pré.

BH5-55

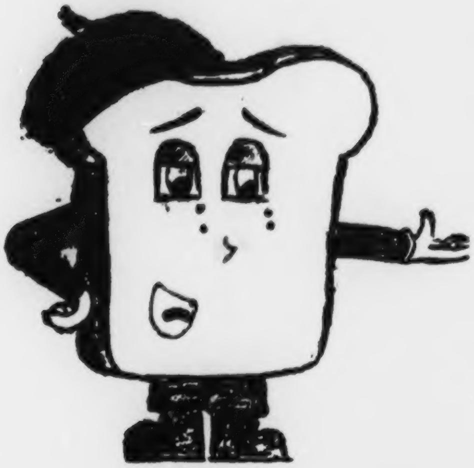
La Proclamation du Gouverneur

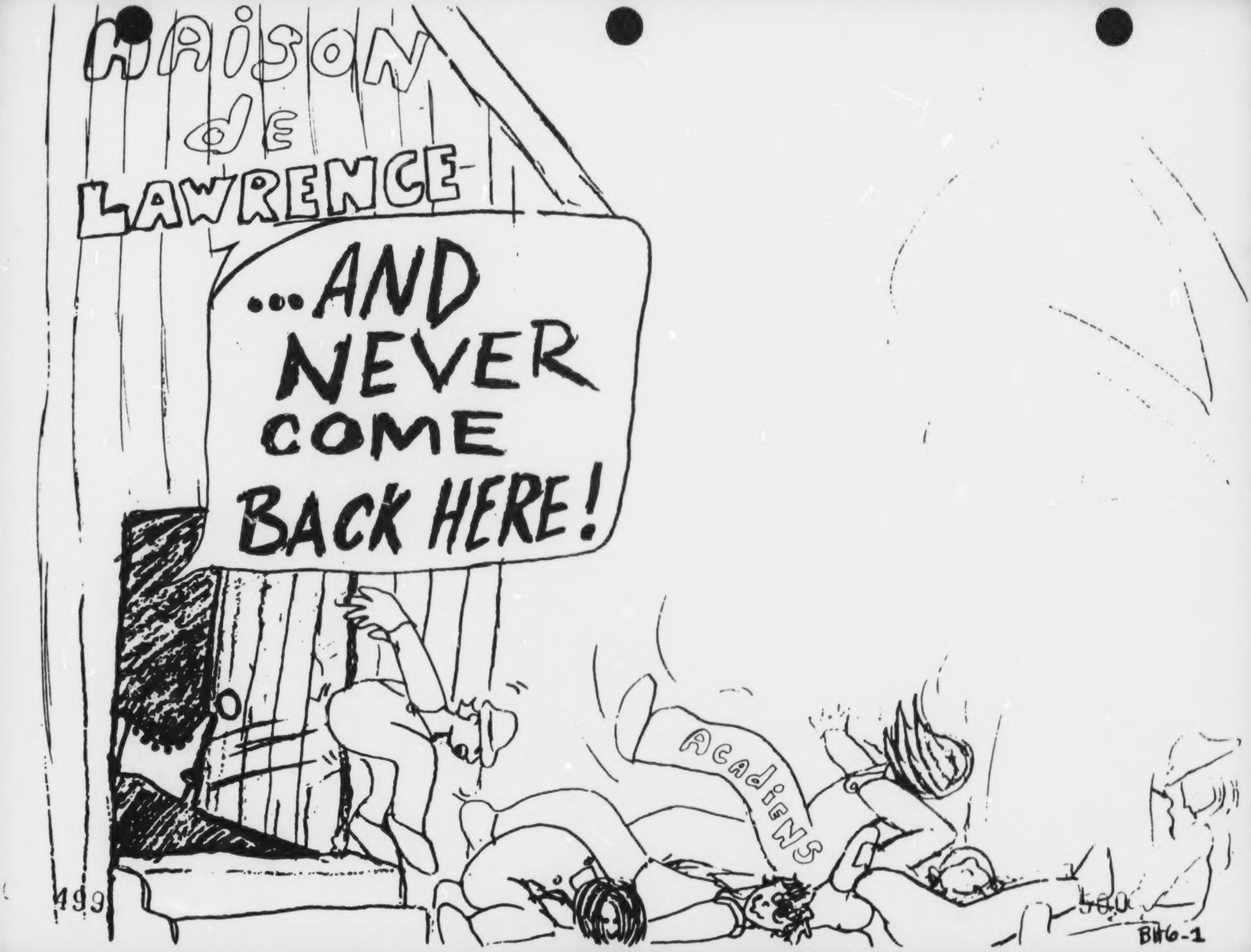

Anglais
Acadien

BH5-56

1755

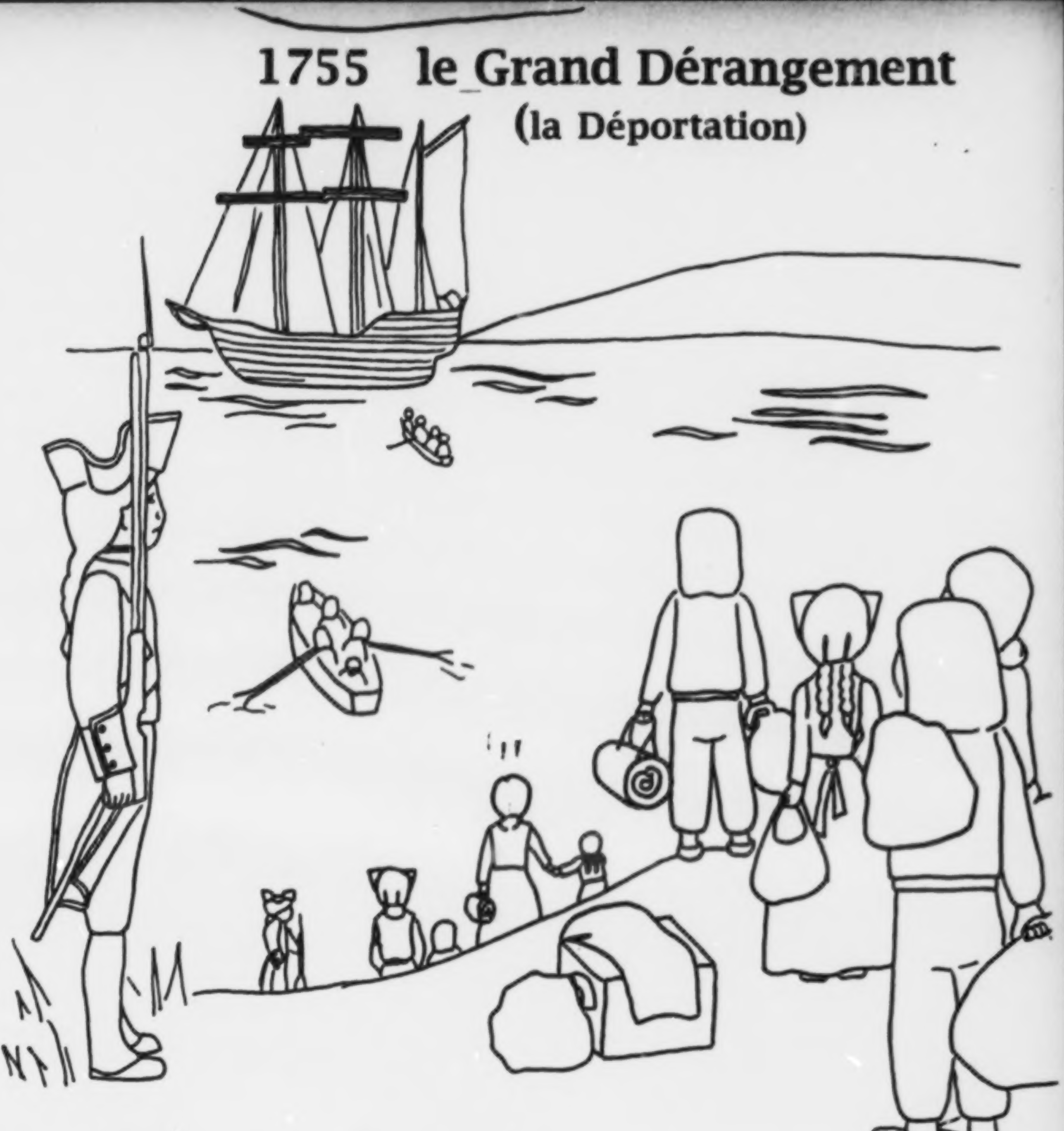
La Déportation




MAISON
de
LAWRENCE
...AND NEVER COME BACK HERE!
ACADIENS

1755 le Grand Dérangement

(la Déportation)



Victimes d'une tragédie sans pareille, les Acadiens sont chassés de leur pays.

Noms des Acadiens au Moment de l'Exil

extrait de L'Histoire des Acadiens par René Babineau

Allain
Allard
Amirau
Arostegny
Arsenault
Aubin
Aucoin

Babin
Babineau
Baquette
Baptist
Barrios
Barnabe
Bastarache
Baudcin
Beaulieu
Beaumont
Beauregard

Bellefontaine
Bellineau
Belliveau
Benoit
Bergeron
Bernard
Barthelot
Bertrand
Bideau
Bisson
Blanchard
Blondin
Blou
Bodard
Boisseau
Bonin
Bonneville
Bonvillain
Bourque

Boucher
Boudrot
Bourg
Bourgeois
Boutin
Boyé
Brasseux
Breau
Broussard
Brun
Bujeau

Cadet
Caillouet
Cailler
Carré
Cathary
Celestin
Champagne

Chauvert
Chiasson
Clemenceau
Cochu
Comeau
Cormier
Caperon
Cotard
Coussan
Crosse

Daigle
Darbone
Darrios
David
De Bellisle
De Foret
De La Tour
Denis

The Acadians par Barry Moody, Brollier Limited, Toronto

D'Entrement
Derayé
De Saulniers
Deslauriers
Devau
Donat
Douaron
Doucet
Druce
Dubois
Dubreuil
Dugas
Duon
Dupont
Durocher

Emmanuel
Estevin

Fardel
Forest

Garso
Gaudet
Gautereau
Gentil
Giasson
Gicheau
Gilbert
Girouard
Godin
Goudreau
Gousille
Granger
Gravois
Gros
Guerin
Guidry
Guilbeau
Guillot

Haché
Hamon
Hebert

Henry
Heon
Herpin
Houel
Hugon

Jasmin
Jeansonne

Kuessy

L'Espérance
LaBarré
LaBasque
LaBauve
Lacroix
Lafont
Lagosse
Lalande
Laliberté
Lambert
LaMontagne
Landry
Langlois
Lanoue
Lanquepee
Laperrierre
LaPierre
LaPrince
Laroche
Laurier
Laurent
Lavallée
Lavergne
Lavoye
LeBlanc
LeBreton
LeFranc
Leger
LeJeune
LeMaistre
LeMarquis
Leonard
Lessoile

Levron
Lort
Lounais

Maillard
Maillet
Maisonnat
Marceau
Martel
Martin
Mathieu
Maurice
Melanson
Mercier
Michel
Mignault
Mirande
Mire
Monnier
Morvant
Morin
Mouton
Moyse

Nuirat

Ondy
Olivier
Orillon

Parisien
Pellerin
Perinne
Petitpas
Pinet
Pitre
Poirier
Poitier
Pothier
Préjean
Primeau
Prince
Provençal

Raymond
Rembaud
Richard
Rivet
Robichaud
Rosette
Roy

Saint-Scene
Samson
Saulnier
Sauvage
Savary
Savoie
Sendou
Simon
Saint-Cyr
Saint-Martin
n
Surette
Surot

Thériot
Thibeau
Thibodeau
Tournageau
Toussain
Trahan

Usez

Veco
Vigneau
Villatte
Vincent
Voyer

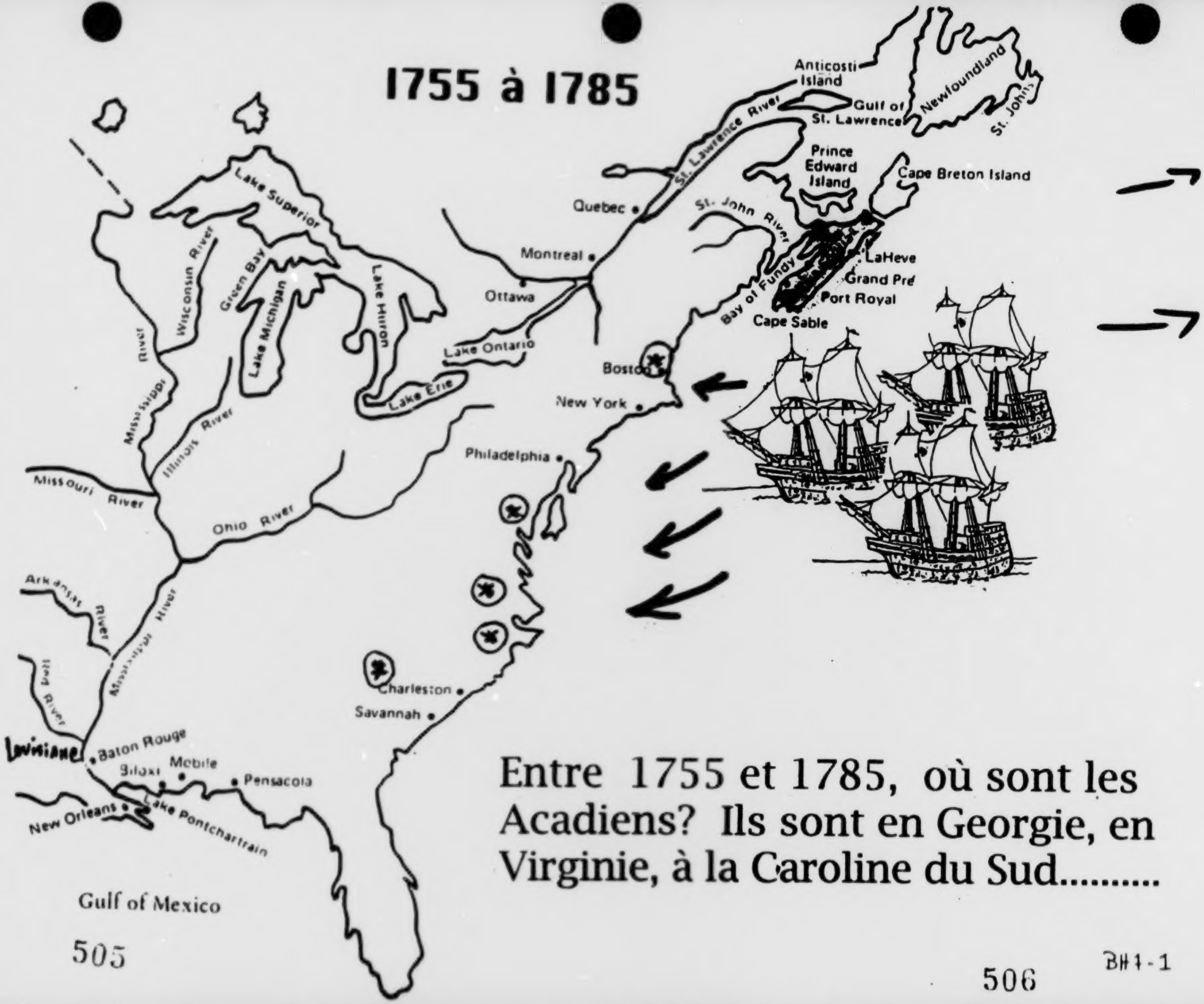
Yvon

BH6-3

Partie
2
(1755 à 1999)

BH-7

1755 à 1785


Anticosti Island
Gulf of St. Lawrence
Newfoundland
St. John's
St. Lawrence River
Prince Edward Island
Cape Breton Island
Quebec
St. John River
Montreal
LaHeve
Grand Pré
Port Royal
Bay of Fundy
Cape Sable
Ottawa
Lake Superior
Wisconsin River
Green Bay
Lake Michigan
Lake Huron
Lake Ontario
Lake Erie
Boston
New York
Philadelphia
Mississippi River
Illinois River
Missouri River
Ohio River
Arkansas River
Mississippi River
Red River
Louisiane
Baton Rouge
Biloxi
Mobile
Pensacola
New Orleans
Lake Pontchartrain
Charleston
Savannah
Gulf of Mexico

Entre 1755 et 1785, où sont les Acadiens? Ils sont en Géorgie, en Virginie, à la Caroline du Sud..........

NAMES OF ACADIANS WHO LANDED IN SOUTH CAROLINA

From: Chapman J. Milling's book
"EXILE WITHOUT AN END"

Reproduced exactly as the author wrote it. The accuracy therefore cannot be guaranteed.

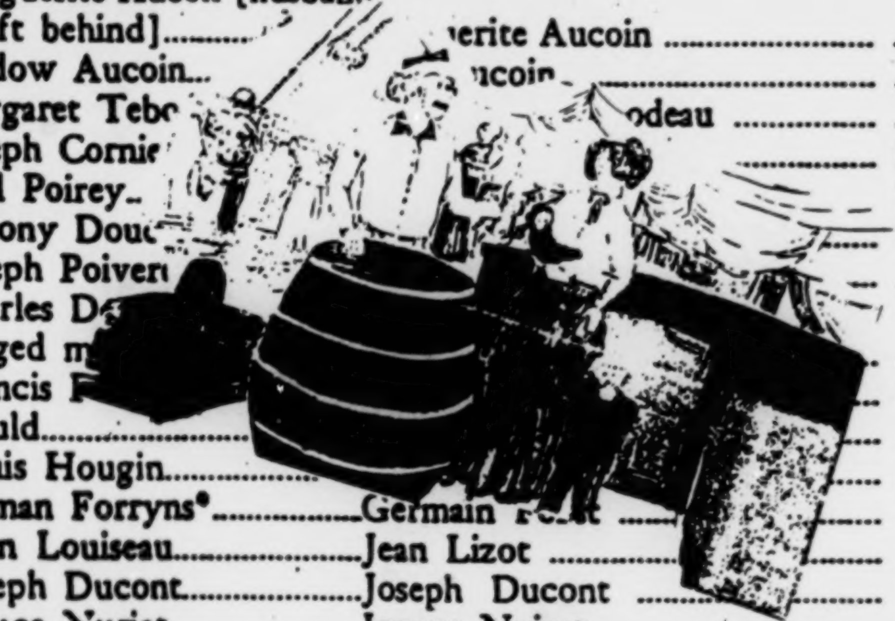
ACADIANS ABOARD THE SLOOP *DOLPHIN*, WILLIAM HANCOCK, MASTER

Captain's Spelling	*French Spelling*	*Wife*	*Children*
Peter Gold	Pierre Gourde	1	3
Joseph Purye	Joseph Poirier	1	2
John Purye	Jea	1	2
Joseph Purye	Jos	1	1
Joseph Purye	Jc	1	3
Franceway Purye	[illegible]	1	1
Peter Purye	[illegible]	1	7
Paul Purye	[illegible]	1	4
John Purye	[illegible]	1	0
Balone Duset	[illegible]	1	3
Mich Durna	[illegible]	1	3
John Burna	[illegible]	1	1
Paul Duran	[illegible]	1	3
Paul Duran	[illegible]	1	3
Joseph Duran	Joseph Duhon	1	1
Peter Busher	Pierre Boucher	1	1
Paul Purye	Paul Poirier	1	4
Joseph Duram	Joseph Duhon	1	6
Jolour Lundrie	Jolour Landry	1	3
Joseph Abar	Joseph Hébert	1	3
Glod Abar	Claude Hébert	1	1
John Purye	Jean Poirier	1	0
John Duron	Jean Duhon	1	6
Peter Tebuthu	Pierre Thibodeau	1	0
Peter Purye	Pierre Poirier	0	0
Charles Brown	Charles Brun	1	2
Joseph Purye	Joseph Poirier	1	1
Andrew Leblang	André Leblanc	1	2

The Acadians par Barry Moody, Grolier Limited, Toronto

ACADIANS INCAPABLE OF LABOR, SICK OR INFIRM, JANUARY 28, 1756

As Spelled in Record	*French Spelling*	*Wife*	*Children*
John Giroire	Jean Girouard	1	2
Gabriel Goslin	Gabriel Gosselin	1	0
Widow of John Sevoirs	Vve Jean Savoye	..	3
Herman Doucit	Herman Doucet	1	6
Frances Vincent, widow	Françoise Vincent	–	2
Chas. Ignace Carree, lunatic	Charles Ignace Carrier	..	0
John Cormy	Jean Cormier	1	7
Peter Hugon	Pierre Duhon	1	2
Joseph Cormy	Joseph Cormier	1	4
Peter Cornieu	Pierre Cormier	1	5
Marguerite Aucon [husband left behind]	erite Aucoin	..	2
Widow Aucoin	ucoin	–	3
Margaret Teb	odeau	..	1
Joseph Corni		1	1
Paul Poirey		1	3
Bellony Dou		1	3
Joseph Poiver		–	1
Charles D aged m		..	6
Francis		1	1
Gould		..	2
Louis Hougin		–	4
Jerman Forryns*	Germain	..	3
John Louiseau	Jean Lizot	..	3
Joseph Ducont	Joseph Ducont	1	6
Ignace Nuriat	Ignace Nuirat	1	2
Joseph Hubert	Joseph Hubert	1	3
Francis Leblanc	François Leblanc	..	..
Abraham Soysant	Abraham Soysant	1	6
Peter Lambere	Pierre Lambert		2
Alexander Cumon	Alexandre Comeau		
Charles Bruyn	Charles Brun		0
Francis Moses	François Moyse		0
Michael Richard	Michel Richard	..	0
Basil Grevoir	Basile Grégoire	..	0
John Blanchard	Jean Blanchard	..	0
Peter Bourgeois	Pierre Bourgeois	..	0
Michael Lambiere	Michel Lambert	..	0



Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

BH7.3

ACADIANS ABOARD THE SLOOP *ENDEAVOUR*,
JAMES NICHOLS, MASTER

Captain's Spelling	*French Spelling*	*Wife*	*Children*
Line Ougan	Line Hugon	1	3
Peter Ougan	Pierre Hugon	1	5
James Ougan	Jacques Hugon	1	2
Peter Ougan	Pierre Hugon	1	1
John Corme	Jean Cormier	1	7
Mich Corme	Michel Cormier	1	1
John Multon	Jean Mouton	1	3
John Jenvo?	Jean Jeanveau	1	0
Glod Toudeau	Claude Trudeau	1	3
Paul Morton	Paul Martin	1	5
John Morton	Jean Martin	1	0
Innes Woirt	Innes Ouellette?	1	4
Jeremiah Duset	Jérémie Doucet	1	5
Joseph Care	Joseph Carrier	1	4
Charles Benn	Charles Aubin	1	2
John Dupe	Jean Dupuis	1	8
Francis Lopeore	François Lapierre	1	3
Francis Lablong	François Leblanc	1	0
Joseph Lablong	Jean Leblanc	1	2
Simon Leblong	Simon Leblanc	1	2
Charles Furne	Charles Fournier		1
Peter Morton	Pierre Martin	0	0
John Blonchin	Jean Blanchard	0	0
Mich Depe	Michel Dupuis	0	0
Joseph Leger	Joseph Léger	0	0
Alexander Commo	Alexandre Comeau	0	0
John Balleo	Jean Belliveau	0	0
Joseph Peters	Joseph Pitre	0	0
Michael Hache	Michel Haché	0	0
Peter Hache	Pierre Haché		0
Peter Curme	Pierre Cormier		
Francis Duset	François Doucet		0
John Curme	Jean Cormier		0
Peter Robert	Pierre Robert		0
Peter Oben	Pierre Aubin	0	0
Michael Lapeire	Michel Lapierre	0	0
Michael Pore	Michel Poirier	0	0
John Creman	Jean Grenon	0	0
John Shesong	Jean Chiasson	0	0
Peter Burswoy	Pierre Bourgeois	0	0

Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943,

BH7-4

ACADIANS ABOARD THE SHIP *CORNWALLIS*, ANDREW SINCLAIR, MASTER

Captain's Spelling	*French Spelling*	*Wife*	*Children*
John Multon	Jean Mouton	1	10
John Lewis	Jean Louis	1	1
Joseph Kasey	Joseph Quessy	1	5
Peter Dermer	Pierre Demers	1	8
Joseph Grangie	Joseph Granger	1	8
Jorotan Lavoa	Jorotan Lavoie	1	6
Francis Purye	François Poirier	1	10
Mich Wair	Michel Mayer, Douaire	1	7
John Day	Jean Daigle	1	4
Paul Lavoy	Paul Lavoie	1	3
Jarman Carry	Germain Carrier	1	2
Marran Liblang	Marran Leblanc	1	5
Alex See Curmie	Alexandre Cormier	1	7
Joseph Curmie	Joseph Cormier	1	7
Alexander See Casie	Alexandre Quessy	1	6
Charles Burvoc	Charles Belliveau	1	8
Jarman Furrie	Germain Fournier	1	5
Abrance Skison	Abrance Chiasson	1	5
John Dupio	Jean Dupuis	1	2
John Furrie	Jean Fournier	1	10
John Carrie	Jean Carrier	1	8
Tako Bonvie	Tako Bonnevie	1	4
Alex See	Alexandre	1	10
Peter Lambeer	Pierre Lambert	1	7
Charles Duzie	Charles Doucet	1	9

Source: Milling, Chapman J.
"Exile without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

BH7-5

BEST COPY AVAILABLE

...en esclavage à Boston...

Poor Relief in a Massachusetts Village

Their expulsion from Nova Scotia during the French and Indian Wars (1754-63) caused them to be dependent upon public support, and, while individual towns did "subsist" them, these towns were reimbursed by the Province.

Province accounts show such items as the following:

June 14, 1758. Allowed to the selectmen of Chelmsford for supporting French neutrals, £15 1-3½.

January 17, 1759. Allowed to the selectmen of Chelmsford for supporting French neutrals, £42 1-6½.

The town rendered an account from time to time to the secretary of the Province for the support of these people, as in the case of this record of April 27, 1767:

At a meeting of the Major part of the Selectmen it was agreed upon and ordered that Oliver Fletcher, Esq., pay to Mr. Samuel Perham, Town Treasurer for the Town of Chelmsford for the year A.D. 1761, the sum of twenty-nine Pounds eight Shillings and two pence lawful money, which the sd. Oliver received of Harrison Gray, Esq., Province Treasurer, a Grant made to the Town of Chelmsford for their last account exhibited for supporting Jean Landrie and Family in this Town, which grant was made on or about the first of April current, £29-8-2.

The names of Jean Landrey and family appear most frequently in the *Town Records* from June, 1762, to December, 1764, but it is shown by the following that they came to town in 1756:

1756. Jean Landrie and a large family, being French from Nova Scotia, were thrown upon the town and maintained at the public expense, until the end of the war in 1763, at an expenditure of £200, which was reimbursed by the province, agreeable to an order of Council.

Chelmsford, Oct 24, 1757. In obedience & pursuant to an Order of the Great and General Court of the Province of the Massachusetts Bay, made & passed the 21st Day of January A.D. 1757.

The following is a true list of the several *French* Persons names in the Town of Chelmsford, the amount of their age sex & the circumstances of their Health & capacity for Labour.

The Number of French are seventeen.

Viz. Names	Aged
Jean Landrie a man	62 yrs.
Maudlin his wife	60 weakly & unable to labour & labouring under the misfortune of a broken arm & the charges there of now.

-1-

Eleanor Parkhurst

Viz. Names	Aged
Paul Landrie his son	22 able to Labour.
Charles Do Do	20 Sickly & not able to Labour
Simon	18 able to Labour
Anne	16 " "
Charles Trawhorn a man	29 Sickly & not able to Labour
Tithorne his wife	29 able to Labour
Mary their daughter	6½
Maudlin " "	3½
Joseph " son	4 sickly
Grigwire " "	3
Margaret " Daughter	0:7 months
Joseph Landrie a son of the sd Jean Landrie	26 years Healthy & able to Labour.
Maudlin his wife	26 " " " " "
Jean their son	2 years sickly and weakly.
Murray Maudlin their daughter	3 months.

David Spaulding
Daniel Proctor
Henry Spaulding
Jonas Adams
Andrew Fletcher
Selectmen of Chelmsford

The selectmen or overseers of the poor of the various towns were ordered to bind out to service all children of the Acadians for whom places could be found. Many were taken from their parents to serve under hard taskmasters. Some of these parents sent to the General Court a petition as follows, signed by Jean Landrey at Chelmsford, and by representatives at Oxford, Concord, Worcester, Andover, and Waltham:

To his Excellency the Governor General of the Province of Massachusetts Bay of New England and to the honorable Gentlemen of the Council.

We have taken the liberty of presenting you this request, as we are in sorrow on account of our children. The loss which we have suffered, of our houses, and brought here and our separations from one another is nothing compared with what we meet with at present, that of taking away our children by force before our eyes. Nature herself cannot endure that. If it were in our power to have our choice we should choose rather the taking away of our bodies and our souls than to be separated from them. Wherefore we pray in pity and to your honors that you would have the goodness to mitigate this cruelty. We have not refused from the first to work for our support of our children, provided it were permitted for our own families. Praying you in mercy to have the goodness to have regard to our Petition, thus doing you will oblige your very humble and very obedient servants.

-2-

Poor Relief in a Massachusetts Village

What treatment they received may be guessed, since this petition was investigated in Council by a committee, their report being accepted April 17, 1756, ordering that "there should be no more binding out, that the Acadians were to be provided with such things as they could work up for necessary clothing, and that they were to be treated with kindness and humanity."

Various subsequent entries show payments from the town treasury for such items to the Landreys as subsistence, wood, and rent, use of cart, care of the family; and, last of all, "rent until the family moved away [December 28, 1764]."

From such records as these emerge certain conclusions as to the care of dependent persons in colonial times which are already familiar. This care was not based on any settled policy except perhaps that of the greatest economy in effort and expenditure. There was no investigation of the homes to which the poor were sent, and no investigation of the dependent's circumstances except where some aid might be drawn from their relatives or some other source.

The January, 1801, town meeting was asked "to see if the Town will appoint some suitable person or persons to make inquiry and see if there is an estate belonging to the widow Abigail Bates that can be recovered for her support, or to act anything relative thereto that the town may think proper." It was voted "to choose an agent and make inquiry to see if there is any estate belonging to the widow Abigail Bates that can be recovered for her support."

The February, 1803, warrant contained this article:

Whereas Lt. Elijah Proctor has made application to the selectmen for the support of his mother in law, to see if the town will appoint some suitable person or persons to see if there be any property to be found that belongs to her for her support, or to act anything thereon that the Town may think proper.

It was voted "to appoint a committee to examine and see if there is any property to be found belonging to the widow Proctor for her support."

There was no supervision after the dependent person was placed out, and no oversight or control over the living conditions of apprenticed children except, perhaps, as in the case of the Acadians where the situation was so bad that public sympathy was aroused. The family was not considered as a unit, and little thought was

-3-

-yond the boundaries of the town, and grim necessity overcame at one stroke the careful planning of the town fathers. Even unsettled persons—travelers, visitors, those living in town illegally (i.e., without permission, a fact that prevented the town from becoming legally responsible for their support)—had to be cared for at some time or other.

"The affair of Jane Williams," as town records term it, was doubtless that of a woman who was ill and in need of care in Chelmsford but whose place of settlement was Beverly, to which place she was returned as promptly as possible. Chelmsford was reimbursed by Beverly for its care of her.

Dec. 18, 1764. Paid for conveying Jane Williams to Beaverly, 8 shillings. For keeping Jane Williams, £3, 14 shillings. For doctor for Jane Williams, 1-1-0.

June, 1766. Received of Beaverly for Jane Williams's last sickness, £7.

July, 1766. Trip to Beaverly, 9 shillings. Letters to Beaverly about Jane Williams, 6 shillings.

The following entries are similar examples of sickness and misfortune:

For Saml. Woods, lately of this town, having lost his substance by fire—Dec. 11, 1743, was collected £16.

For Hannah Shed, in this town, though not properly an inhabitant, being sick and destitute, was collected April 12, 1744, £9.

For Daniel Raymond of Concord, whose son was wounded by a loaded sled running over his leg, and is languishing, was collected Jan. 13, 1745, £9, 11s. 2d.

In 1791, two years before the law regarding warning out was repealed, the town was still struggling to free itself of unwanted poor persons. An article in the warrant for a town meeting at the time reads:

To see if the town will take into consideration the matter respecting the maintaining Mary Brown and see if they cant be some way to free the town from that cost, as we conclude that she belongs to Billerica, or for the town to act anything thereon, as they may think proper.

Voted to choose a committee* to see if this town can be freed from the maintaining of Mary Brown.

Then, too, there were the Acadians, about a thousand of whom were taken to Massachusetts and supported at province expense for

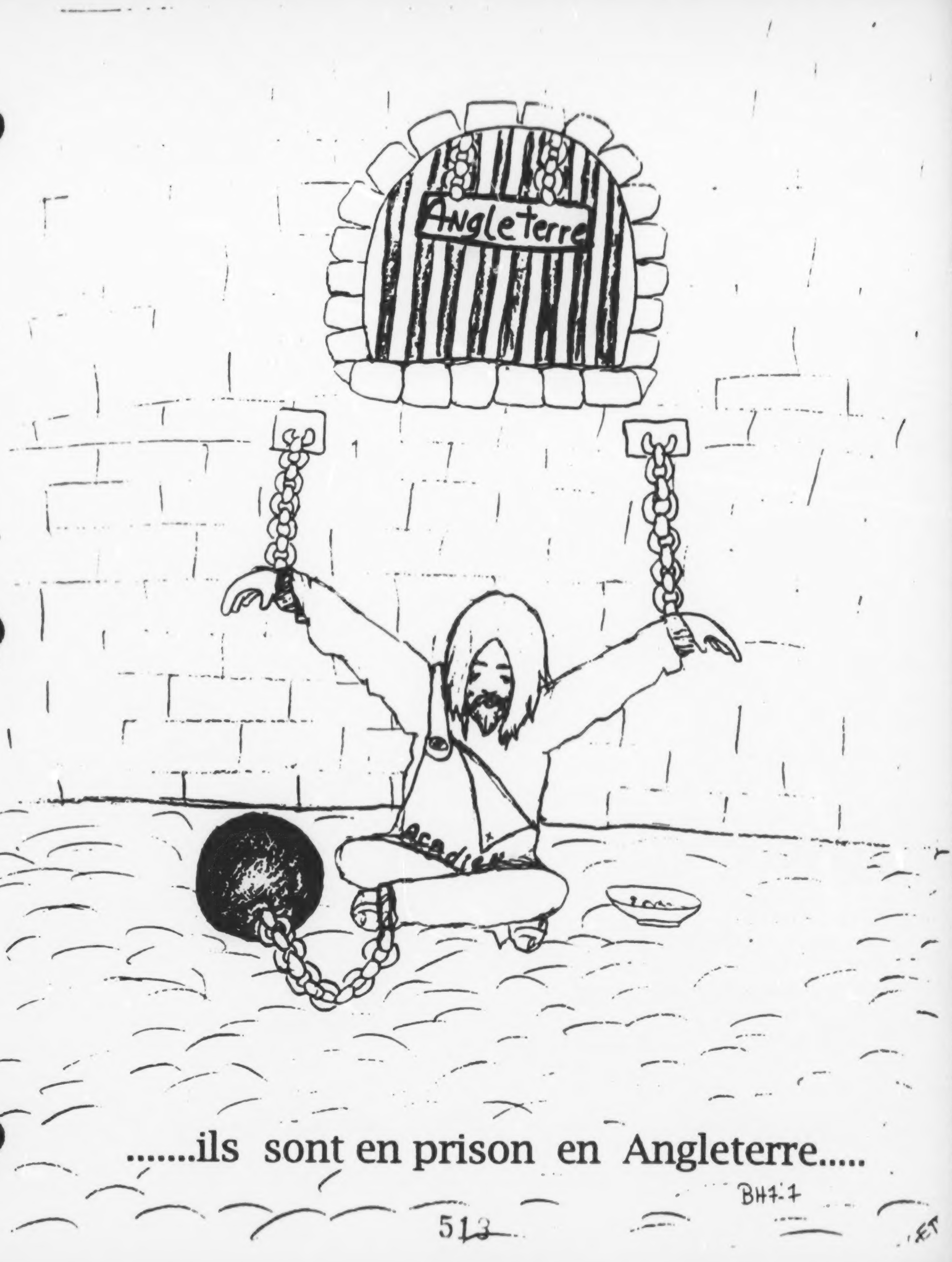
* No report of this committee is found.

-4-

BEST COPY AVAILABLE

extrait de "Compassion and Respect in Colonial Massachusettes"
par Breul and Steve Diner

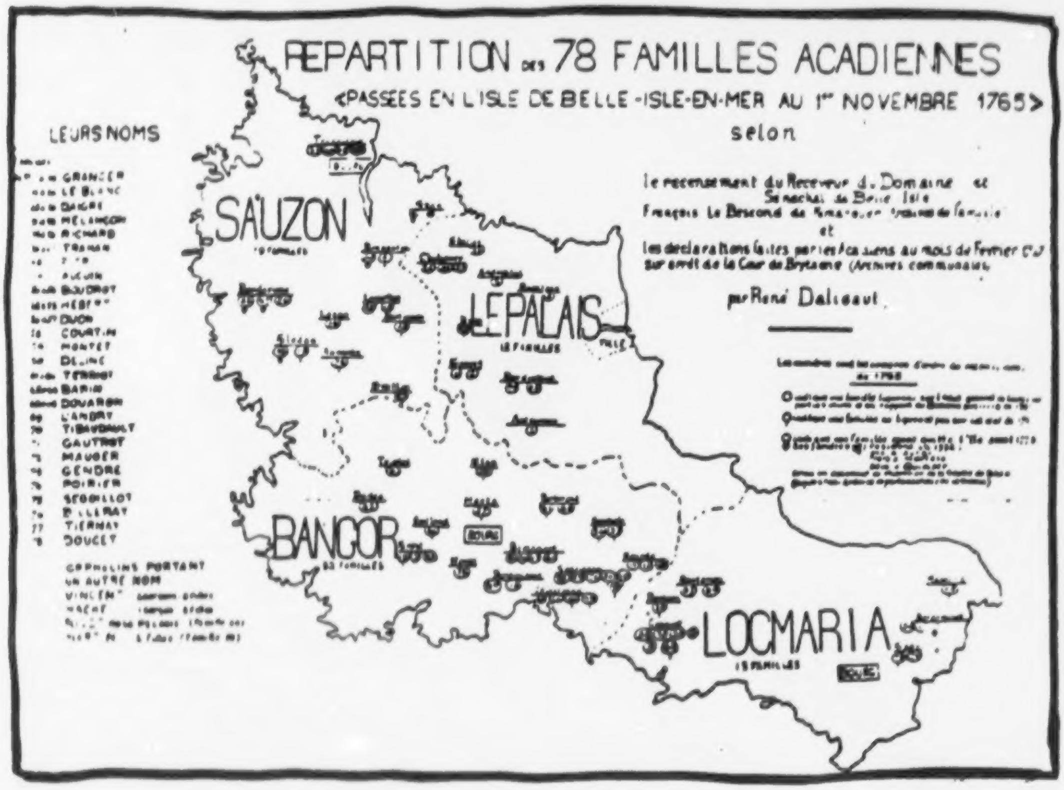
BH7-6


Angleterre
Acadien
ET

.......ils sont en prison en Angleterre.....

BH7-7

.....ils sont en France à Belle-Isle-en-mer



REPARTITION des 78 FAMILLES ACADIENNES
<PASSEES EN L'ISLE DE BELLE-ISLE-EN-MER AU 1er NOVEMBRE 1765>
selon
le recensement du Receveur du Domaine et Senechal de Belle Isle
et
les declarations faites par les Acadiens au mois de Fevrier
par René Daligault
LEURS NOMS
GRANGER
LE BLANC
DAIGRE
MELANÇON
RICHARD
TRAHAN
AUCOIN
BOUDROT
HEBERT
DUON
COURTIN
MONTET
TERRIOT
DOUARON
L'ANDRY
TIBAUDEAULT
GAUTROT
MAUGER
GENDRE
POIRIER
TIERNAY
DOUCET
ORPHELINS PORTANT UN AUTRE NOM
SAUZON
LE PALAIS
BANGOR
LOCMARIA

LES ACADIENS DE BELLE-ÎLE
ET LEURS LIENS
AVEC L'ÉTABLISSEMENT DU POITOU

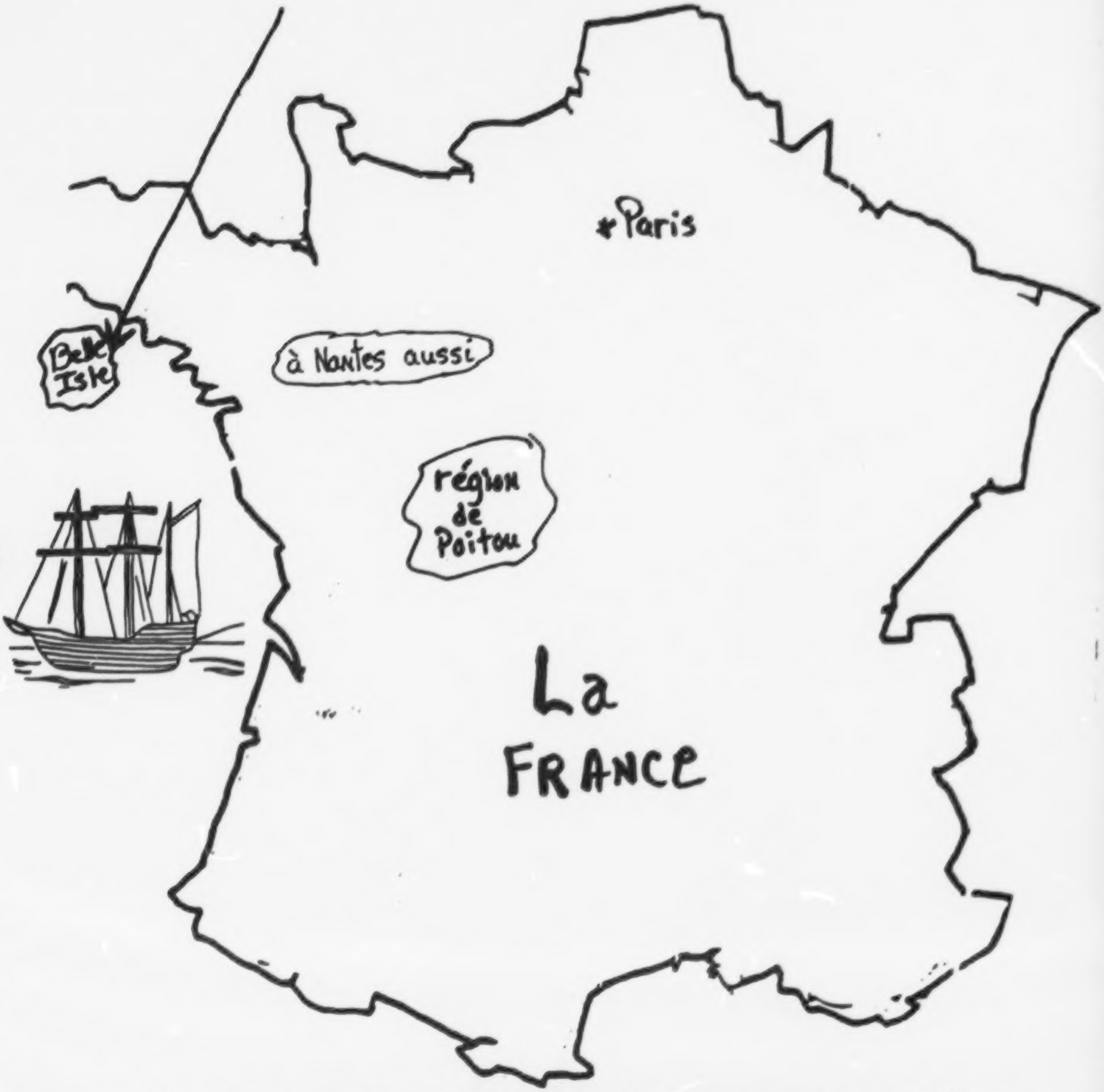
M. CAILLEBEAU

20,00 F 1976

BEST COPY AVAILABLE

BH7-8

...et à Poitou.

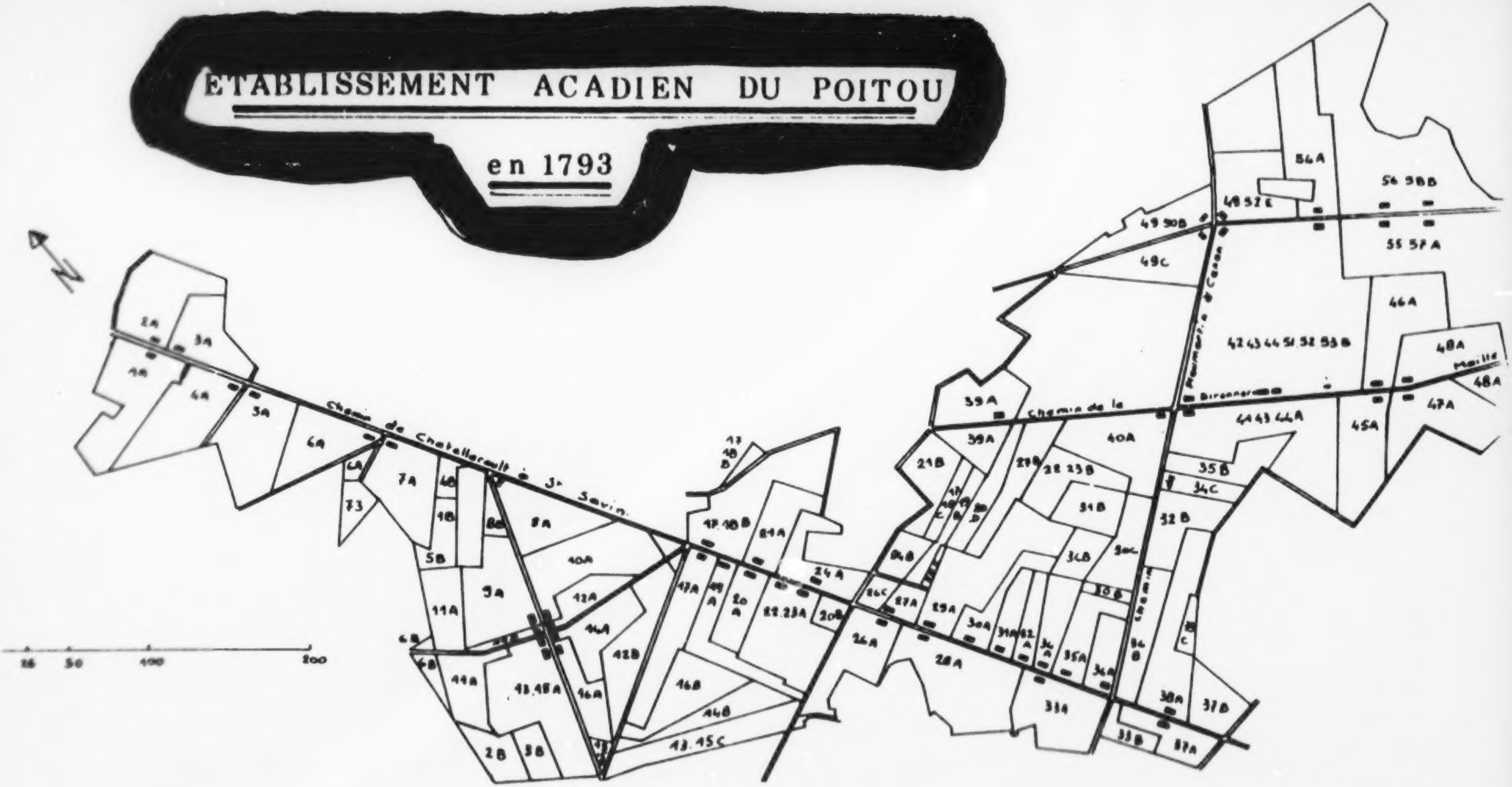

Belle Isle
à Nantes aussi
Paris
région de Poitou
La FRANCE

Le gouvernement français fait construire une ligne de maisons pour les Acadiens.....encore dans la région de Poitou....le point de départ 150 ans passé.

BH 7-9

ÉTABLISSEMENT ACADIEN DU POITOU

en 1793


N
Chemin de Chatellerault à St Savin
Chemin de la Bironnerie
Rambrolle à Cenan
Maillé
25
50
100
200
2A
3A
4A
4A
5A
6A
6A
7A
7.3
4B
4B
5B
8A
9A
10A
11A
12A
14A
4B
44A
43.45A
46A
42B
2B
3B
46B
44B
43.45C
17.18B
21A
17A
20A
22.23A
20B
24A
24B
24C
26A
27A
28A
29A
30A
31A
31A
35A
36A
21B
39A
39A
27B
22 23B
31B
34B
30B
32B
35B
34C
40A
41 43 44A
42 43 44 51 52 53B
45A
46A
47A
48A
48A
49C
49 50B
49 52C
54A
56 58B
55 57A
38A
37B
33B
37A

La Ligne Acadienne
maisons des Acadiens

Généralité
de Poitiers

Etat des habitations que les Familles Acadiennes, ci-après dénommées, occupent et ont défriché dans les Landes d'Archigny, Cenan et Gastine, et dont il plait au Roi de leur accorder la propriété, lesquelles habitations font partie d'un plus grand nombre qui y ont été construites par ordre de Sa Majesté.

Sçavoir

	Noms des Familles	Numéro de chaque habitation	Nombre d'habitations	Noms des endroits où elles sont situées
-1	Martin Pinchereau +	1	3	Village de Chauvigny.
3	Joseph Brault	2		
2	Hilaire Gautrot	3		
11	Guillaume Séguin 0	4	2	Hameau de Saint Louis.
11	Gabriel Brault	5		
11	Pierre Fusseau	6	2	Hameau de Bourbon.
	Hilaire Gautrot	7		
11	Charles Naquin	8	1	Cense de Beauregard.
-1	Ambroise Guillot	9	8	Village de Louis XVI.
2	Charles Naquin	10		
2	Ambroise Guillot	11		
2	Gabriel Thibaudeau	12		
-1	Marin Daigle	13		
-1	Pierre Baudrot	14		
2	Marin Daigle 0	15		
2	Pierre Baudrot	16		
-1	François Daigle	17	2	Hameau Saint Antoine.
-1	Gabriel Thibaudeau	18		
	François Daigle	19	6	Village de Pérusse.
	François Thibaudeau	20		
	Jean Baptiste Moutreau	21		
	Nicolas Albert	22		
	Pierre Hébert	23		
2	François Martin 0	24		
-1	René Guillot 1	26	2	Hameau d'Yron.
2	René Guillot	27		
1	Martial Arnaud	28	2	Hameau St Joseph.
	Pierre Bourdeau	29		
	Joseph Lamarche 1	30	6	Village d'Ecosse.
+	Joseph Doucet	31		
+	Joseph Doucet	32		
2	Jean Pouget 1	33		
2	Charles Bourgalen	34		
	François Basset	35		
-1	Jacques Burel	36	1	Cense de [illegible].
1	Jérôme Lacroix	38	1	Hameau de la Bourdonnage.
	Jean Baptiste Baudrot, père	39	1	Cense de Solières.
	Jean Baudrot fils	40	1	Village de Blouse.
	Jean Savoie	43	2	Hameau St Martial.
	Augustin Doucet	44		
2	Pierre Melanson	45	2	Village St Aulaire.
3	Pierre Melanson	47		
	Dominique Brienne 1	56	2	Village de la Reine.
2	Dominique Brienne	58		

Total - - - 44 habitations

Je certifie que les quarante quatre habitations
cy dessus ont été remises aux familles dénommées
au present estat et sont défrichées et cultivées
par elles fait à Lange le 18 novembre 1777

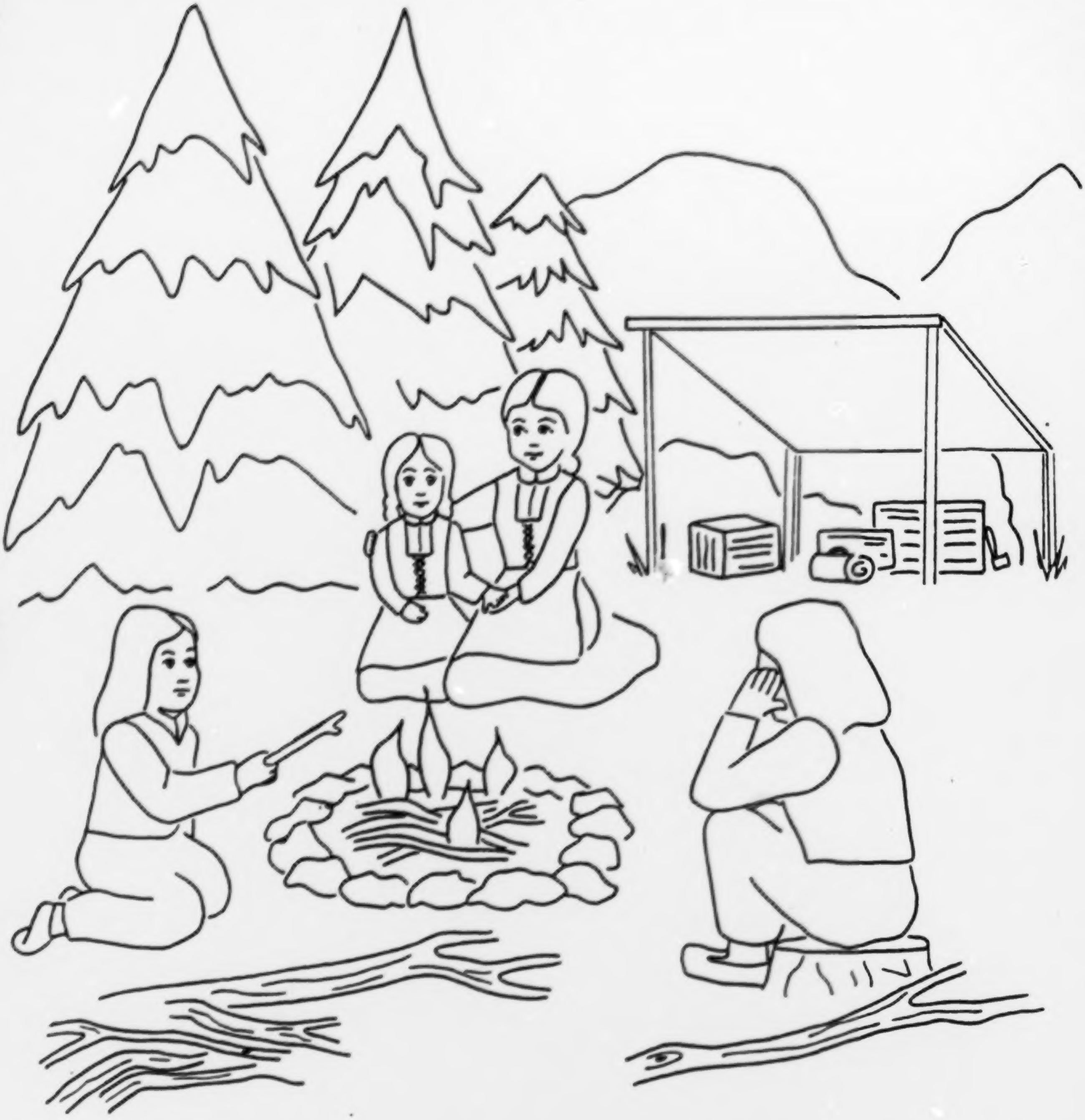
Descars de Pérusse

Vu et approuvé par nous intendant de Poitiers le present état
de distribution cy dessus. De Blossac

extrait de Chronologie Acadienne de 1604 au 20ième siècle par Claude Masse-Daigle

BEST COPY AVAILABLE

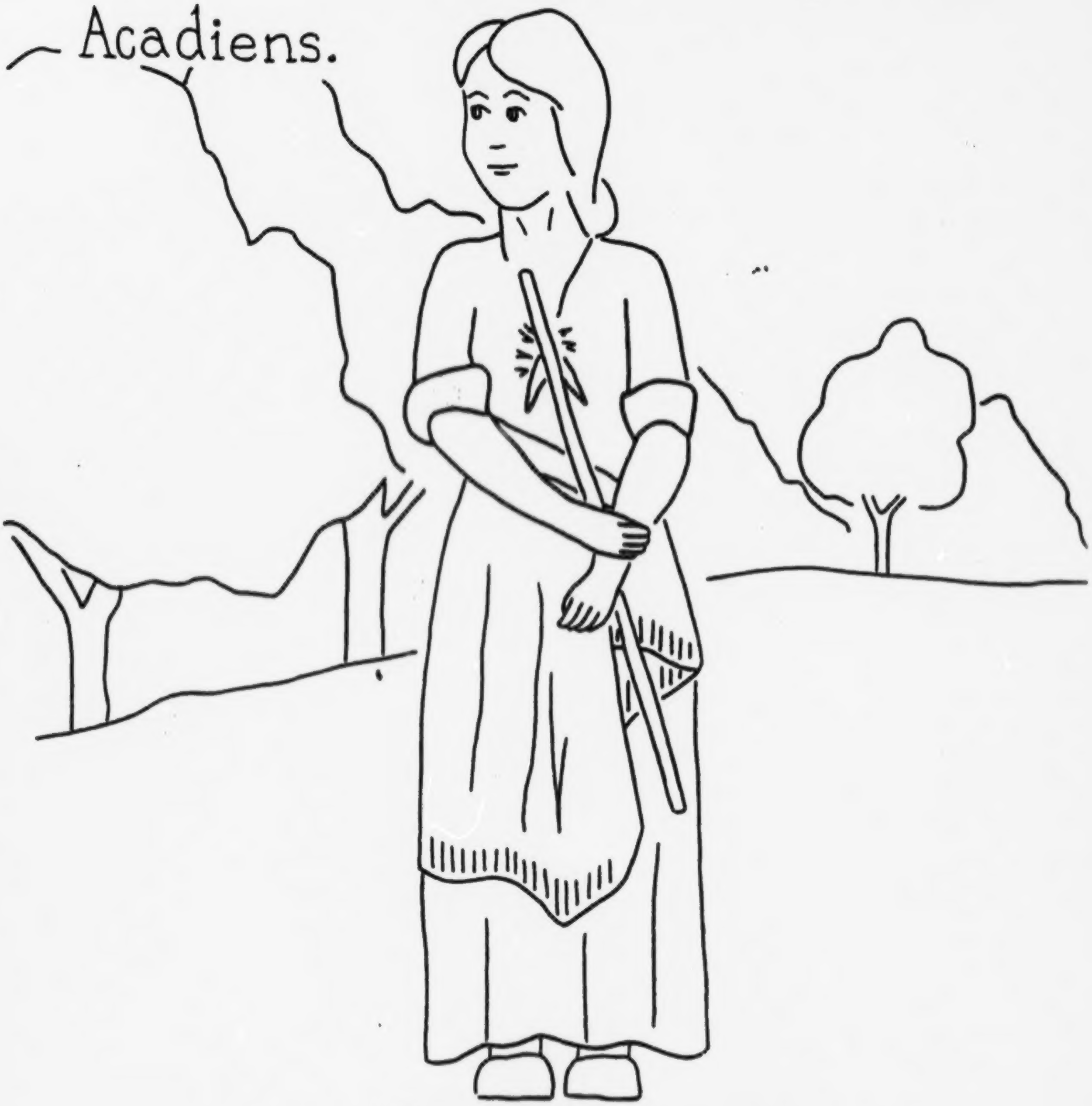
BH7-11



......ou bien.....ils sont réfugiés dans les alentours de l'Acadie, avec leur chef en tête Joseph dit "Beausoleil" Broussard.

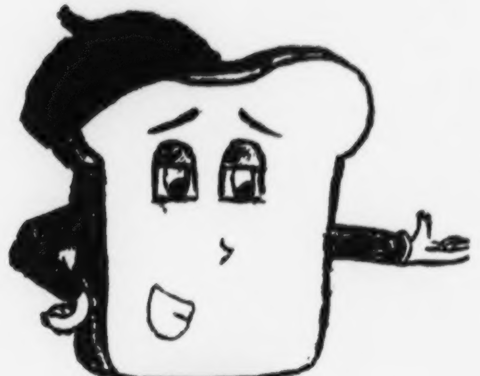
BH7-12

Henri Wadsworth Longfellow, dans son poème _Evangéline_, décrit la déportation de 1755 et l'exil vécu par les Acadiens.



Evangéline, Evangéline
Tout chante ici ton noble nom...

l'Arrivée en Louisiane



BH8

CENSUS OF THE EARLY ACADIAN SETTLEMENTS IN LOUISIANA

CENSUS OF 1766
OF ST. JAMES TO DONALDSONVILLE

List of inhabitants established on the Mississippi River. Later known as the "Gold Coast."

Jacques Cantrelle, age 66.

Louis Judice, age 36, Jeanne Cantrelle, wife 30, Louis, son 13, Michel, son 7.

Pierre Arceneaux, age 36, Anne Bergeron, wife 26, Rosalie, daughter 2, widow Bergeron, mother-in-law 63, widow Bergeron sister-in-law, 23, widow Bernard, sister 40, Firmin Arceneaux, orphan 13.

Bijeou Laviolette, age 20.

Pierre Arceneaux, age 31, Marie Licourt, wife, 22, Usebe, son 4, Pierre, son 1.

Joseph Landry, age 26, Joseph, son 3, Pierre, son 2.

Bonaventure Bellefontaine, age 51, Marguerite Bergeron, wife 43, Bonaventure, son 13, Michel, son 10, Theotiste, daughter 17, Marie, daughter 15.

Charles Bergeron, age 38, Isabelle Arceneaux, wife 33, Simon, son 13, Jean Theodore, son 4, Marguerite, daughter 3.

Widow Melancon, age 35, Jean Baptiste, son 11, Jean, son 4, Marie, daughter 13, Nastasie daughter 7.

Jean Baptiste Bergeron, age 44, Marguerite Bernard, wife, 37, Jean Baptiste, son 16, Marin, son 12, Mathurin, son 10, Marie, daughter 14, Theotiste Thibodeaux, Widow Godin, 26, Barbe, daughter 5.

Gerome Gaudet, age 26.

Charles Gaudet, age 36, widow Gaudet, mother 63, Rosalie, sister 27.

Anathase Braud, age 31, Marie LeBlanc, wife 22, Joseph, son 3, Nastasie, daughter 1.

Joseph LeBlanc, age 48, Isabelle Gaudet, wife 47, Joseph, son 16; Gilles, son 9; Anne, daughter 18; Isabelle, daughter 13.

Simon Gautreaux, age 28, Magdelaine Braud, wife 23, Louis, son 2 months.

Marcel LeBlanc, age 32; Marie Breaux, wife 29; Marguerite, daughter 3.

Bazil Prejean, age 22.

Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

BH8-1

BEST COPY AVAILABLE

MILITIA AT OPELOUSAS IN 1770

Officers

D. Santiago Courtableau, Captain, 48	Creole
Antoine Patin, 33	Acadian

Soldiers

Name and Age	*Nationality*	*Name and Age*	*Nationality*
Francois Mercantel, 38	Italian	Joseph Cretien, 40	Canadian
Jean Zeringue, 36	Creole	Andre David, 21	French
Francois Mane, 48	Swiss	Andres de Brande, 50	French
Joseph Laurent, 49	Creole	Andre Barre, 25	Creole
Antoine Pilet, 49	Creole	Pierre Fontenot, 37	Creole
Antoine Langlois, 19	Acadian	Henri Fontenot, 26	Creole
Charles la Case, 32	Canadian	Claude Guillori, 17	Creole
Joseph Chevalier, 24	Creole	Gregoire Guillori, 58	Creole
Carlos Comeau, 30	Acadian	Jean Guillori, 16	Creole
Noel Soileau, 25	Creole	Joseph Vigra, 40	Canadian
Francois Babin, 35	Acadian	Joseph Guillori, 16	Creole
Louis Guillori, 15	Creole	Santiago la Fleur, 30	Creole
Charles Jeansonne, 23	Acadian	Nicolas la Fonte, 40	French
Pierre Jobert, 36	French	Philipe Langlois, 36	Acadian
Bartholome le Bleu, 46	Creole	Joseph la Mirande, 18	Creole
Luis de Rosier, 30	French	Andres Mondon, 34	French
Jean Doucet, 17	Acadian	Pierre Mallet, 26	Creole
Pierre Doucet, 23	Acadian	(torn) [illegible]e, 22	Creole
Philipe du Plechin, [illegible]	Creole	[illegible] 35	French
Charles Lebeau, 36	[illegible]	[illegible]el, 44	French
Jean LaFleur, 28	[illegible]	[illegible]ncois Pitre, 23	Acadian
Joseph LaFleur, 46	Creole	Pierre Richard, 40	Acadian
(torn) dre Barre, 25	Creole	Louis Richard, 31	Acadian
Antoine Bellerose, 21	French	Victor Richard, 22	Acadian
Donto Bello, 37	Italian	N. Rivar, 45	Canadian
Amable Bertrand, 31	Acadian	Augustin Soileau, 18	Creole
Antoine Boisdore, 33	Creole	Jean Saucier, 28	Creole
Michel Brignax, 27	Creole	Jean Soileau, 20	Creole
(torn) Bulli (?), 29	English	Sylvan Sonnier, 32	Acadian
Francis Cabe, 25	Creole	Olivier Sonnier, 19	Acadian
Joseph Carreau, 32	Canadian	Jean Tisson, 40	French
(torn) Charante, 30	Creole	Jean Tigre, 48	French
Michel Comeau, 35	Acadian	Pierre Thibodeau, 45	Acadian
Michel Cormier, 26	Acadian	Francois Veillant	....
Joseph Cormier, 30	Acadian		

Source: Milling, Chapman J.
"Exile Without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

BH8-2

BEST COPY AVAILABLE

CENSUS OF ATTAKAPAS OR ST. MARTINVILLE, LA.

OCTOBER 30, 1774

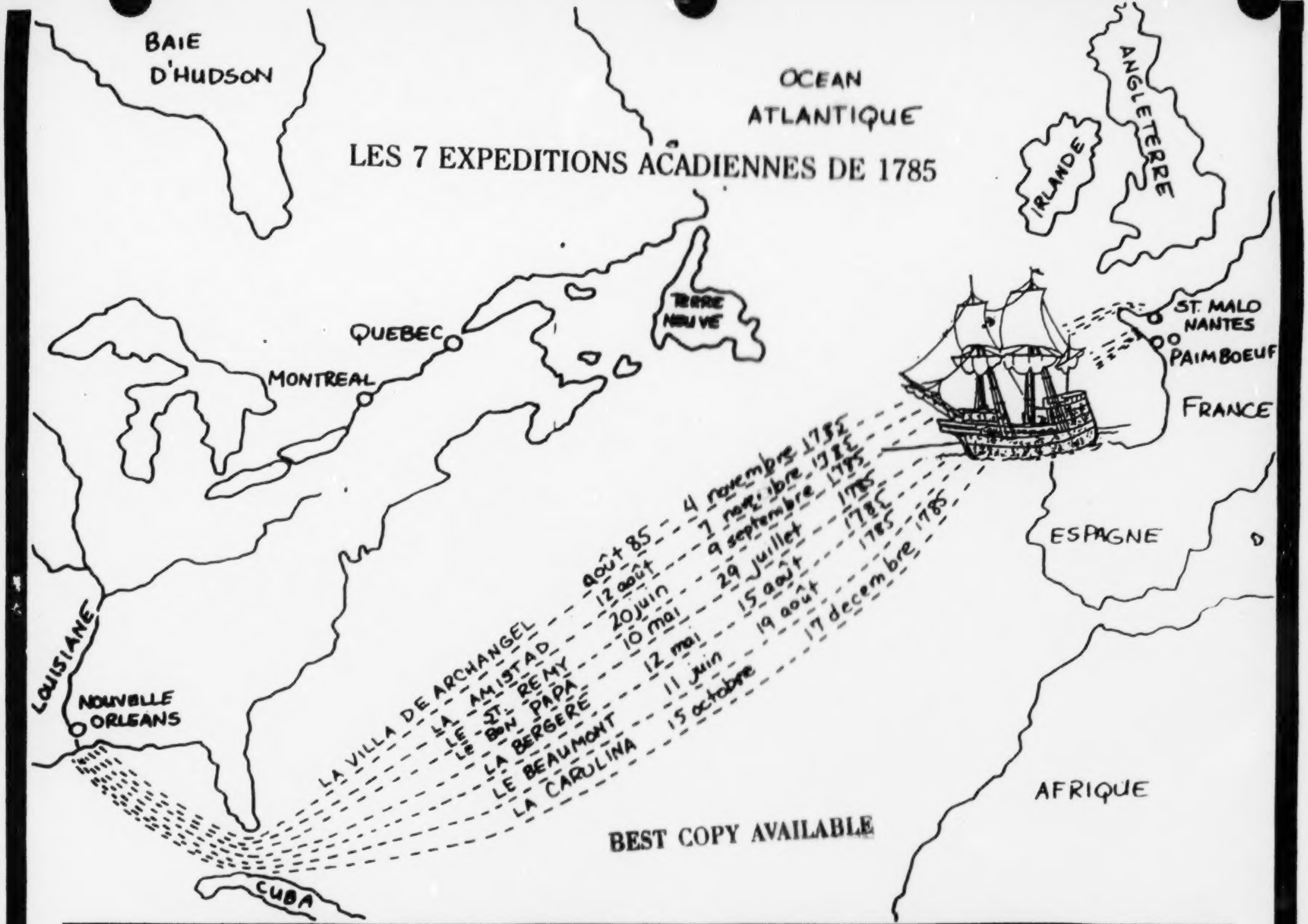
Mr. & Mrs. De LaHoussay
Mr. Sorrel (Single)
Antoine Bordat & wife
Borel and wife
Andre Faque
Widow Miragouin
Neochelet and wife
Charles Guillebeau
Armand Tibodau & wife
Francois Guillebau & wife
Joseph Doucet & wife
Martin Soudric & wife
Jacques Fostin & wife
Nicholas Prevot & wife
Joseph Hebert & wife
Pierre Broussard
Magdelin Tibodau
Martin Poke
Ducret 2 brothers
Jean Dugas & wife
Jean Charles Hebert & wife
Joseph Broussard & wife
Antoine Bonin & wife
Mr. & Mrs. Fuselier
Armand Ducret
Jean Francois LeDee
Widow Jaculin
Colette and wife
Widow David
Widow Babino
Simon LeBlanc & wife
J. Batiste Semer & wife
Paul Tibodau & wife
Claude Martin & wife
Batiste Labbe & wife
Vincent Bara & wife
Berard & wife
Freme Robichot & wife
Silvain Broussard & wife
Michel Trahan & wife
Pierre Porche & wife
Jean Bt. Hebert & wife
Charles Dugas & wife
Joseph Martin & wife
Michel Mau (Meaux) & wife
Jean Gaillard
Mr. Gravenbert & 5 sons
Rene Trahan & wife
Gregoire Pellerin & wife
Jean Sage and wife
Boutet
Joseph Carlin & wife
Widow Guillebeau
Michel Bernard
Pierre Nezat & wife
Olivier Tibodau & wife
Joseph Babin
Jean Labbe & wife
Widow Avegnon
Simon Broussard & wife
Jean Trahan
J. Bt. Broussard & wife
Paul Trahan & wife
Wilse dit Armand & wife
Bte la Bauve & wife
Francois Broussard & wife
Michel Doucet & wife
Joseph Broussard
Amand Broussard widow
J. Louis Bonin & wife
Firmin Landry & wife
Claude Broussard & wife
Pierre Dugas & wife

RECAPITULATION

Adults	129	Horses	701
Children	194	Sheep	96
Cattle	5208	Pigs	11[illegible]6

Source: Milling, Chapman J.
"Exile without an End"
Bostick & Thornley, Inc.
Columbia, So. Carolina 1943

BH8-3

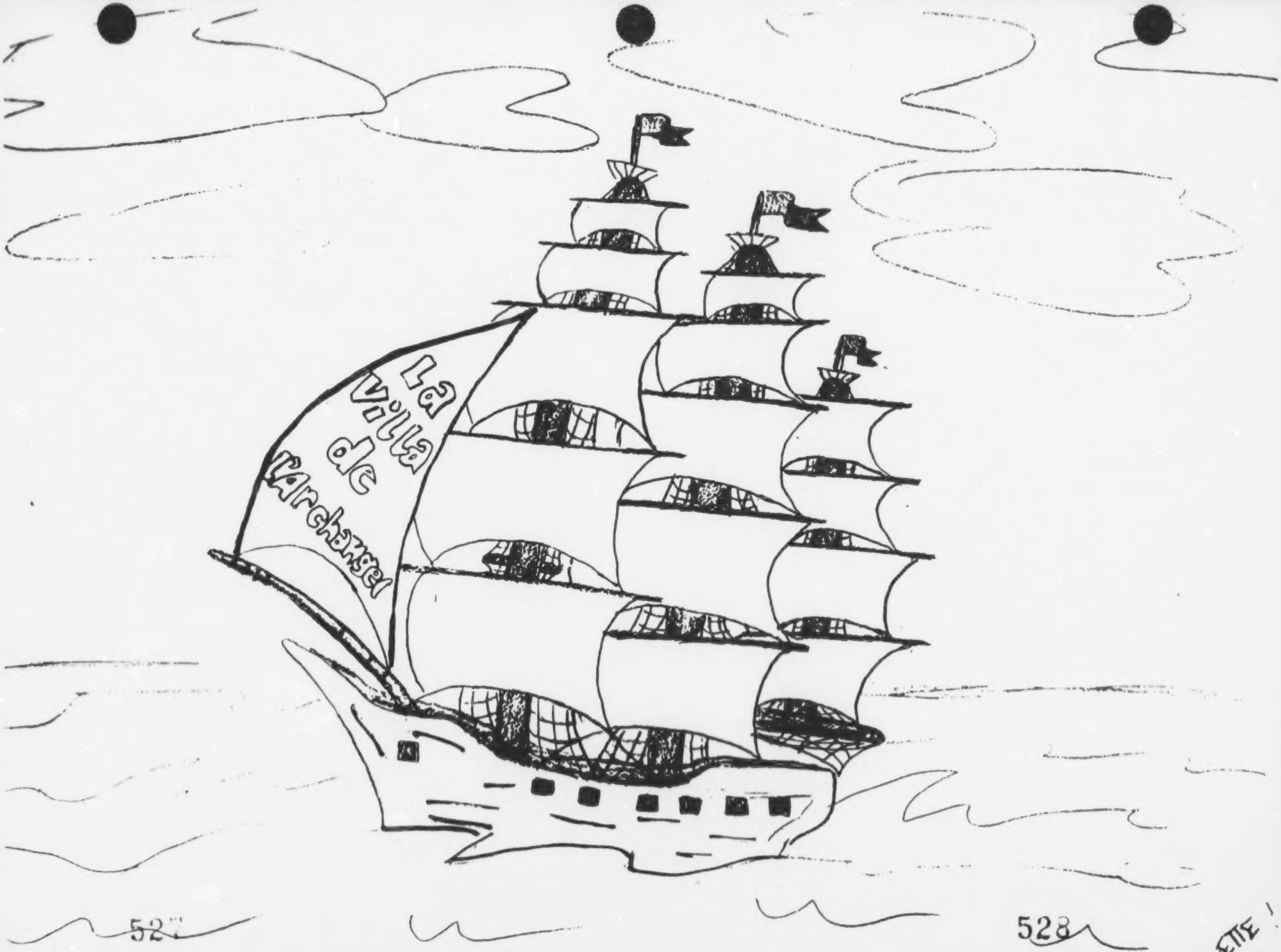

LES 7 EXPEDITIONS ACADIENNES DE 1785

BAIE D'HUDSON
OCEAN ATLANTIQUE
IRLANDE
ANGLETERRE
TERRE NEUVE
QUEBEC
MONTREAL
ST. MALO
NANTES
PAIMBOEUF
FRANCE
ESPAGNE
AFRIQUE
LOUISIANE
NOUVELLE ORLEANS
CUBA
LA VILLA DE ARCHANGEL août 85 4 novembre 1785
LA AMISTAD 12 août 7 novembre 1785
LE ST. REMY 20 juin 9 septembre 1785
LE BON PAPA 10 mai 29 juillet 1785
LA BERGERE 12 mai 15 août 1785
LE BEAUMONT 11 juin 19 août 1785
LA CARULINA 15 octobre 17 decembre 1785

BEST COPY AVAILABLE

En 1785, sept bateaux d'Acadiens quittent la France pour aller en Louisiane. Mais, pourquoi en Louisiane? Ah! Parce que la Louisiane est française depuis 1699.

BH8-4

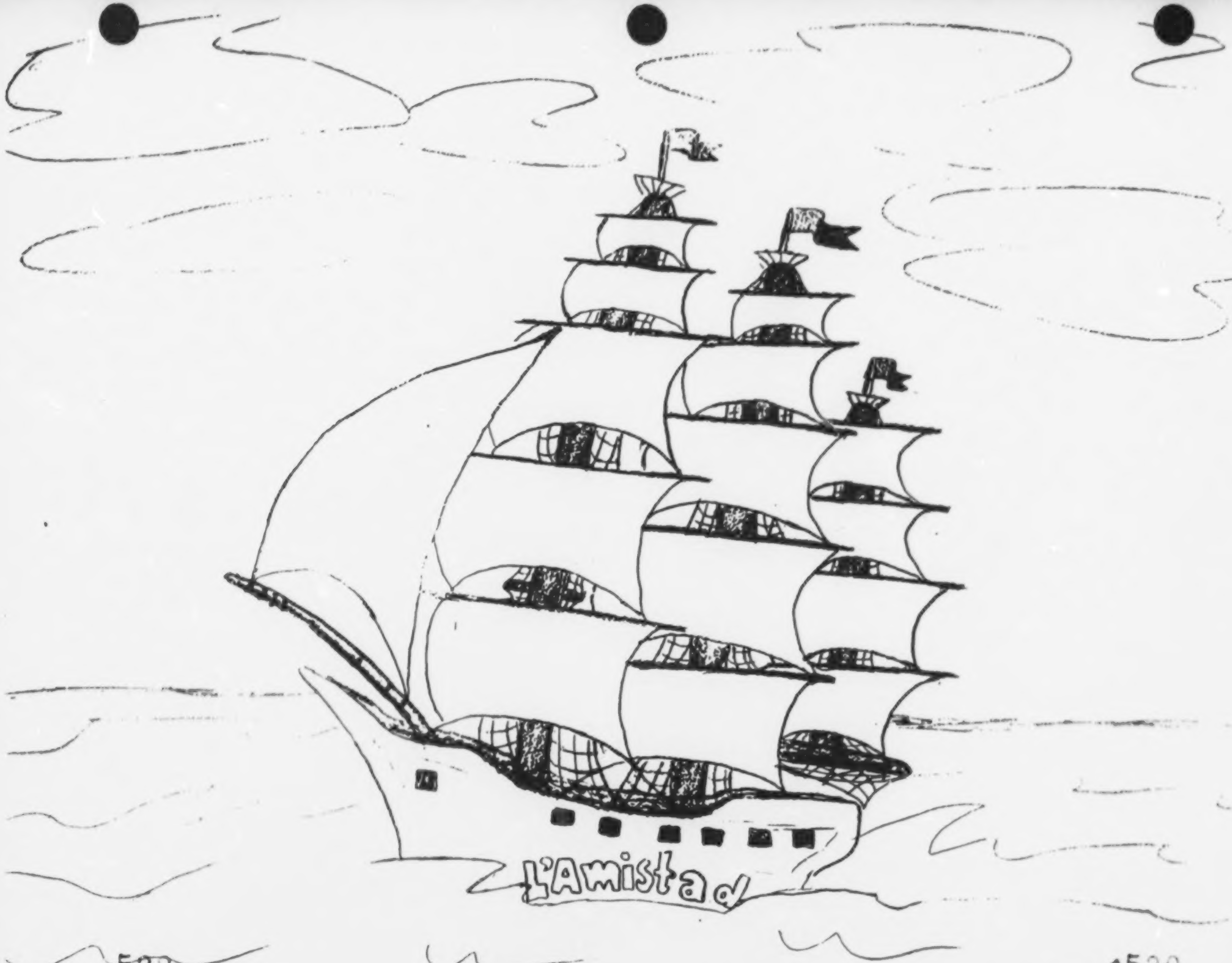

La Villa de l'Archangel

527

528

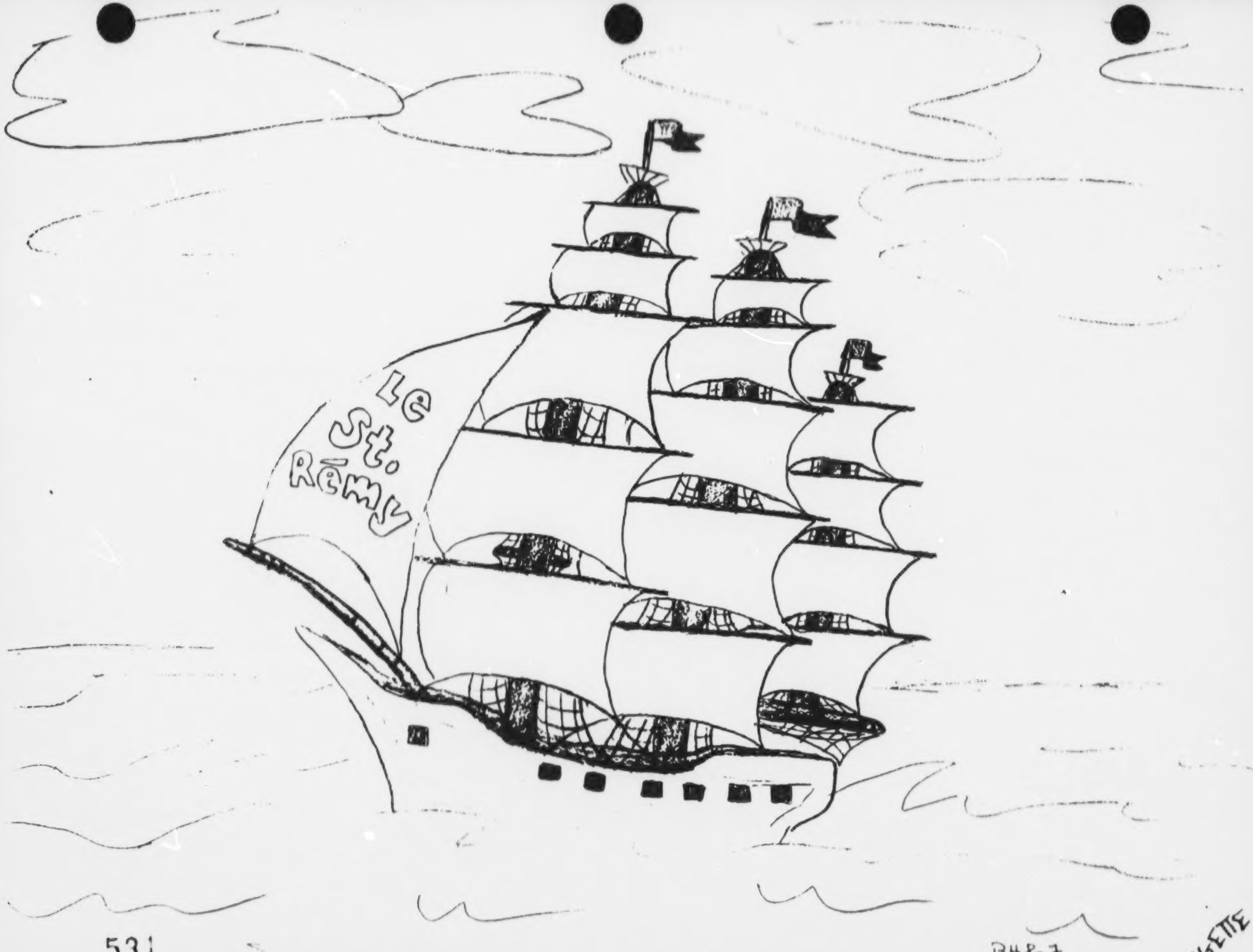
BH8-5

BRIGETTE G.



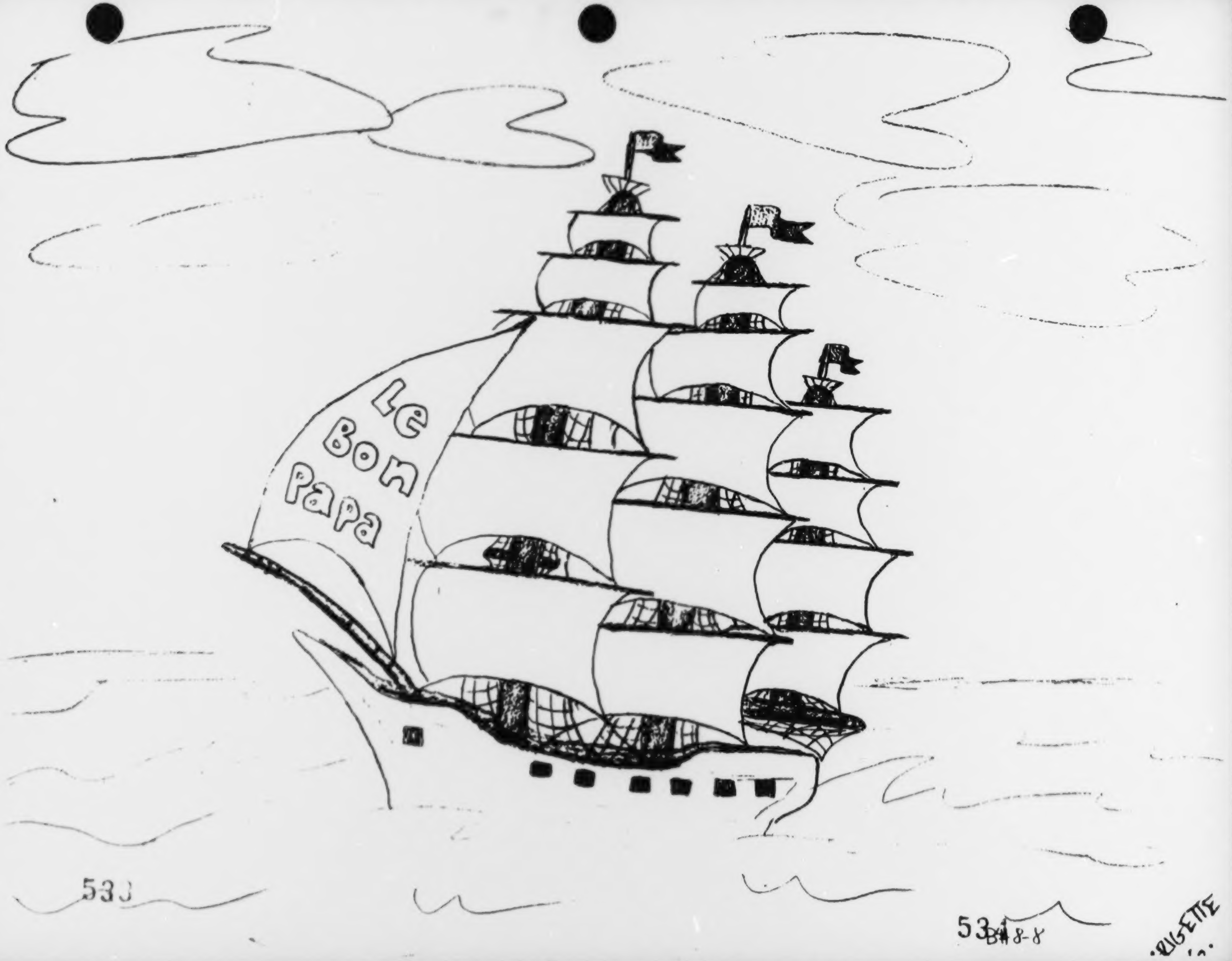
BH8-6

BRIGETTE G.



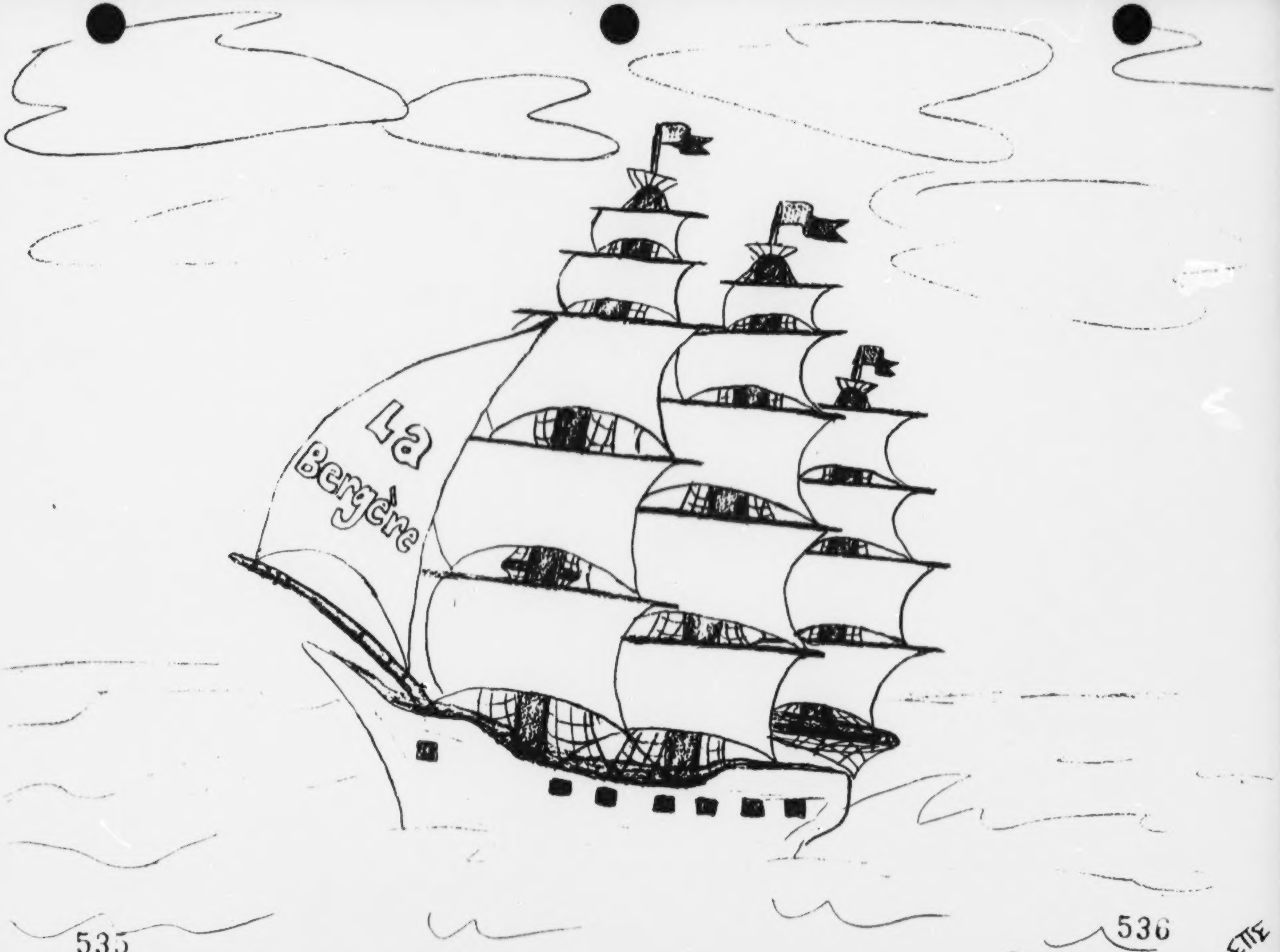
BH8-7

BRIGETTE G.


Le
Bon
Papa
·RUGETTE
10·

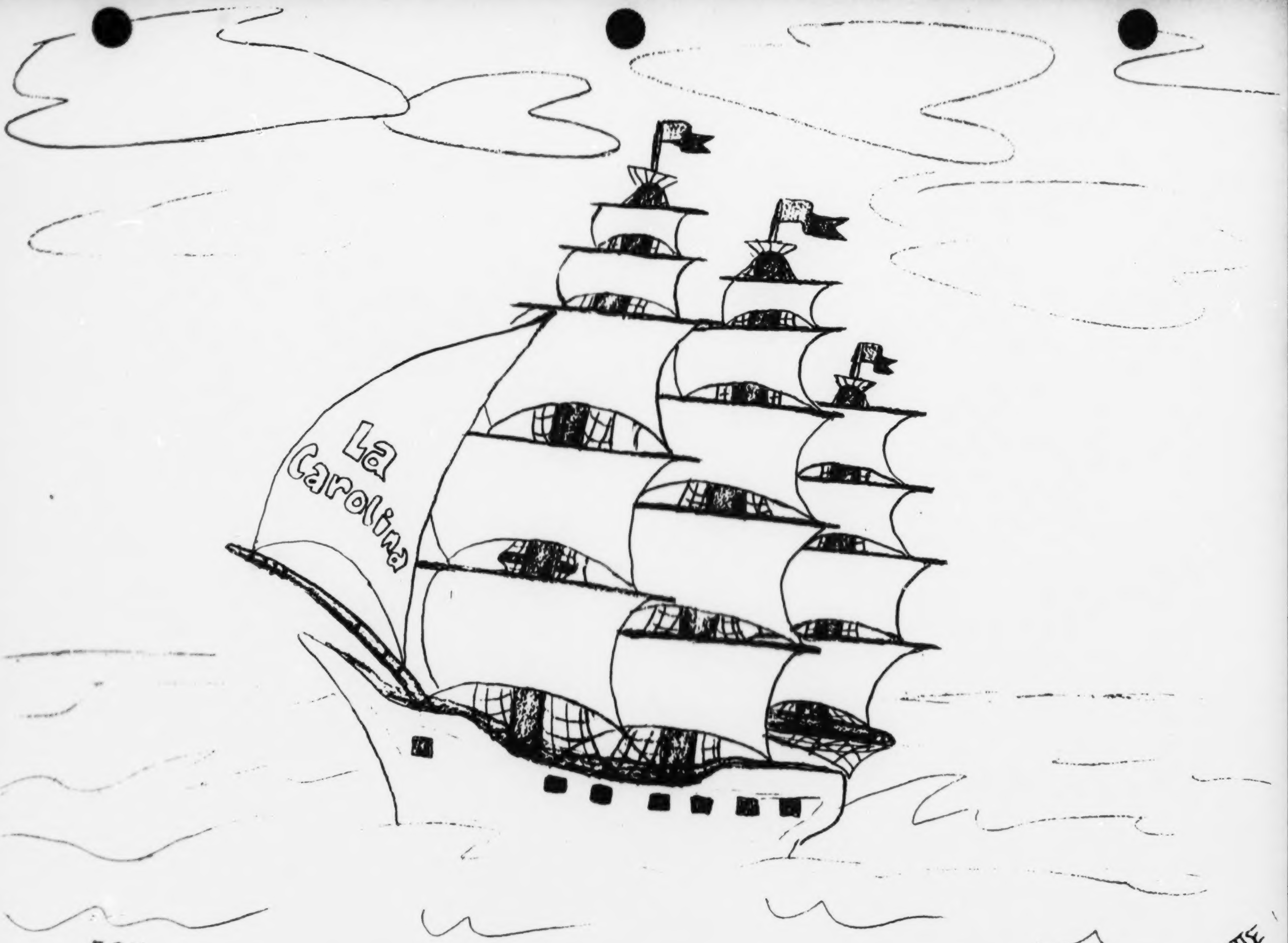
533

53 B#8-8



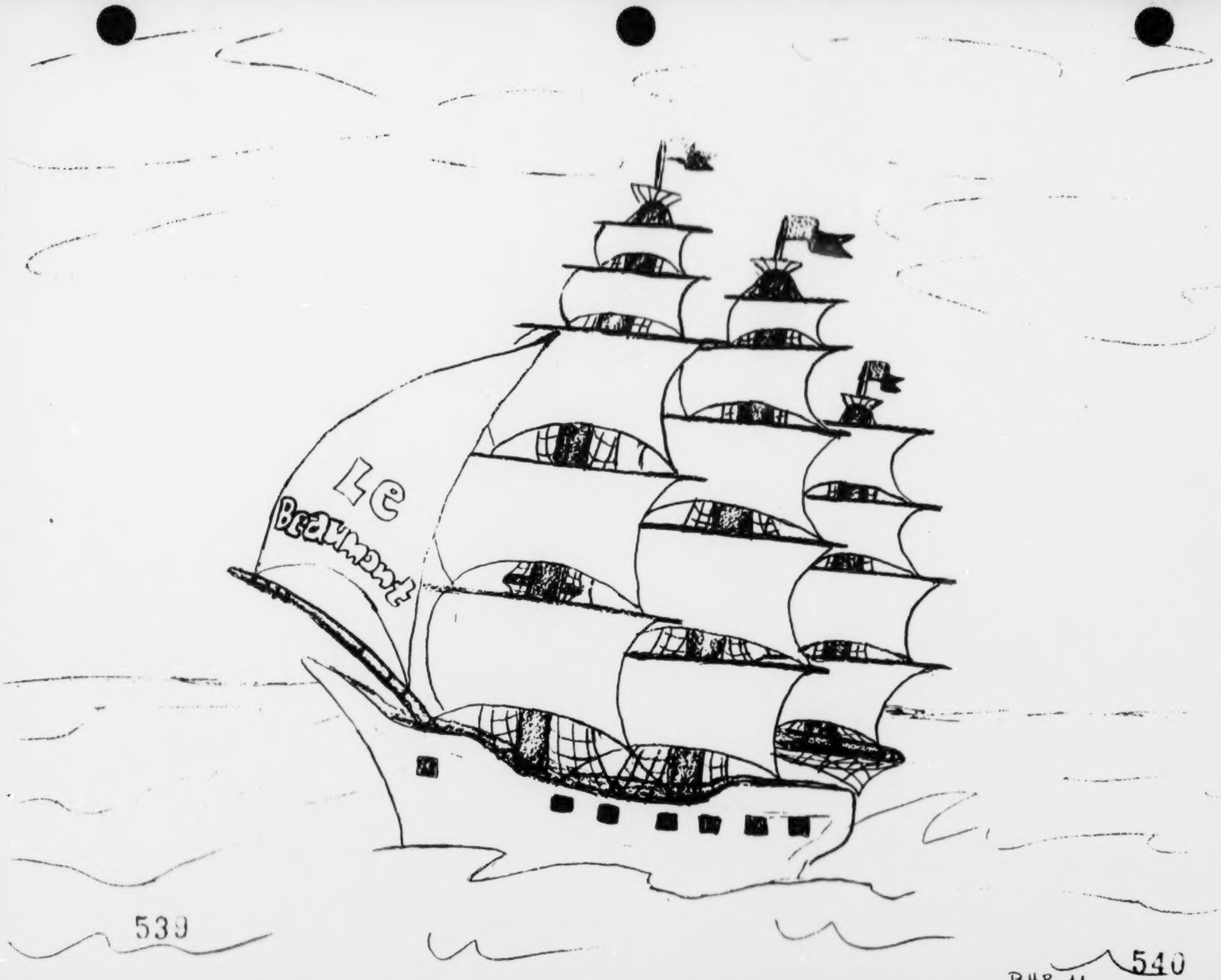
BH 8-9

BRIGETTE G.


La Carolina

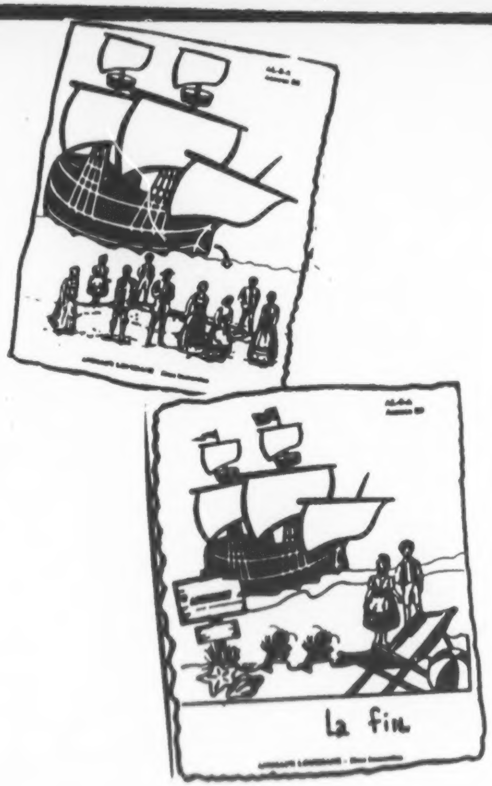
BH8-10

BRIGETTE G.

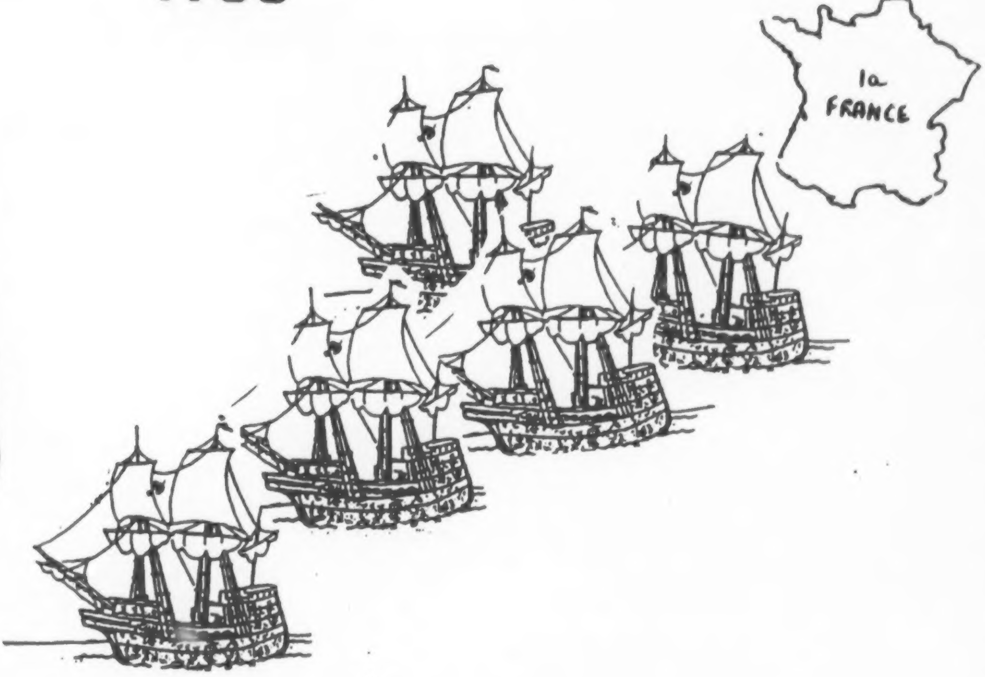

Le
Beaumont

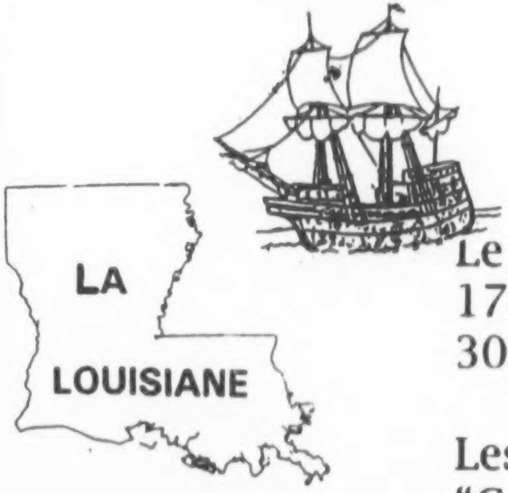
BH8-11

KIGETTE
10



1785




LA
LOUISIANE

Le gouvernement est espagnol en Louisiane en 1785. Les espagnols sont d'accord d'accepter les 3000 colons Acadiens qui arrivent en bateaux.

Les Acadiens deviennent les "Cadiens" ou "Cadjins." Ils continuent à parler français.

BEGINNING STAGE BENCHMARKS:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#

1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical response;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#

1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;
3. exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;
4. exchanging opinions and preferences about people, events, places, animals, and things;
5. exchanging information incorporating numbers, time and weather;
6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#

1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;
3. giving short oral and/or written messages about people, events, places, animals, and things;
4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;
6. telling or retelling simple stories orally or in writing;
7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#

1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;

   demonstrating a comprehension of common words, phrases, and idioms that reflect target cultures;

6. using units of measurement from the target cultures, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#

1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#

1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#

1. finding information in authentic materials.

Comparisons—Nature of Language: CP-1-B-#

1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#

1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g. toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#

1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#

1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

Communities—Careers: CT-3-B-#

1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

BEST COPY AVAILABLE

AL-8-A
Annexe A

Extrait des CONTES FOLKLORIQUES POUR LA JEUNESSE LOUISIANAISE,
pp 98-99
Texte : Jacqueline Voorhies, Illustrations : Kathleen Arceneaux
1985, Média-Louisiane, Lafayette, LA

XXIII LA LEGENDE DES ECREVISSES

Ernest et Onézime, deux homards gros et gras habitent en Acadie. Ils vont à la plage tous les jours pour jouer avec Marie et Joseph Broussard. Marie et Joseph Broussard sont leurs amis acadiens.

Un matin comme d'habitude, Ernest et Onézime vont jouer sur la plage. Marie et Joseph Broussard ne sont pas là. Tout à coup, Ernest et Onézime voient un bateau passer. Marie et Joseph Broussard et beaucoup d'Acadiens sont sur le bateau. Marie et Joseph pleurent.

—Marie, Joseph, crient les homards, ne pleurez pas! Nous allons suivre le bateau. Nous allons avec vous!

Ernest et Onézime suivent le bateau. Les jours passent. Ils nagent et ils nagent. Ils sont très fatigués. Ils ont faim. Ils n'ont rien à manger. Ernest regarde Onézime et crie:

—Onézime, comme tu es maigre, comme tu es petit! Quelle misère!

—Et toi Ernest, tu es maigre et petit aussi!

Les jours passent et les homards nagent toujours. Ils suivent le bateau. Finalement ils voient une côte. Le bateau s'arrête et les Acadiens débarquent. Les homards suivent les Acadiens. Ils ne savent pas où ils sont. Ils appellent Marie et Joseph et demandent où ils sont.

—Nous sommes en Louisiane, répond Joseph.

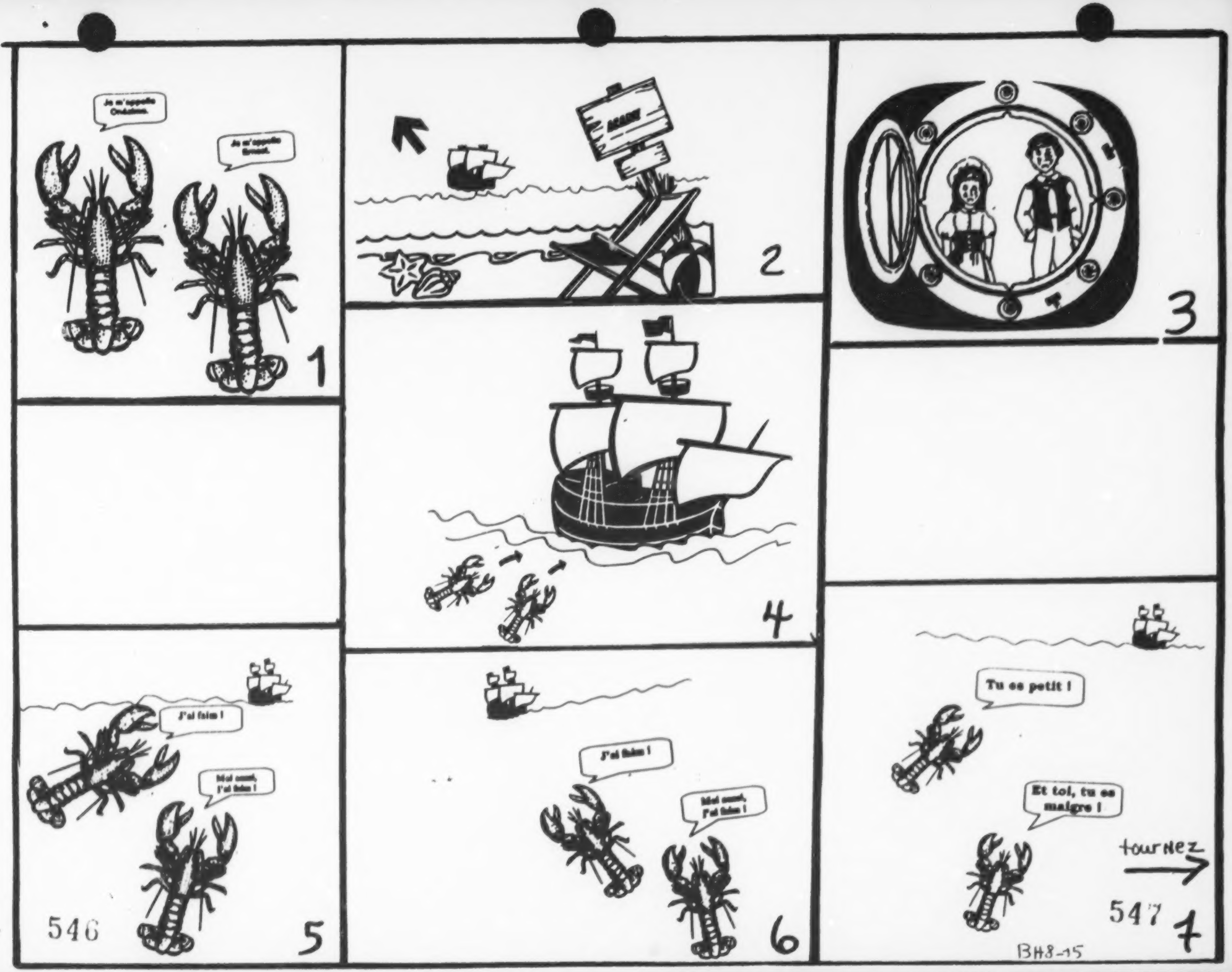
—Joseph, regarde! Regarde Ernest et Onézime! Ils sont tout petits. Ils ont de petites pattes maintenant! crie Marie.

—Ils ont de petites queues et de petites pinces, dit Joseph.

—Ce ne sont pas des homards, dit Marie.

—Ce sont des écrevisses maintenant, dit Joseph, et elles sont maintenant nos amies.

Voilà pourquoi aujourd'hui il y a beaucoup d'écrevisses en Louisiane et les écrevisses sont maintenant les amies des Acadiens.


Je m'appelle [illegible]
Je m'appelle [illegible]
1
ACADIE
2
3
4
J'ai faim !
Moi aussi, j'ai faim !
5
J'ai faim !
Moi aussi, j'ai faim !
6
Tu es petit !
Et toi, tu es maigre !
7

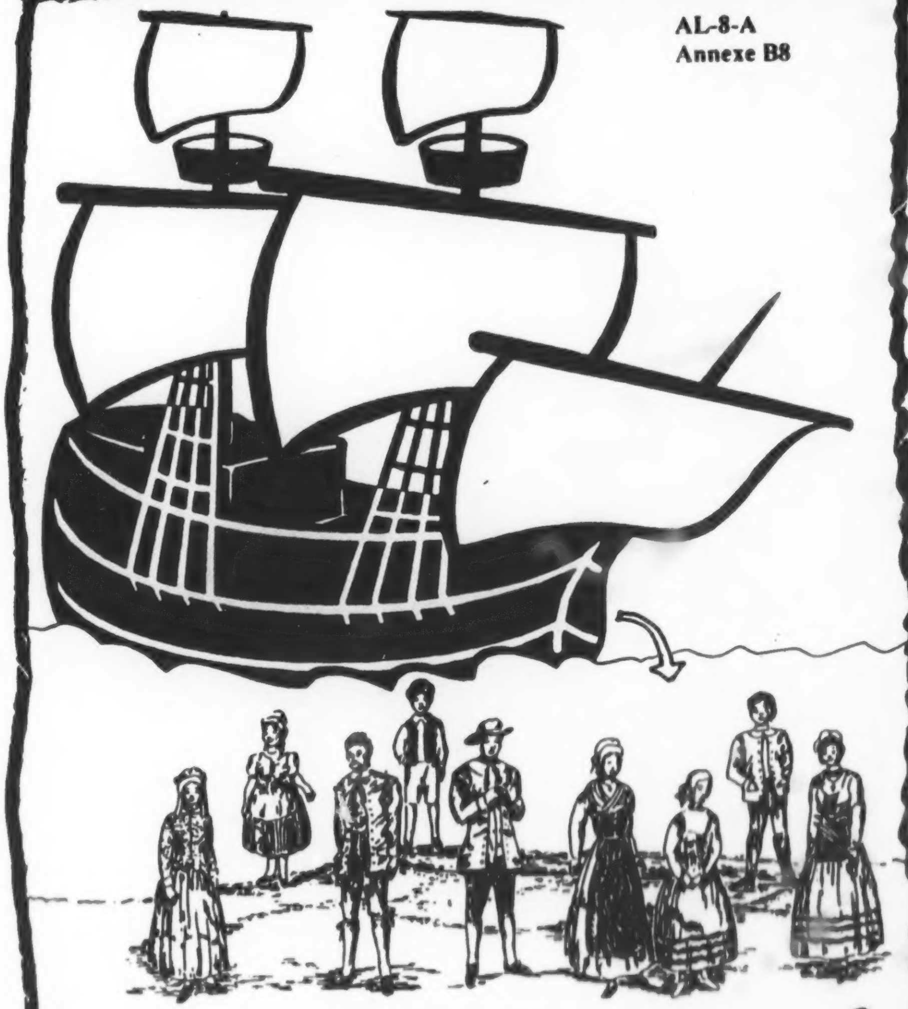
tournez →

546

547

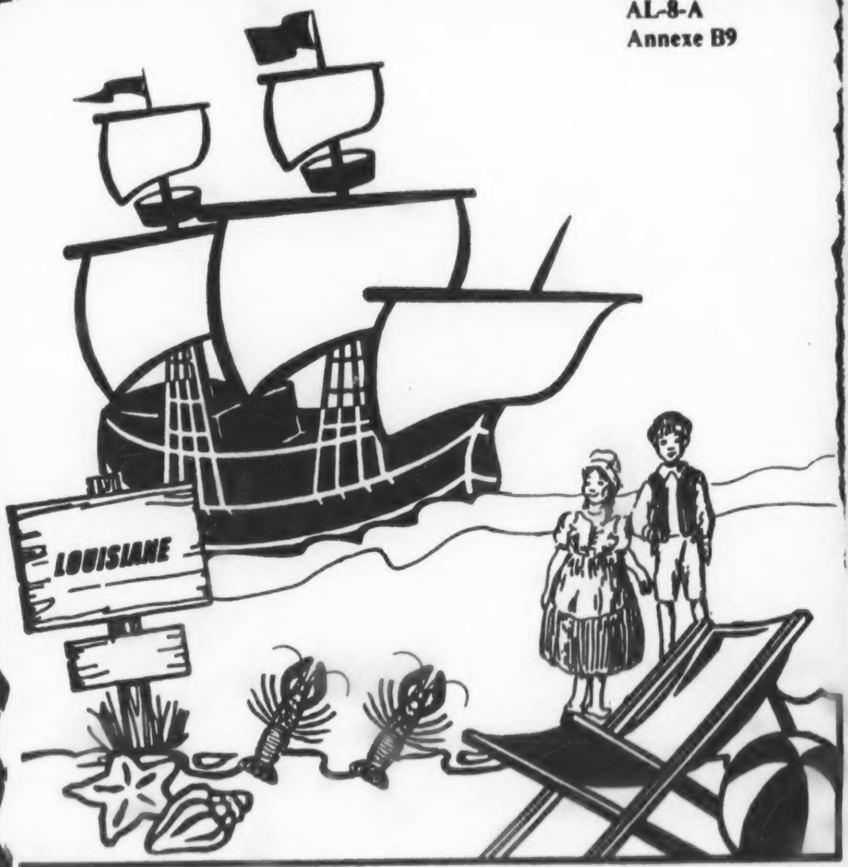
BH8-15

AL-8-A
Annexe B8



8

AL-8-A
Annexe B9

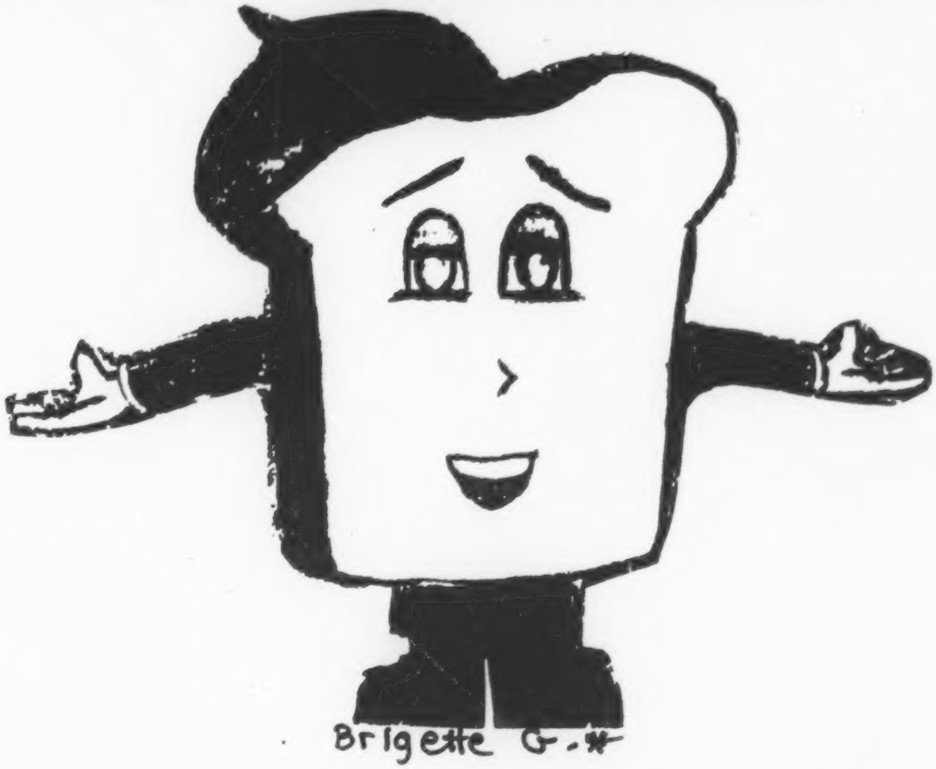


1785 la fin

9

alors....

Cousins Acadiens qu'est-ce que vous devenez?



Brigette G.

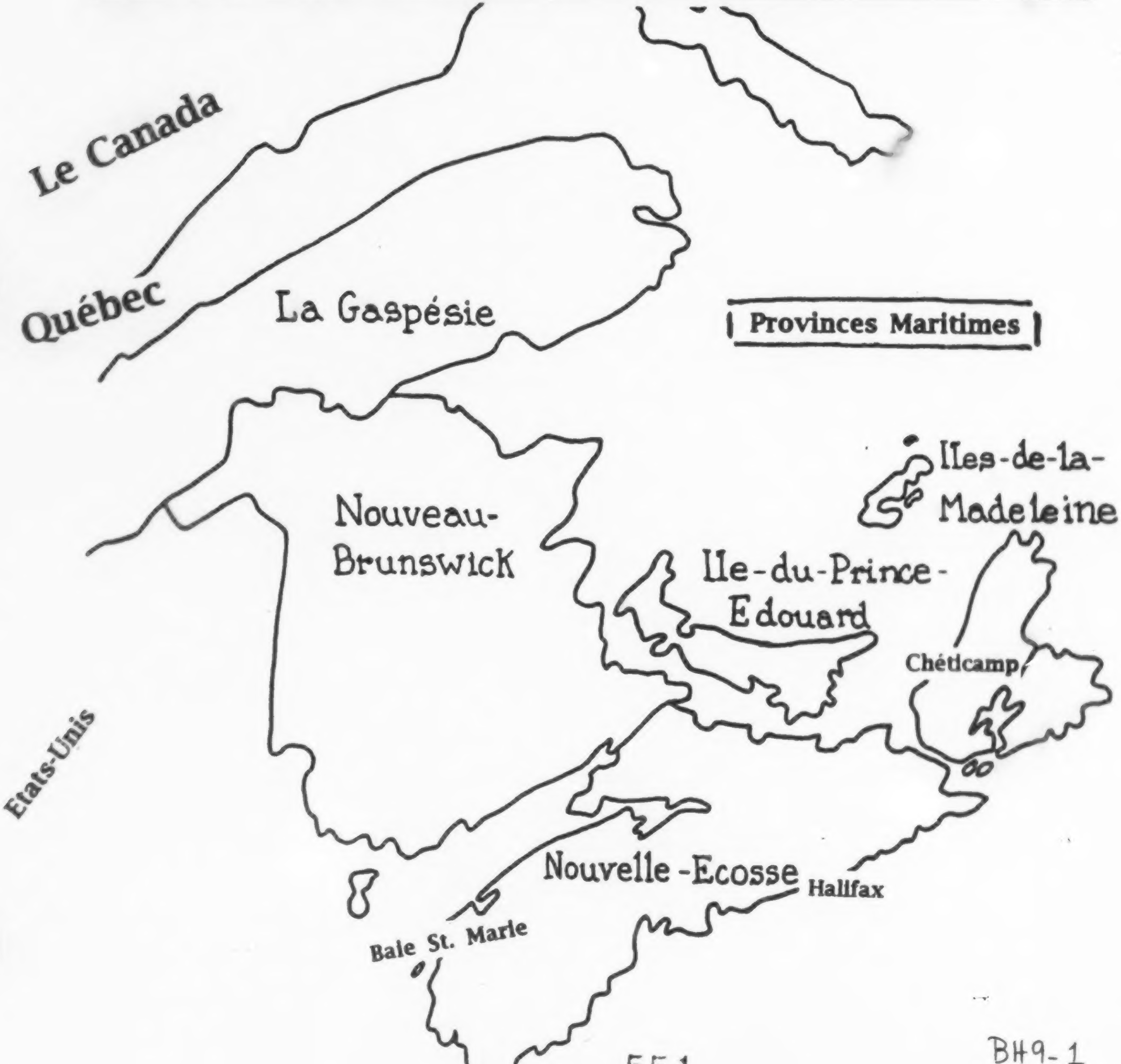
B49

1999

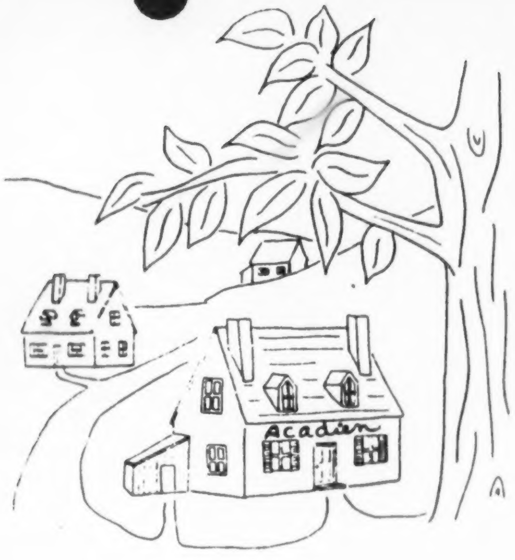
Et les Acadiens qui sont restés en arrière ?

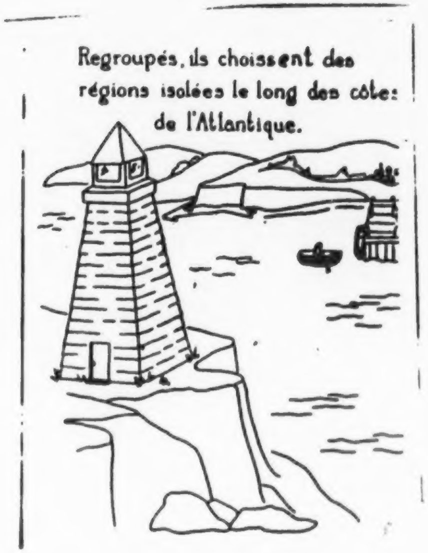
Ils ne disparaîssent pas. Ils sont braves. Ils survivent. Et comme l'hirondelle qui rebâtit son nid après la tempête, les Acadiens rebâtissent leurs maisons après l'exil.

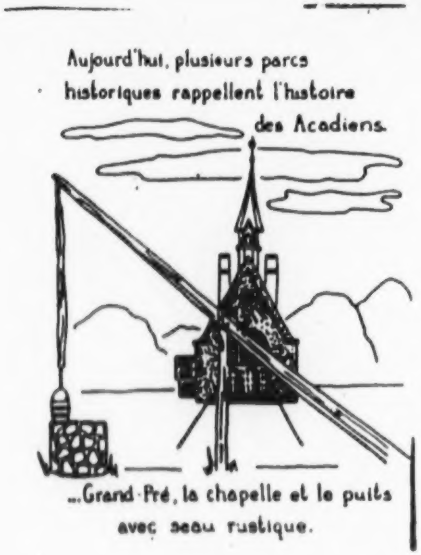
Aujourd'hui il y a près de 262,000 Acadiens encore au Canada. Une grande partie habite dans la région du Nouveau Brunswick; les autres sont à la Baie Ste Marie, Halifax, Chéticamp, et l'île du Prince Edouard dans les Provinces Maritimes. D'autres sont au Québec et ailleurs au Canada, en France et aux Etats-Unis. Il y'en a même aux Iles "Falkland" en Amérique du Sud!


Le Canada
Québec
La Gaspésie
Provinces Maritimes
Iles-de-la-Madeleine
Nouveau-Brunswick
Ile-du-Prince-Edouard
Chéticamp
Etats-Unis
Nouvelle-Ecosse
Halifax
Baie St. Marie

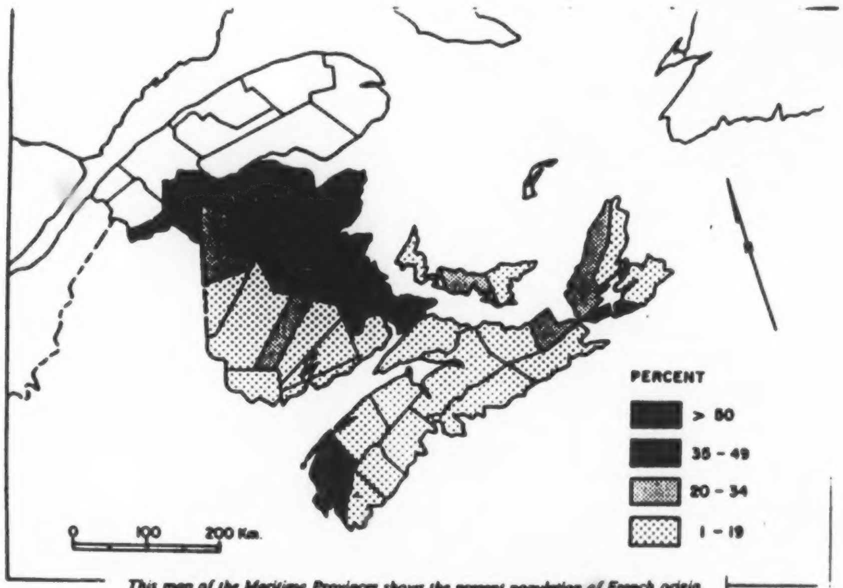
BH9-1




Regroupés, ils choissent des régions isolées le long des côtes de l'Atlantique.

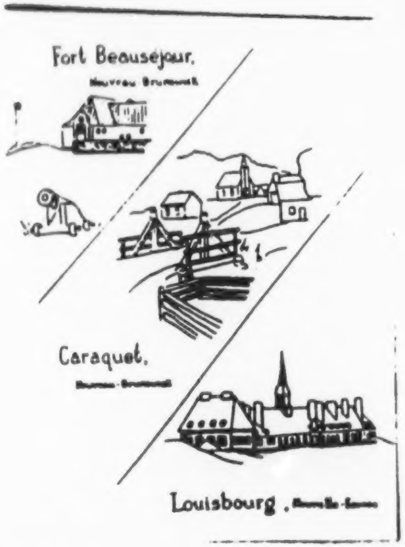

Aujourd'hui, plusieurs parcs historiques rappellent l'histoire des Acadiens.

...Grand-Pré, la chapelle et le puits avec seau rustique.



This map of the Maritime Provinces shows the present population of French origin. New Brunswick has the largest Acadian population, though some of its 224,000 French speakers are of Quebec origin, and not all its Acadians still speak French.

The Acadians par Barry Moody, Grolier Limited, Toronto


Fort Beauséjour. Nouveau Brunswick

Caraquet. Nouveau-Brunswick

Louisbourg. Nouvelle-Écosse

BEST COPY AVAILABLE

LA SAGOUINE
...TONINE M...

La Sagouine

by Antonine Maillet

Comprised of a series of monologues, *La Sagouine* is perhaps the best known play of renowned Acadian author Antonine Maillet. A cleaning lady, La Sagouine is seemingly resigned to her lot as a marginal member of her society. She raises her voice to let all know, in her own rich language, of the injustices she and her people have suffered at the hands of religious, social, economic and political power structures of her country. La Sagouine stands as the expression of a people, the Acadians, who have long suffered from the trauma of colonization but who have held on to their unique spirit through the maintenance of their rich traditions and language.

Festival International de Louisiane is proud to present this performance featuring the actress synonymous with the role, who first brought the character to life over twenty years ago, Viola Léger. A professor of theater and performance art in New Brunswick, Ms Léger first donned the cleaning lady robe of La Sagouine in 1971, at the official publication release party of the play. Since then, she has frequently recomprised the role to much critical acclaim throughout Canada and Europe.

Antonine Maillet

A prominent figure in not only the French literature of Canada, but also of the Francophone world, Antonine Maillet was born in Bouctouche, New Brunswick, in the heart of Acadia. A writer of prodigious talent, Maillet has published over thirty novels and plays, many of which have garnered critical acclaim. Her novel, ***Pélagie-la-charrette*** ., an epic tale of one woman's triumph over the trauma of the exile of the Acadians, won the prestigious French literary prize, the Prix Goncourt, in 1979.

Though her literary career has required her to live in Montreal, Antonine Maillet's spirit remains forever linked to her homeland, Acadia. Nowhere is this undying attachment more evident than in her novels and plays which are filled with the spirit, life, language and traditions of the tiny Acadian fishing villages of her life experience.

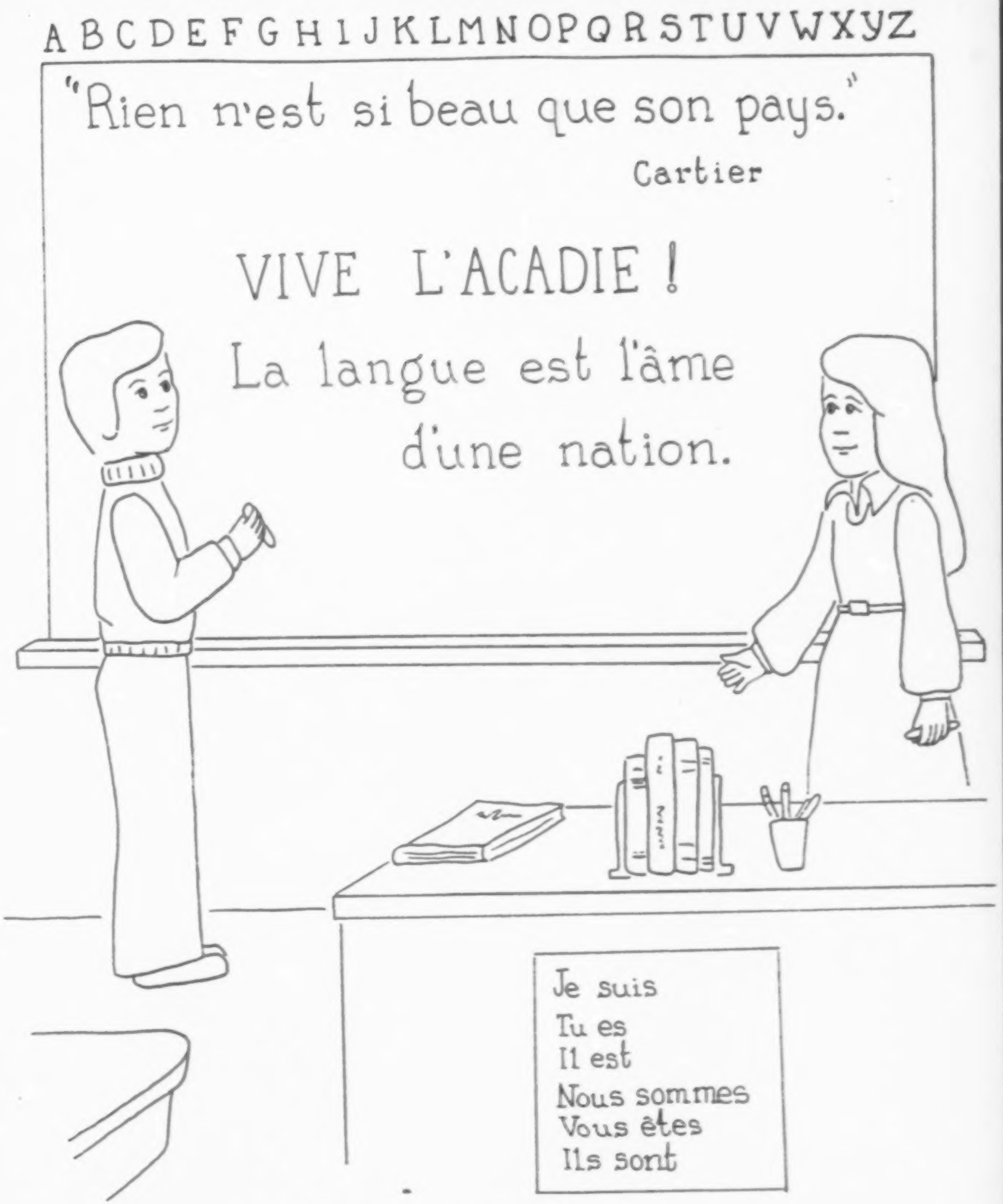
Festival International de Louisiane is extremely honored to welcome Antonine Maillet, a woman whose work embodies the continuity of spirit and tradition which has kept the Acadians linked through the diaspora.

la Sagouine

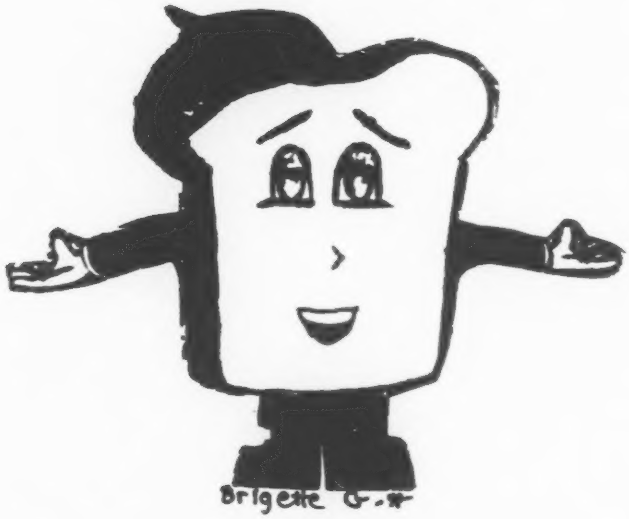
In 1971, an Acadian novelist, Antonine Maillet, created a new Acadian folk heroine — La Sagouine. Seen here is Viola Léger, who brought the character of the old Acadian scrub-woman to life on stage across Canada and in Europe. In 1979, Mme Maillet became the first Canadian to win France's most important literary award, the Prix Goncourt, *for her novel* Pélagie-La-Charrette. *It is the story of a woman's ten-year trek back to Acadia after the expulsion.*

The Acadians par Barry Moody, Grolier Limited, Toronto

BEST COPY AVAILABLE


A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
"Rien n'est si beau que son pays."
Cartier
VIVE L'ACADIE !
La langue est l'âme d'une nation.
Je suis
Tu es
Il est
Nous sommes
Vous êtes
Ils sont

BH9-4



Et ça c'est l'histoire des Cadjins.

Et ça c'est pourquoi la Louisiane parle français.

****Suggestion:** Demander aux élèves de travailler avec un ou deux partenaires pour produire leur propre version (avec illustrations) de l'histoire des Cadjins.

BH9-5

Les Cadiens d'Asteur

Today's Cajuns

BH10

Photographs by Philip Gould

FREQUENTLY ASKED QUESTIONS

Does French Immersion provide standards-based instruction?

Foreign languages comprise one of the six core subjects with national standards. In addition to following the foreign language standards, French immersion instruction presents a standards-based curriculum in mathematics, science, and social studies. Many English language arts standards relating to literacy are addressed through French language arts classes as well.

How are teacher recruitment and staffing handled?

The French Immersion Program is staffed with certified French-speaking teachers recruited locally as well as from other areas of the world. Recruitment of foreign associate teachers is done in collaboration with Louisiana's State Department of Education and the Council for the Development of French in Louisiana. A certified, English-speaking teacher provides instruction in English language arts.

What are the entrance requirements for program participation?

All district kindergarten students are eligible to enroll in French Immersion classes, though place is limited. Students with siblings in the program are given priority. Parental commitment for the child's continued enrollment through grade 8 is the only requirement.

What are the sources for instructional materials in the target language?

Instructional materials are available from Canada, though many, if not most, are locally developed. ESEA Title VII grants and others have assisted the district in materials development.

Lafayette Parish Schools
P.O. Drawer 2158
Lafayette, LA 70502-2158

FRENCH IMMERSION LAFAYETTE

Continuing a Tradition of Bilingualism in Louisiana

BH10-1

BEST COPY AVAILABLE

I will not speak French in school.
I will not speak French in school.
I will not speak French.
rsion

FR[illegible]RSION

[illegible] T E

[illegible] the [illegible] the point to the fabric of tomorrow...

French [illegible]age language in Louisiana [illegible] its first French [illegible] three hundred years ago [illegible]ana has kept [illegible] in Fren[illegible] alive. However, the French language, [illegible] 1940's, was [illegible]

[illegible] punished [illegible] French in [illegible]

[illegible] French [illegible]ion students strive [illegible]ly in the same [illegible]guage that was [illegible]anned from their grandparents' schools.

The resurgence of French in Louisi[illegible] is part of a stro[illegible] grassroots mo[illegible] that, in 1968, [illegible] make Louisian[illegible] bilingual. Today [illegible] recognizes the F[illegible] cultural heritage [illegible] major assets. F[illegible] speakers answer [illegible] international [illegible]

Frenc[illegible]

- 35 classes [illegible]
- serving ap[illegible]
- 60% of [illegible]

[illegible]rsion

[illegible] lan[illegible] instructio[illegible] premise th[illegible] language the same [illegible] they learn their first when th[illegible] exposed to it in its natural form and [illegible]e they are socially motivated to communicate.

Its long sequ[illegible] of time allows students to achieve fluency [illegible] second language, and tak[illegible] advantage of the enthusiasm and aptitude which young children [illegible] for [illegible]ning. [illegible]re, since [illegible] integral [illegible]ary [illegible] not comp[illegible] other activities or elective [illegible] prominence.

Instruction in French Immersion

	GOALS	ACHIEVEMENTS
LINGUISTIC	Students communicate fluently in French about topics appropriate to their age level.	99% of French immersion students earn 2 Carnegie units in French before leaving 8th grade.
[illegible]CADEMIC	Students perform as well as their non-immersion peers in all areas of curriculum. They achieve such proficiency in Fre[illegible] and in English that they are able to continue their studies in both [illegible]	Immersion class averages on state LEAP and standardized IOWA tests are as high as or higher than those of non-immersion classes.
[illegible]URAL	[illegible] cultures. They gain deeper insights into themselves and into other ways of thinking and expressing themselves.	[illegible] attitudes toward multiculturalism and has helped to bridge the inter-generational gap.

MONDAY MORNING 8:00 A.M.

aim
ir
J'ai
BA

A SNAPSHOT OF PARTICIPATION IN THE FRENCH IMMERSION PROGRAM

Chris S[illegible] enters his classroom and is greeted by his teacher *"Bonjour, Chris! Tu as passé une bonne fin de semaine?"*

"Oui, Madame, on est allé au match de hockey et mon équipe a gagné!" The conversation goes on for a few minutes until class starts, still in French. Chris is one of the students in the Lafayette, Louisiana French Immers[illegible] Program. His classroom looks like any classroom but a closer examination reveals th[illegible] the instructional material posted on the walls is in French and so are the stude[illegible] works, the literature, and most of the textbooks. In fact 60% of his instruction [illegible] conducted in French by a certified, native language teacher. An English teacher com[illegible] in for 120 minutes every day to teach the class English language arts and reading. Th[illegible] other subjects (mathematics, science, social studies, arts, music, and sometimes P.E.) a[illegible] taught in French.

Chris, as most of his friends, comes from an English speaking household. H[illegible] enrolled in the French immersion program in kindergarten in one of the five distr[illegible] elementary schools that offer the program. When he reaches the 6th grade, he [illegible] attend the magnet middle school where the program is consolidated. He will have th[illegible] opportunity to take three major subjects and one elective in French and to earn [illegible] Carnegie units for high school (French I and II) before leaving the 8th grad[illegible] At the end of high school, he will take an advanced placement test th[illegible] will allow him to earn up to 18 credits at the university level.

As an adult, Chris will be an active member of the internatio[illegible] workforce able to communicate fluently in two languages, and h[illegible] opportunities will reflect his skills. In the meantime, he enjoys us[illegible] French outside the classroom as well. He speaks French with h[illegible] great grandfather who learned French before learning Engl[illegible] as did many of the older generations in Southwest Louisiana. H[illegible] interacts with French-speaking tourists at local festiv[illegible] participates in regional French events such as *Le Grand Prom[illegible] Louisiane*, and for science or social studies fairs, gets [illegible] information from French as well as English sources. He h[illegible] several penpals or keypals in various francophone countries a[illegible] is already making plans to visit them when he is older. Chris [illegible] happy, well adjusted, successful 10 year old who happen[illegible] speak and learn in two languages.

BEST COPY AVAILABLE

B#10-2

BEGINNING STAGE BENCHMARKS:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#

1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical response;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#

1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;
3. exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;
4. exchanging opinions and preferences about people, events, places, animals, and things;
5. exchanging information incorporating numbers, time and weather;
6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#

1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;
3. giving short oral and/or written messages about people, events, places, animals, and things;
4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;
6. telling or retelling simple stories orally or in writing;
7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#

1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;

demonstrating ~~a~~ comprehension of common words, phrases, and idioms that reflect target cultures;

6. using units of measurement from the target cultures, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#

1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#

1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#

1. finding information in authentic materials.

Comparisons—Nature of Language: CP-1-B-#

1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#

1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g. toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#

1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#

1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

Communities—Careers: CT-3-B-#

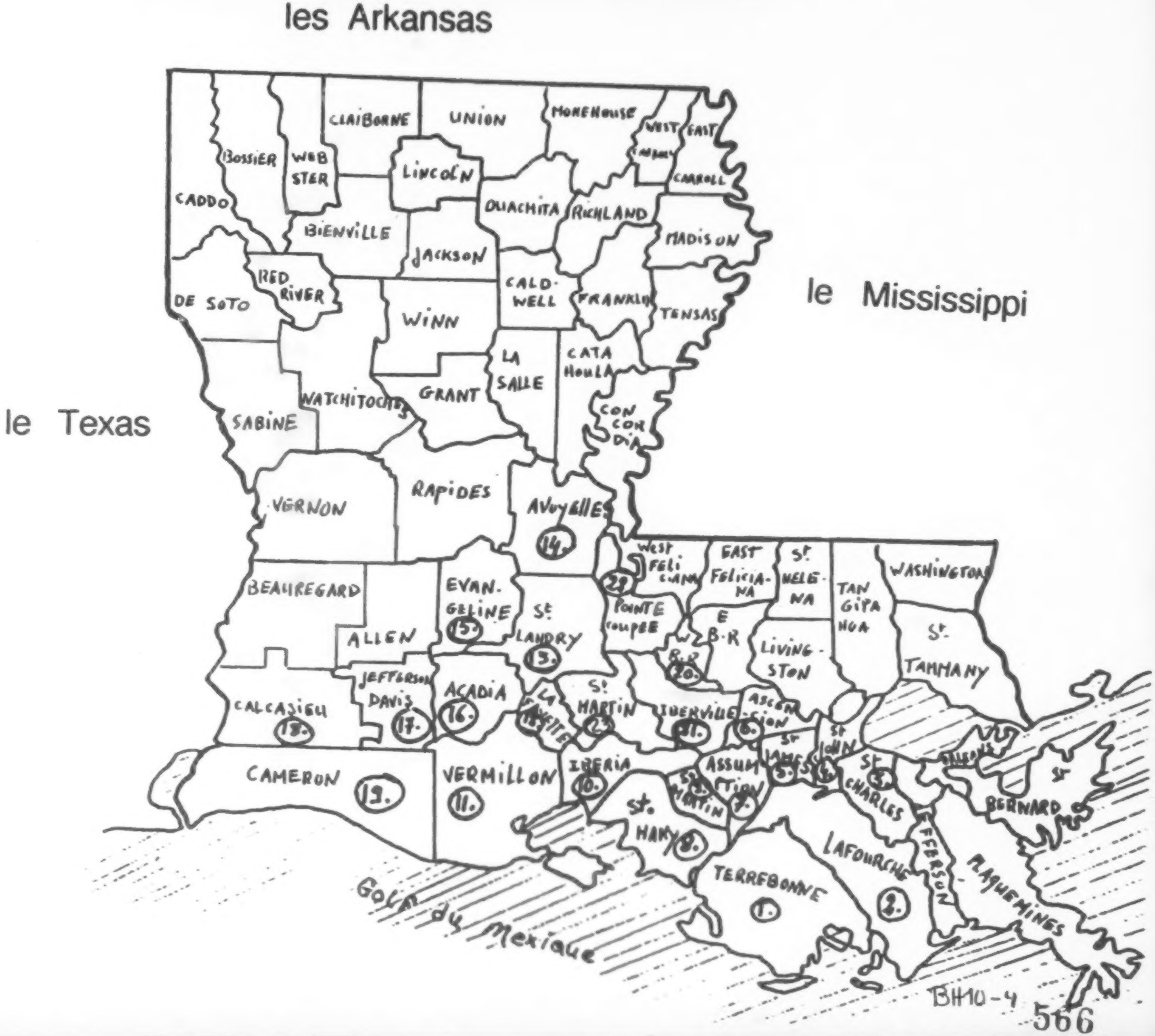
1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

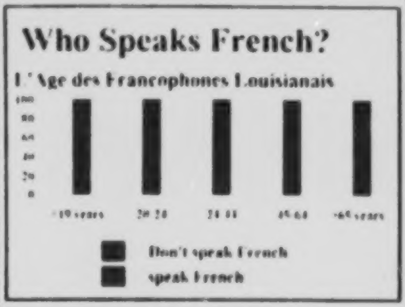
BEST COPY AVAILABLE

La Louisiane d'Aujourd'hui

A colorier:

1. rose
2. orange
3. jaune
4. vert
5. rouge
6. rose
7. bleu
8. bleu
9. violet
10. brun
11. violet
12. bleu
13. rouge
14. rose
15. brun
16. orange
17. jaune
18. rouge
19. vert
20. jaune
21. orange
22. vert
23. Rose


les Arkansas
le Texas
le Mississippi
CLAIBORNE
UNION
MOREHOUSE
WEST CARROLL
EAST CARROLL
BOSSIER
WEBSTER
LINCOLN
CADDO
OUACHITA
RICHLAND
BIENVILLE
JACKSON
MADISON
RED RIVER
DE SOTO
CALDWELL
FRANKLIN
WINN
TENSAS
LA SALLE
CATAHOULA
NATCHITOCHES
GRANT
SABINE
CONCORDIA
VERNON
RAPIDES
AVOYELLES 14.
WEST FELICIANA
EAST FELICIANA
ST HELENA
WASHINGTON
BEAUREGARD
EVANGELINE 15.
ST LANDRY 13.
22
POINTE COUPEE
E B-R
TANGIPAHOA
ALLEN
W B-R 20.
LIVINGSTON
ST TAMMANY
JEFFERSON DAVIS 17.
ACADIA 16.
LAFAYETTE 12.
ST MARTIN 23.
IBERVILLE 21.
ASCENSION 6.
CALCASIEU 18.
ST JAMES 5.
ST JOHN 4.
ST CHARLES 3.
ORLEANS
ST BERNARD
CAMERON 19.
VERMILLON 11.
IBERIA 10.
ASSUMPTION 7.
ST MARTIN 9.
ST MARY 8.
LAFOURCHE 2.
JEFFERSON
PLAQUEMINES
TERREBONNE 1.
Golfe du Mexique



Une enquête conduite en 1990 par CODOFIL et l'Université des Acadiens (USL) a vérifié que la connaissance du français croit avec l'âge. Ces résultats réflètent le processus d'américanisation que la Louisiane a dû vivre après la Second Guerre Mondiale, quand l'enseignement du français était interdit. Depuis 1968, CODOFIL et ses partenaires travaillent afin de rajeunir la langue française de la Louisiane et grâce aux programmes d'immersion les francophones louisianais deviennent de plus en plus jeunes chaque année : en 1980, 10.5 % des jeunes en Acadiana (5-17 ans) parlaient français tandis qu'en 1990 25 % des jeunes pouvaient vanter de cette capacité; qui plus est, selon le recensement de 1980 28.6 % de la population en Acadiana étaient francophone, mais en 1990 plus de 40 % de la population de cette région parlaient français.

A survey conducted in 1990 by CODOFIL and the University of Southwestern Louisiana confirmed that the knowledge of the French language increased with age of the respondents. These results reflect the americanisation process that Louisiana experienced after World War II, when the teaching of French was forbidden. Since 1968, CODOFIL and its partners have been working to rejuvenate the French language in Louisiana, and thanks largely to immersion programs French-speaking Louisianians are growing younger every year: in 1980, 10.5% of those between the ages of 5 and 17 in Acadiana spoke French whereas in 1990, 25% of this population could boast of this ability; furthermore, according to the 1980 census, 28.6 percent of the Acadiana population was French-speaking, while in 1990 over 40% of this region considered itself Francophone.

Selon l'enquête nationale sur la population des États-Unis la plus récente, 898 716 résidents de la Louisiane ont déclaré d'être d'ascendance francophone. Cela représente environ 21 pour cent de la population totale louisianaise qui est de 4.2 millions. Du nombre total de personnes d'origine francophone, il y a 411 645 d'origine française, 79 752 d'origine franco-canadienne et 407 319 d'origine acadienne. Tous ceux qui ont indiqué l'ascendance créole ont été comptés comme Afro-américains.

Dans la paroisse Lafayette, on compte le plus grand nombre de résidents d'ascendance acadienne. Les paroisses Calcasieu, Lafourche, Acadie et Vermillon suivent par l'ordre d'importance.

Un total de 261 678 louisianais ont dit qu'ils parlent français au foyer. L'enquête ne donne pas le nombre exact d'Afro-américains ou d'Amérindiens qui parlent français, mais le total comprend ceux qui parlent créole.

Quel français parle-t-on en Louisiane ?

L'enquête de 1990 conduite par USL et le CODOFIL a également proposé la question : 'Quel français parlez-vous ?'. Les réponses indiquent que parmi les francophones louisianais, 9% ont indiqué parler créole, 33% parlent le français standard, et 58% parlent le français cadien. Saint-Martin est la paroisse le plus créole (17.7%) et Lafayette était celle avec la plus grande proportion de français standard (64.8%). La paroisse avec le plus fort pourcentage de cadien est Evangéline (74%)

BEST COPY AVAILABLE

According to the 1990 U.S. census, 898,716 Louisiana residents claimed Francophone ancestry. This represents about 21 percent of Louisiana's population of 4.2 million. Of those declaring Francophone ancestry, 411,645 said they were French descendants, 79,752 reported French Canadian roots, and 407,319 said they were of Acadia ancestry. Those who reported Creole ancestry were counted as Afro-Americans.

Lafayette Parish has the largest concentration of residents reporting Acadian ancestry. Calcasieu, Lafourche, Acadia, and Vermilion parishes are the next four.

There are 261,678 Louisiana residents who said they speak French at home. Whi the census does not contain information on the exact number of Afro-Americans an native American French speakers, the 261,678 total does include speakers of Creol French.

Census 2000 / Le Recensement 2000

On ne peut pas sous-estimer l'importance du prochain recensement national. À ce moment le *Census 2000* s'apprête à circuler, et ce sont les résultats de cette étude nationale qui détermineront en grande partie l'avenir de la Louisiane en ce qui concerne, par exemple notre système éducatif, nos systèmes de transport en communs, et nos services médicaux.

C'est également en grande partie ces résultats qui indiqueront le niveau de réussite qu'a atteint le CODOFIL.

Le CODOFIL est confiant que les résultats indiqueront que la population francophone de la Louisiane continue à agrandir. Mais, on y reconnait qu'il faut que tout le monde en Louisiane soit fier de marquer qu'on est Louisianais francophone et qu'on fasse en sorte que que ses amis en sachent l'importance aussi.

Il est absolument essentiel de savoir où en est le CODOFIL aujourd'hui, et il est également essentiel que l'état le sait aussi.

The importance of the upcoming census cannot be understated. Currently, the Census 2000 is being prepared, and the results of this census will largely determine the future of our state. For example, our educational system public transportation, and medical services wil be affected.

These results will also be vital in determining how successfully CODOFIL has been fulfilling its mission.

CODOFIL is confident that the results wil indicate that the Francophone population i continuing to grow. But, the Council realiz that people must be proud to mark that the speak French and must spread the word so tha their friends realize the importance of that ma as well.

It is essential that CODOFIL know wher the French language stands in Louisiana today, and we feel that it is essential that the Stat be made aware of this as well.

Which French do we speak in Louisiana?

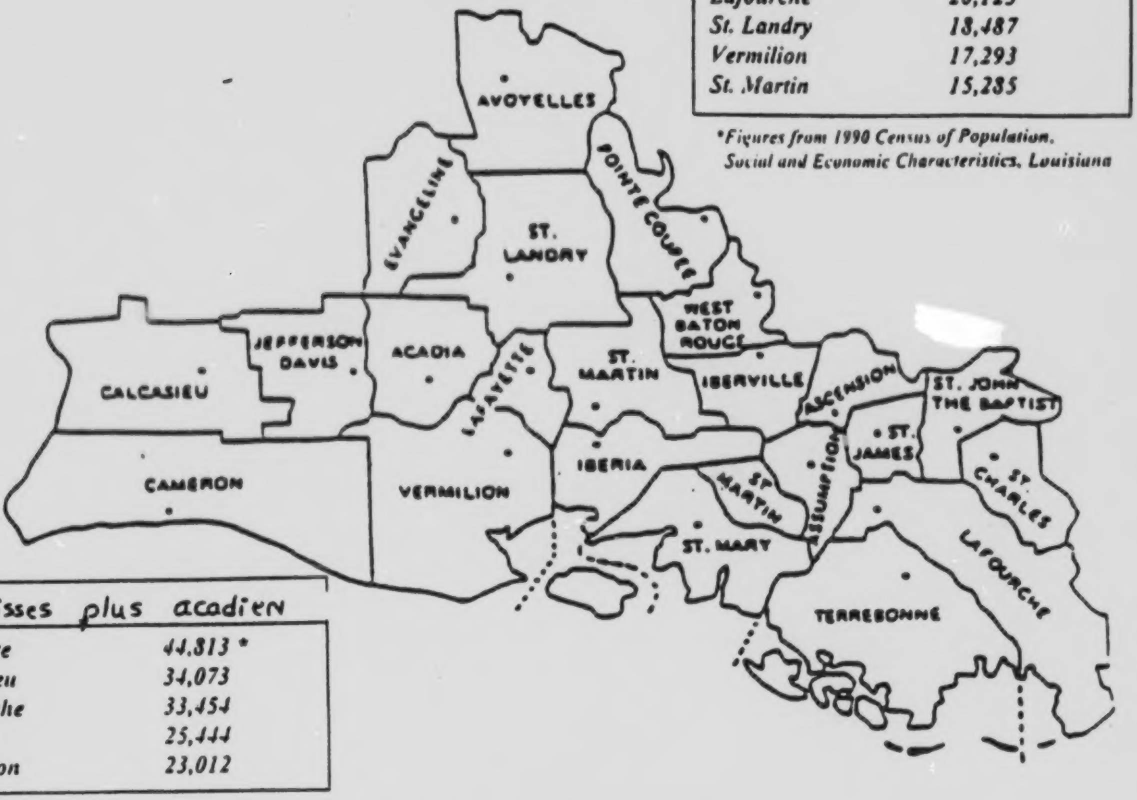
The 1990 study by USL and CODOFIL also asked the question: 'Which French do you speak?' The answers indicate that among Louisiana French-speakers, 9% speak Creole, and 33% speak standard French, while the majority (58%) speak Cajun. St. Martin was the parish with the largest proportion of Creole-speakers (17.7%), while Lafayette was home to the greatest percentage of speakers of standard French (64.8%). The parish with the greatest percentage of speakers of Cajun was Evangeline (74%).

L'ACADIANA

Parle français à la maison

Parish	
Lafayette	*32,722* *
Lafourche	*20,123*
St. Landry	*18,487*
Vermilion	*17,293*
St. Martin	*15,285*

**Figures from 1990 Census of Population, Social and Economic Characteristics, Louisiana*


AVOYELLES
EVANGELINE
ST. LANDRY
POINTE COUPEE
WEST BATON ROUGE
CALCASIEU
JEFFERSON DAVIS
ACADIA
LAFAYETTE
ST. MARTIN
IBERVILLE
ASCENSION
ST. JOHN THE BAPTIST
ST. JAMES
ASSUMPTION
ST. CHARLES
CAMERON
VERMILION
IBERIA
ST. MARTIN
ST. MARY
TERREBONNE
LAFOURCHE

paroisses plus acadien

Lafayette	*44,813* *
Calcasieu	*34,073*
Lafourche	*33,454*
Acadia	*25,444*
Vermilion	*23,012*

La Louisiane est composée d'environ 4.250.000 habitants dont 975.000 d'ascendance française, canadienne française, africaine ou d'autres pays francophones. Il y a quatre grandes régions en Louisiane: Le Nord, l'Acadiana, les régions urbaines de Baton Rouge et de La Nouvelle-Orléans, et le Sud-Est. L'Acadiana, région où la majorité des habitants d'origine française, sinon d'origine acadienne, se situe dans le sud-ouest et le centre-sud de la Louisiane, dans un triangle de 22 paroisses: Acadie, Ascension, Assomption, Avoyelles, Bâton Rouge Ouest, Calcasieu, Cameron, Evangéline, Ibérie, Iberville, Jefferson Davis, Lafayette, LaFourche, Pointe Coupée, Saint-Charles, Saint Jacques, Saint-Jean Baptiste, Saint Landry, Sainte-Marie, Saint-Martin, Terrebonne, Vermillon.

BEST COPY AVAILABLE

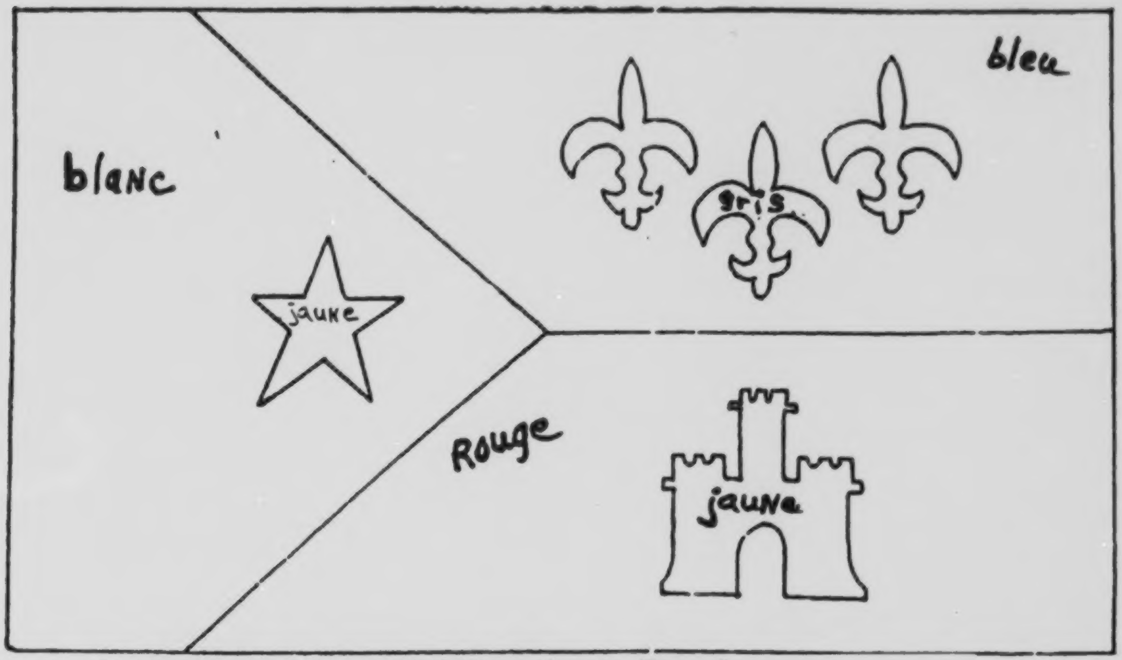
BH10-6

Le Drapeau des acadiens louisianais

Symbole de l'origine française des Acadiens, une partie des armoiries de leur patrie--trois fleurs de lis, argent sur azur--fait partie du drapeau.

Symbole de l'Espagne, la nation qui contrôlait la Louisiane à l'époque de l'emigration des Acadiens en Louisiane et sous laquelle ils prospérènt après des années d'exil, les armoiries vénérées de Castille-une tour d'or sur rouge--paraissent également dans le dessin blanc du drapeau.

L'astre d'or sur blanc représente "Notre-Dame de l'Assomption" (Maris Stella), Patronne des Acadiens. L'astre symbolise également la participation active des Acadiens dans la Révolution américaine, comme soldats sous Galvez.



L'éducation en français/*Education in French*

La Louisiane est le seul état aux États-Unis qui a créé une agence pour la défense des droits linguistiques d'une minorité.

Avant 1969, le français n'était plus enseigné dans les écoles élémentaires en Louisiane et presque plus dans les écoles secondaires. Avec la création du CODOFIL, le Département de l'Éducation de l'État de Louisiane a établi le programme d'enseignement du français comme langue seconde dans les écoles élémentaires et secondaires publiques. Depuis 1983, ce programme est protégé par un mandat de la Commission d'éducation élémentaire et secondaire de l'État (BESE).

Au début, pour fournir les écoles avec des enseignants qualifiés, le CODOFIL a fait venir des enseignants de la France, de la Belgique et du Canada. Aujourd'hui, la plupart de nos enseignants de français sont des natifs de la Louisiane, grâce aux efforts depuis près de 30 ans du système d'éducation de l'État et du CODOFIL.

En 1983, la paroisse de Calcasieu a introduit un programme d'immersion française, basé sur un programme d'immersion de l'école élémentaire La Belle Aire à Bâton Rouge. Les enfants qui ont commencé en 1983 sont maintenant aux écoles secondaires et leur niveau de français lu, parlé et écrit se rapproche de celui des Francophones natifs.

Le programme d'immersion française de la paroisse de Lafayette, qui a débuté en 1991, est aussi un grand succès. Le Commission scolaire de la paroisse a même décidé de désigner l'école *Edgar Martin Middle* comme celle qui accueillera les élèves des programmes d'immersion de la paroisse à partir du 6e grade.

On espère que l'énorme succès du programme d'immersion française dans quelques écoles de l'État incitera d'autres paroisses à établir des programmes semblables.

BEST COPY AVAILABLE

BH10-7

CODOFIL

Le Petit Guide

d'informations sur la Louisiane francophone

une publication du

Conseil pour le Développement du Français en Louisiane
Council for the Development of French in Louisiana

CODOFIL
217 rue Principale Ouest
Lafayette, LA 70501
www.CODOFIL.org

Gratuit : (800) 259-5810
Telephone : (318) 262-5810

Fax : (318) 262-5812
CODOFIL@linknet.net

Rédacteur/ Editor:
Alan P. Brown

depuis 1968

Ayant constaté que la langue et l'héritage français de Louisiane étaient menacés de disparition, James Domengeaux, en juillet 1968, obtient des chambres législatives louisianaises le vote de la loi 409 créant le Conseil pour le Développement du Français en Louisiane (CODOFIL). M. Domengeaux en devient le président-fondateur.

Le CODOFIL lance alors un vaste programme d'actions destinées à préserver et promouvoir le patrimoine français: enseignement du français dans les écoles primaires, programmes d'échanges et de bourses d'études, organisation de congrès nationaux et internationaux, festivals, émissions de radio et de télévision, publications bilingues.

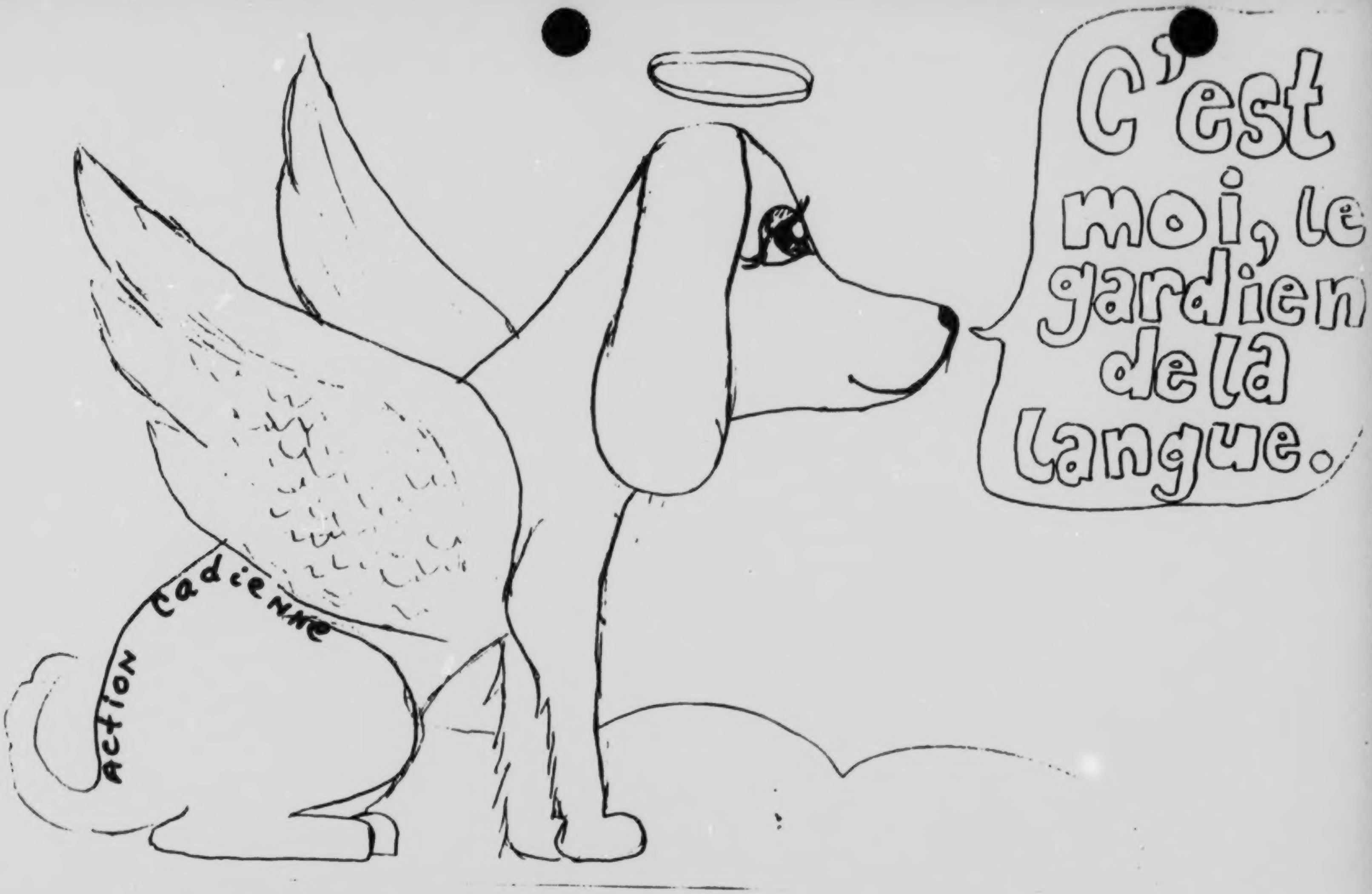
Ces actions provoquent une prise de conscience de la valeur du français et réinstaurent la fierté d'être louisianais francophone.

Le travail continue, avec pour objectif de fournir aux Louisianais qui le désirent les moyens d'apprendre et d'utiliser le français ainsi que de maintenir un contact enrichissant avec les formes variées de la culture de langue française.

La FONDATION CODOFIL est une association privée à but non-lucratif pour-suivant les objectifs éducatifs, culturels et linguistiques du Conseil pour le Développement du Français en Louisiane.

BEST COPY AVAILABLE

BH10.8


C'est moi, le gardien de la langue.
Action 'Cadienne

En 1995, **Action 'Cadienne** est établie. C'est une des organisations qui sont guardiens de la langue française en Louisiane. C'est surtout "un chien de garde" des programmes d'immersion. **Ouaou! (Woof!)**

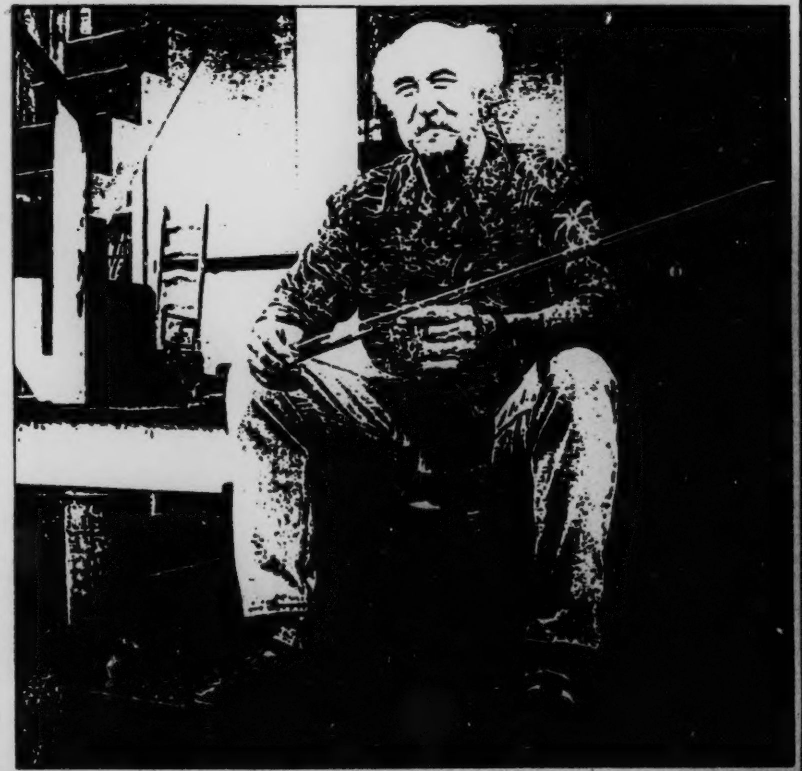
BH10-9

BeauSoleil earns 8th Grammy nomination

Grammy shines on BeauSoleil

BeauSoleil's Michael Doucet perches on the steps of a Cajun-style home with the fiddle that helped make the music that earned the group's eighth Grammy nomination Tuesday. Others nominated in the Best Contemporary Folk Album category include Tom Waits, Emmylou Harris and Linda Ronstadt. For story, please see Acadiana, Page 6A.

Advertiser File Photo



Doucet not chalking up group's second win yet

From staff and wire reports

LAFAYETTE — Acadiana's BeauSoleil received its eighth Grammy nomination when the 42nd annual Grammy award nominees were announced Tuesday.

BeauSoleil's "Cajunization" album, released in March of 1999, was nominated for Best Contemporary Folk Album for solo artists, duos or groups, vocal or instrumental.

Band spokesman Michael Doucet said the nomination was a surprise.

"It's a whole different category, contemporary folk, and we're up against some interesting people," Doucet said. "We're the only Cajun group."

The group faces competition from "Fellow Workers" by Ani Difranco and Utah Phillips; "In Spite of Ourselves" by John Prine; "Western Wall — The Tucson Sessions" by Linda Ronstadt and Emmylou Harris, and "Mule Variations" by Tom Waits.

"Cajunization" contains 10 original songs.

"It follows a theme, how we Cajunize the world," Doucet said. "World music today actually passed through New Orleans 150 years ago. We explored the roots and had a good time doing it."

BeauSoleil's first Grammy nomination came in 1985 for "Zydeco Gris." Its first Grammy win was in 1998 for "*L'amour ou la Folie*" or "Love or Folly," Doucet said.

Doucet said he doesn't expect to win the Grammy and won't plan an acceptance speech for fear of jinxing things.

"I'd be shocked if we won," he said. "We're not a commercial band, we never try to do anything commercial. We just do the music we like or that we think should be done."

Carlos Santana led the Grammy nominees. He received 10 nominations, including best album and rock album for his comeback "Supernatural."

The pop group TLC garnered the second most nominations, six, for the album "FanMail." Other multiple nominees include classical conductor Pierre Boulez with six, Asleep at the Wheel with five, and the Backstreet Boys, Dixie Chicks, Emmylou Harris, Lauryn Hill and Whitney Houston, all with four nominations.

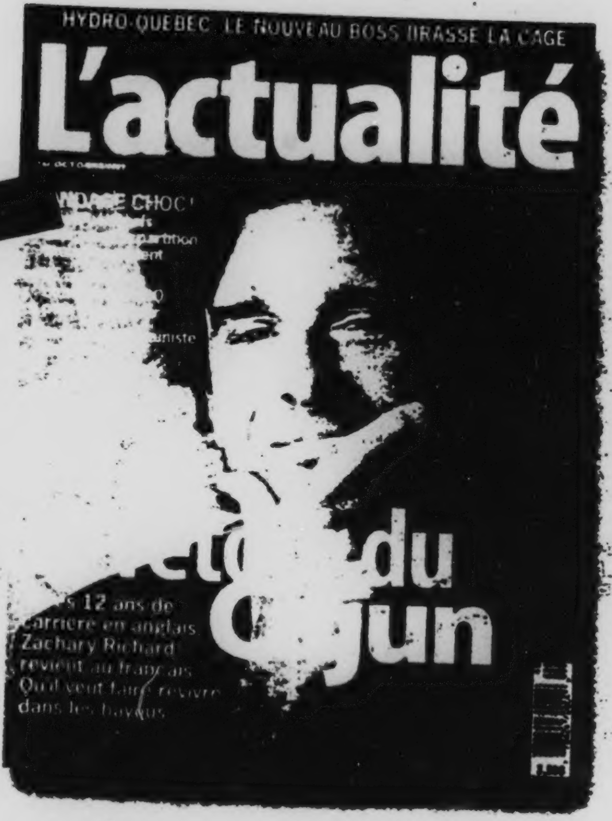
Record of the year nominees include Santana's "Smooth," Backstreet Boys' "I Want It That Way," Cher's "Believe," Ricky Martin's "Livin' La Vida Loca" and TLC's "No Scrubs."

Album of the year nominees include TLC's "No Scrubs," Santana's "Supernatural," Backstreet Boys' "Millennium," Dixie Chicks' "Fly" and Diana Krall's "When I Look in Your Eyes."

The 42nd annual Grammys will be awarded Feb. 23 in Los Angeles.

BEST COPY AVAILABLE

BH10-10


HYDRO-QUEBEC LE NOUVEAU BOSS BRASSE LA CAGE
L'actualité
du
jun
12 ans de
carrière en anglais
Zachary Richard
revient au français
Qu'il veut faire revivre
dans les bayous

SOUND RAVES

French Fans. Canadian eyes are feasting on our own **Zachary Richard**. This Cajun French musician is on the October cover of **L'actualité** magazine, which is Quebec's equivalent to Newsweek or Time magazine in the United States. The article tells the story of Richard's beginnings in Louisiana and his climb to fame. It also mentions the great success of his latest album, **Cap Enragé**. For more than 18 weeks, this album has topped the music charts in Canada, and Richard won a Canadian Grammy for it a few weeks ago. It's the latest career highlight for a musician who has always enjoyed more commercial success in Canada than in Louisiana.

BEST COPY AVAILABLE

FrancoFête '99:

The Louisiana Tricentennial

Year-long birthday party to attract millions of visitors to the Bayou State

LAFAYETTE — Happy birthday, Louisiana! You're 300 years young — and it'll take an entire year to blow out all those candles.

From the Mississippi to the Texas border, from Arkansas to the Gulf of Mexico, the largest tourism initiative in the state's history gets under way today. FrancoFête '99: The Louisiana Tricentennial is a year-long commemoration of the French establishment of the first permanent colony in the Louisiana Territory.

On Mardi Gras Day, March 2, 1699, Pierre le Moyne, Sieur d'Iberville, founded a military outpost named Point Mardi Gras at the mouth of the Mississippi River. Louisiana has been celebrating ever since, and Fran[illegible]e '99 honors this founding and the 300 subsequent years of Francophone influence in Louisiana.

FRANCOFÊTE '99
1699 1999
The Louisiana Tricentennial

Anchoring the birthday party will be Congres Mondial Acadien — the World Acadian Congress — set for July 31 to Aug. 15. At least 44 family reunions are planned, uniting Cajuns with their Acadian and French cousins from around the world.

More than 1 million Louisiana residents can claim Acadian or French-Canadian ancestry, making Louisiana the Cajun capital of the world, but FrancoFête '99 is more than Cajun, says Phillip Jones, head of the state Department of Culture, Recreation and Tourism.

"We want to honor and expand upon our very distinctive heritage," Jones said. "Louisiana is a very desirable destination, not only for Americans but for a significant portion of the world's 100 million French-speaking citizens."

More than 600 fairs, festivals and special events will be showcased during the year, each with a French twist. A major event is scheduled at the New Orleans Museum of Art May 1 to Aug. 31, "Degas in New Orleans — an Impressionist Painter in America." The exhibit will feature paintings completed by Degas while he was living in New Orleans.

International interest in FrancoFête '99 may have peaked long before most Louisianians got wind of the idea. Journalists and photographers from around the world are getting a good dose of Cajun-style schmoozing from N'awlins to St. Martinville.

So many articles have appeared in European newspapers and magazines about South Louisiana's unique culture that Bruce Morgan, the director of communications for the Louisiana Office of Tourism, doesn't have time anymore to read them all.

And St. Martinville Mayor Eric Martin, when shown a two-page spread on the Romero brothers that appeared in the winter issue of France magazine, the official publication of the French Embassy in Washington, D.C., said he's seen so many articles lately it's not really news to him — or to the Romero brothers.

"Their favorite picture is the one of them and Cardinal Pio Laghi that was in a local paper," Martin said. "They're proud of that one the most — they said their relatives are probably looking at it in their graves."

But Cajun and Creole pride have for years been emerging from the swamp of shame that, at its depth, found Cajuns calling themselves "coon-asses."

"Their much wealthier and more worldly cousins, the French Creoles, descendants of French colonial settlers in America, also found it necessary to shun their mother tongue," writes Kathy Bishop in France magazine. "To this class-conscious group, originally a mix of friends of King Louis XIV, soldiers and fortune seekers, speaking French signified the inability to become fully American, a prerequisite to true social 'arrival' in the New World."

Needless to say, that's all changed. Cajun is way cool, and middle-aged men and women rue the days when their parents and grandparents refused to speak French in front of them, when the Sisters rapped little knuckles at the least French utterance. But in 30 years, thanks largely to the efforts of CODOFIL, being Cajun has gone from being a source of shame to a source of great pride.

FrancoFête '99 is expected to translate that pride into about 28 million visitors and $8 billion in revenue. Everyone is polishing their Gallic roots and getting ready to party, Jones said.

"This celebration will be a wonderful opportunity to promote Louisiana and educate our citizens and visitors, nationally and internationally," he said.

Sampling of January events:

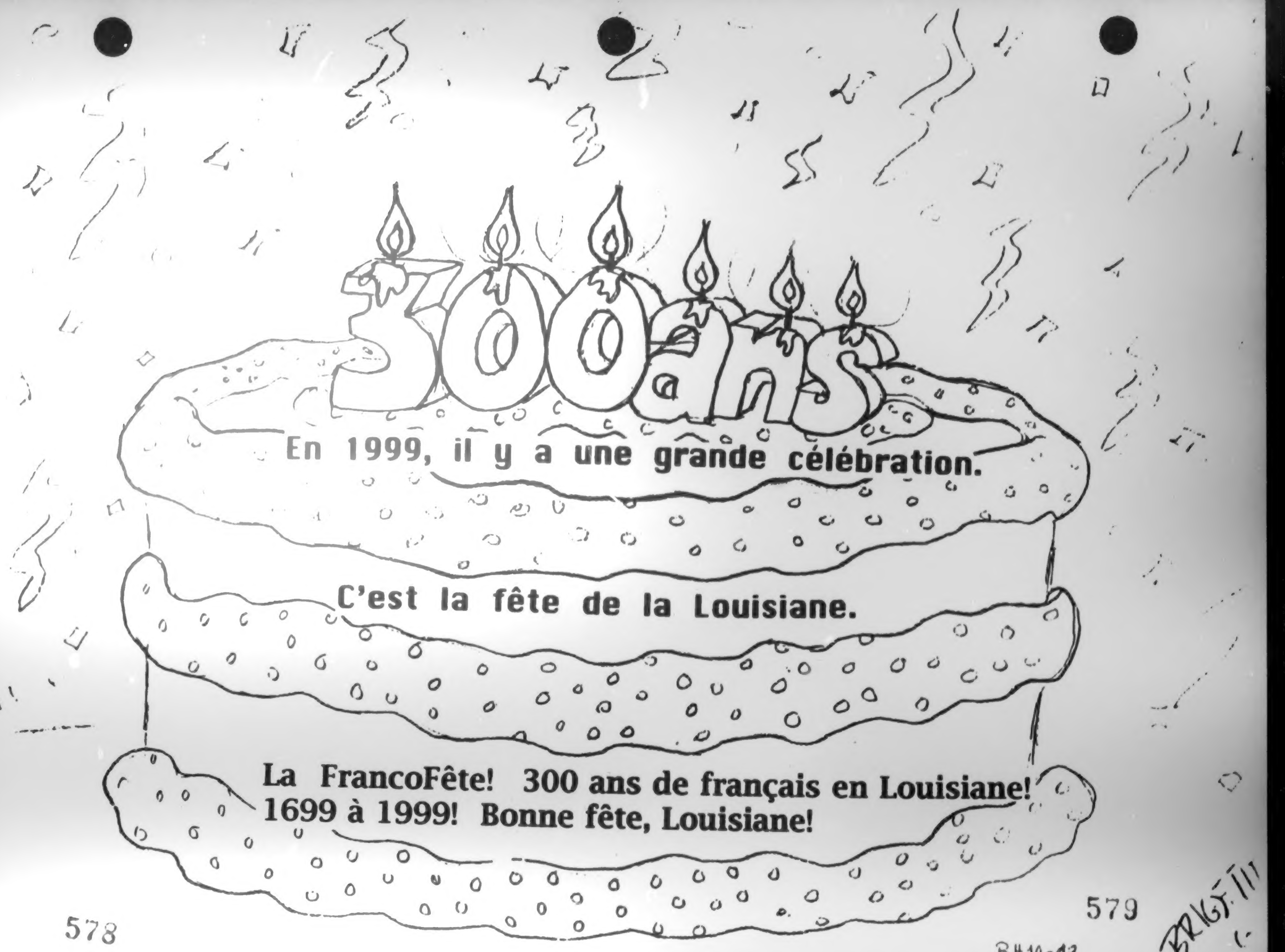
- **Jan. 1, New Orleans** — Sugar Bowl pre-game FrancoFête preview show was held
- **Jan. 23, Baton Rouge** — FrancoFête opening night gala at the Old State Capitol featuring Xiao-Lu Li and the Acadiana Symphony
- **Shreveport, Strand Theatre** — French productions throughout the month
- **Jennings, Zigler Museum** — Mardi Gras exhibits, black and Creole history exhibits

On the Internet:

For free tour guides and information on almost 900 FrancoFête '99 events, call 1-800-44GUMBO or visit the Web site at www.louisianatravel.com.

BEST COPY AVAILABLE

B#10-12



En 1999, il y a une grande célébration.

C'est la fête de la Louisiane.

La FrancoFête! 300 ans de français en Louisiane! 1699 à 1999! Bonne fête, Louisiane!

Congres Mondial Acadien-Louisiane 1999

le 3 novembre 1997

Réunions de Famille

Family Contacts

ACHEE/HACHE/GALLANT
31 juil/July- Thibodaux
Roland Achee
5209 Kerry Dr
Bâton Rouge, LA 70814
(504)274-9935

ARCENEAUX
8 août/Aug- Carencro
Robert Arceneaux
P.O. Box 53054
Lafayette,LA 70505
(318)233-4061

BABINEAUX/GRANGER
13,14 août/Aug- Rayne
Nolan Babineaux
9815 Trendale Dr
Greenwell Springs, LA 70739
(504)261-7909

BERGERON/CAILLOUET/ GAUTREAUX
7 août/Aug- Addis
Anne Newman
350 Georgia Ave
Port Allen,LA 70767
(504)343-8417

BLANCHARD
7 août/Aug- Pierre Part
Sally Blanchard
103 Gary Street
Pierre Part, LA 70339
(504)252-9655

BOUDREAUX
Charles R. Boudreaux
20027 Chipplegate Ln
Humble, TX 77338-1746
(281)466-1901

BOURG/BOURQUE
31 juillet/July- Bourg
Sheryl Collins
9276 Park Ave
Houma, LA 70363
(504)879-2000

BOURGEOIS
31 juillet/July- Vacherie
Norman Marmillion
227 Hwy 18
Vacherie, LA 70090
(504)265-7690

BREAUX
6-8 août/Aug- Breaux Bridge
Lynn Breaux
P.O. Box 51964
Lafayette, LA 70505
(318)233-5352

BROUSSARD
31 jui/July-1août/Aug- Lafayette
Brent Broussard
P.O. Box 1171
Broussard, LA 70518
(318)989-8676

CHIASSON/BERNARD
7 août/Aug- Lockport
Kevin Allemand
P.O. Box 117
Raceland, LA 70394
(504)532-6381

COMEAUX
14, 15 août/Aug- Lafayette
Johnny Comeaux
P.O. Box 67
Scott, LA 70583
(318)235-3985

CORMIER
7,8 août/Aug- Rayne
Ronald Cormier
222 Wilree Dr
New Iberia, LA 70560
(318)367-5725

DAIGLE
Flo Daigle Perkins
519 Dentation Rd
Bâton Rouge, LA 70808
(504)766-2118

DAVID
Julie David Ordoyne
7128 Tip Top St
St. James, LA 70086
(504)265-7036

DOIRON
J. C. Williams-Doiron
2038 Blake Ave
Dallas, TX 75228
(214)324-3226

DOUCET
Richard Doucet
3925 Pitreville Hwy
Church Point, LA 70525
(318)684-6400

DUGAS/GUILLOT
15 août/Aug- Carencro
Ken Dugas
123 Meadow Lane
Lafayette, LA 70506
(318) 989-0228

DUHON
6, 7 août/Aug- New Iberia
Dudley Duhon
824 Duhon Rd
Lafayette,LA 70506
(318)984-1907

DUPUIS
Pricilla Dupuis
115 Antoinette St
Lafayette, LA 70506
(318)981-5308

FORET/FOREST
Ronnie P. Forest, Sr.
6866 Hwy 56
Chauvin, LA 70344
(504)594-7687

GAUDET
Karen St. Germain
3413 Hwy 70
Pierre Part, LA 70339
(504)252-9017

GIROIR/GIROUARD
James Girouard
132 Woodoak Dr
Lafayette, LA 70506
(318)984-5481

GRAVOIS
7,8 août/Aug- Vacherie
Roland Gravois
3621 Plymouth Pl
New Orleans, LA 70131
(504)393-1264

GUIDRY/PETITPAS
7 août/Aug- Houma
Daniel Guidry
104 Marie Dr
Houma, LA 70364
(504)851-6544

BH10-14

GUILBEAU(X)
14 août/Aug- Carencro
Carrol Guilbeau
200 W Musique Rd
Carencro, LA 70520
(318)896-6868

HÈBERT
6-8 août/Aug- Abbéville
Russel Gaspard
1113 Coulée Kinney
Abbéville, LA 70510
(318)893-2381

HENRY/LIRETTE
31 juillet/July- Chauvin
Vivian Pellegrin
4607 Bayouside Dr
Chauvin, LA 70344
(504)594-5449

JEANSONNE/JOHNSON
Tommy Jeansonne
32415 Caroline Dr
Paulina, LA 70763
(800)673-0598 ext. 102

LANDRY
13-15 août/Aug-Grand Coteau
Michael Landry
205 Kevin Dr
Lafayette, LA 70507
(318)264-1742

LANOUX/MIRE/BABIN/ DUPLESSIS
Pie Lanoux
39045 Cornerview St
Gonzales, LA 70737-6216
(504)647-2750

LEBLANC
13-15 août/Aug-Erath/Lafayette
Presley LeBlanc
P.O. Box 439
Erath, LA 70533
(318)937-8160

LEJEUNE/YOUNG
14 août/Aug- Crowley
Annette Huval
107 Chip St
Scott, LA 70583
(318)269-1921

MAILLET
Connie Maillet
107 W Bernard
Rayne, LA 70578
(318)334-7473

MARTIN
7,8 août/Aug-St Martinville
Reid Martin
314 St. Martin St
St. Martinville, LA
(318) 394-3217

MELANÇON
Caroline M. Ogle
1262 Elmwood
Jackson, LA 70748
(504)654-9739

MICHEL
Joan Michel
8720 LA Hwy 13
Kaplan, LA 70548
(318)643-8842

MOUTON *
7 août/Aug- Lafayette
Scranton "Beau" Mouton
P.O. Box 2145
Lafayette, LA 70502
(318)235-9024

NAQUIN
Marsha Naquin Lunk
120 Elm Dr
Raceland, LA 70394
(504)537-7905

PITRE
7 août/Aug- Cut Off
Loretta Jambon
P.O. Box 88
Mathews, LA 70375
(504)532-2907

POIRRIER
Phyllis Poirrier Bodin
P.O. Box 87
Vacherie, LA 70090
(504)265-2484

PREJEAN/LEBRETON
6, 7 août/Aug- Eunice
Raymond Préjean
P.O. Box 40
Lawtell, LA 70550
(318)543-2395

RICHARD
6, 7 août/Aug- Lafayette
Eddie Richard
P.O. Box 456
Scott, LA 70583
(318)235-0538

ROBICHAUX
7 août/Aug- Montégut
Mildred R. Pellegrin
P.O. Box 53
Montégut, LA 70363
(504)594-3135

RODRIGUE
Gaston Rodrigue
1245 Hwy 20
Thibodaux, LA 70301
(504)633-7630

ROY
7, 8 août/Aug- Lafayette
Ed Roy
P.O. Box 53889
Lafayette, LA 70505
(318)261-0927

SAVOIE/SAVOY
7 août/Aug- Grand Coteau
Deanna Savoy Ratliff
302 Geneviève Dr
Lafayette,LA 70503
(318)984-2803

SIMON
14, 15 août/Aug-Eunice/Lafayette
Curley Simon, Jr.
116 Percy Rd
Lafayette, LA 70506
(318)984-2281

SONNIER
Mitch Conover
300 Strasbourg Dr
Lafayette, LA 70506
(318)989-0319

THÉRIOT/CROCHET
31 juillet/July- Houma
Nadine T. Boudreaux
7447 Hwy 996
Belle Rose, LA 70341
(504)473-6053

THIBODEAUX
6,7 août/Aug- Charenton
J.P. Thibodeaux
501 W Admiral Doyle
New Iberia, LA 70560
(318)365-6838

TRAHAN/LÉGER
7, 8 août/Aug- Crowley
Julius Trahan
23232 Veterans Memorial Dr
Kaplan, LA 70548
(318)643-8180

VINCENT
13-15 août/Aug-Kaplan
Charles Vincent
420 W 1st St
Kaplan, LA 70548
(318)643-7890

* Prochaines Rencontres
Nouvelle Ecosse 2004

Dessine-moi un "Mouton"

(ou) En groupe, racontez l'histoire qu'ils viennent d'apprendre à travers des illustrations accompagnées d'explications sur une long feuille de papier fournie par le professeur.

(est et ouest) BH11

BEGINNING STAGE BENCHMARKS:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#

1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical response;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#

1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;
3. exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;
4. exchanging opinions and preferences about people, events, places, animals, and things;
5. exchanging information incorporating numbers, time and weather;
6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#

1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;
3. giving short oral and/or written messages about people, events, places, animals, and things;
4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;
6. telling or retelling simple stories orally or in writing;
7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#

1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;

   demonstrating a comprehension of common words, phrases, and idioms that reflect target cultures;
6. using units of measurement from the target cultures, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#

1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#

1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#

1. finding information in authentic materials.

Comparisons—Nature of Language: CP-1-B-#

1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#

1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g, toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#

1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#

1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

Communities—Careers: CT-3-B-#

1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

BEST COPY AVAILABLE

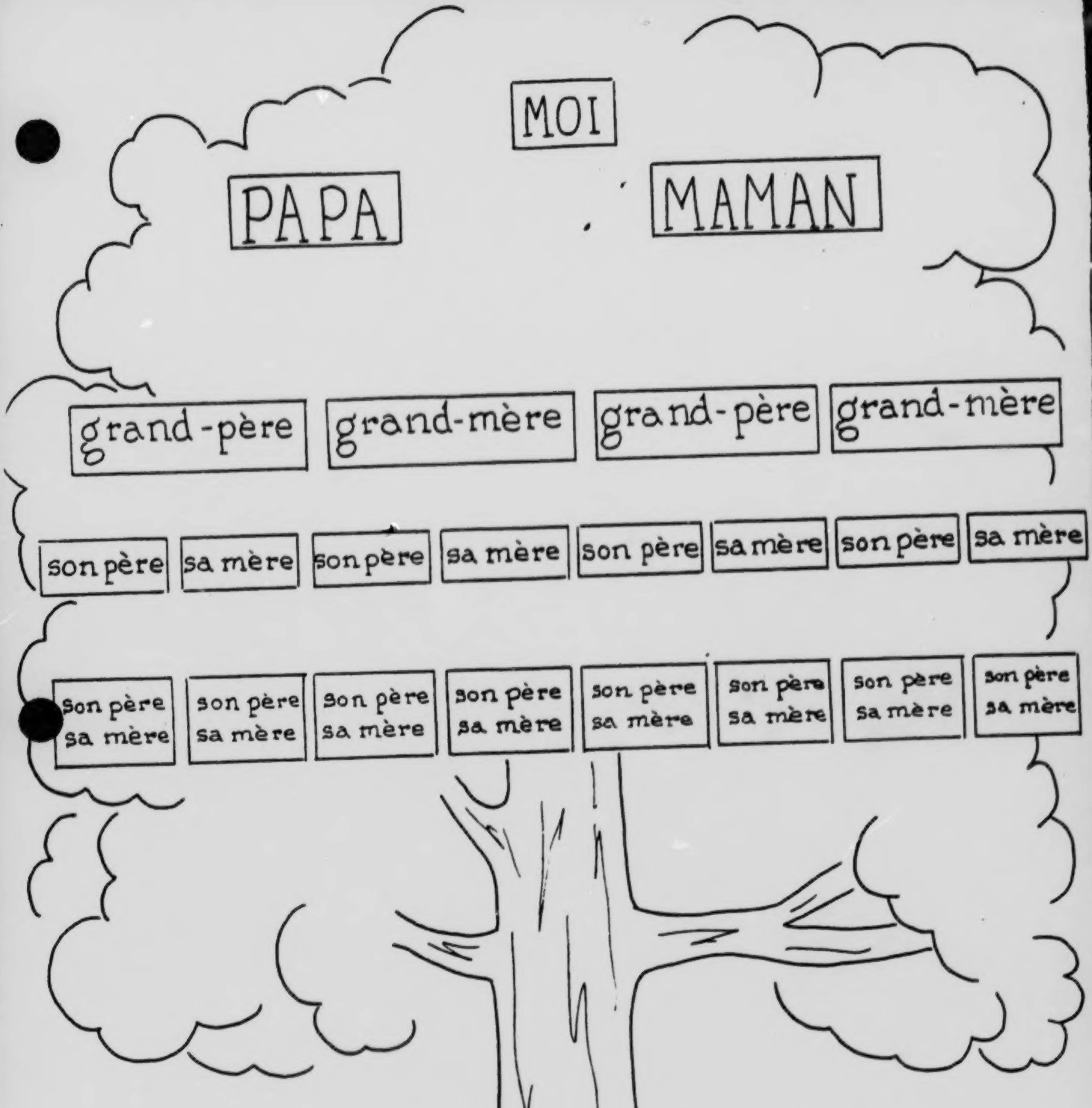
La famille Mouton

prepared by Annick Guilmot (Ascension Parish)
researched by Meg Marshall (Southeastern University)
illustrated by Cathy Lauland

BEST COPY AVAILABLE

**Extrait de "FrancoFête 1999—le Tricentennaire de la Louisiane"
sponsorisé par les Services Culturels Français
organisé par le CODOFIL Consortium des Universités louisianaises**

BH11-1


MOI
PAPA
MAMAN
grand-père
grand-mère
grand-père
grand-mère
son père
sa mère
son père
sa mère
son père
sa mère
son père
sa mère
son père sa mère
son père sa mère
son père sa mère
son père sa mère
son père sa mère
son père sa mère
son père sa mère
son père sa mère

L'arbre généalogique de ma famille acadienne.

BH11-2

POUR MIEUX COMPRENDRE

Les Cadjins
et
Leur Parler

•••••••

*Pour niveaux plus avancés

BH12

BEGINNING STAGE BENCHMARKS:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#

1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical response;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#

1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;
3. exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;
4. exchanging opinions and preferences about people, events, places, animals, and things;
5. exchanging information incorporating numbers, time and weather;
6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#

1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;
3. giving short oral and/or written messages about people, events, places, animals, and things;
4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;
6. telling or retelling simple stories orally or in writing;
7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#

1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;

demonstrating a comprehension of common words, phrases, and idioms that reflect target cultures;

6. using units of measurement from the target culturez, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#

1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#

1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#

1. finding information in authentic materials.

Comparisons—Nature of Language: CP-1-B-#

1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#

1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g. toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#

1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#

1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

Communities—Careers: CT-3-B-#

1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

BEST COPY AVAILABLE

LE GOMBO DE CADIENS

Quoi c'est ça?
Explique-moi.

D'abord, tu prends un pays:
Le ventre troué du Mississippi,

Ensuite, écoute:
Un peu de Bretons
De Normands, de Berrichons,
Tu remues longtemps
Tu écrases les grumeaux

Et puis:
Un peu d'Allemands,

Tourne fort.

Laisse reposer.

Et puis, goûte:
C'est pas encore ça?
Alors, attends un peu,
C'est là que le goût viendra,
Peu à peu, en douceur,
en douleur,
secrètement.

C'est pas pour rien
Que vous Cadiens,
On vous a fait souffrir
A petit feu...

Isabelle Têche

Cadjins...Parler/BH12-1/Avril 2000

BH12-1

LECON DU BON FRANCAIS

C'est nécessaire dire :
"Je vais," plutôt que **"Je vas,"**
"Près de," plutôt que **"au ras,"**
"Beaucoup," plutôt que **"un tas."**
Un tas de monde oublie le "ne" avec le "pas."

Ecoute, c'est :
"Attendre," pas **"espérer,"**
"Pleurer," pas **"brailler,"**
"Penser," pas **"jongler."**
Je pense que t'as jamais jonglé de ça.

Apprends :
"Lentement," au lieu de **"doucement,"**
"Gentil," au lieu de **"vaillant,"**
"Beaucoup," au lieu de **"joliment."**
L'essence ce n'est pas du parfum, tu vois.

Etudie cette liste :
"Une piastre," c'est **" un dollar,"**
C'est une **"voiture,"** un **"char,"**
Une **"fête,"** c'est un **"anniversaire,"**
C'est **"pourquoi,"** pas **"quo'faire."**
L'essence va dans ton char, rappelles-toi?

Tu me demandes **quo'faire,**
Tout ça c'est nécessaire.

Juste **jongle** comment **vaillant** ça serait,
Si tu **rencontrais** un vrai Français.

Dégât

Cadjins...parler/BH12-2/Avril 2000

BH12-2

Extrait de CRIS SUR LE BAYOU: Naissance d'une poésie acadienne en Louisiane, pages 16 à 17
Editions Intermède Inc., 1980

SCHIZOPHRENIE LINGUISTIQUE

(Jean Arceneaux)

I will not speak French on the school grounds.
I will not speak French on the school grounds.
I will not speak French . . .
I will not speak French . . .
I will not speak French . . .
Hé! Ils sont pas bêtes, ces salauds.
Après mille fois, ça commence à pénétrer
Dans n'importe quel esprit.
Ça fait mal; ça fait honte;
Puis là, ça fait plus mal.
Ça devient automatique,
Et on speak pas French on the school grounds
Et ni anywhere else non plus.
Jamais avec des étrangers.
On sait jamais qui a l'autorité
De faire écrire ces sacrées lignes
[illegible] n'importe quel âge.
Surtout pas avec les enfants.
Faut jamais que eux, ils passent leur temps de recess
A écrire ces sacrées lignes.
Faut pas qu'ils aient besoin d'écrire ça
Parce qu'il faut pas qu'ils parlent français du tout.
Ça laisse voir qu'on est rien que des Cadiens.
Don't mind us, we're just poor coonasses.
Basse classe, faut cacher ça.
Faut dépasser ça.
Faut parler anglais.
Faut regarder la télévision en anglais,
Faut écouter la radio en anglais,
Faut faire de l'argent en anglais,
Comme de bons Américains.
Why not just go ahead and learn English.
Don't fight it. It's much easier anyway.
No bilingual bills, no bilingual publicity.
No danger on internal frontiers.
Enseignez l'anglais aux enfants,
Rendez-les tout le long,
Tout le long jusqu'aux discos,
Jusqu'au Million Dollar Man.
On a pas réellement besoin de parler français quand même.
C'est les Etats-Unis ici,
Land of the free.
On restera toujours rien que des poor coonasses.
Coonass. Non, non. Ça gêne pas.
C'est juste un petit nom.
Ça veut rien dire.
C'est pour s'amuser. Ça gêne pas.
On aime ça. C'est cute.
Ça nous fait pas fâchés.
Ça nous fait rire.
Mais quand on doit rire, c'est en quelle langue qu'on rit?
Et pour pleurer, c'est en quelle langue qu'on pleure?
Et pour crier?
Et chanter?
Et aimer?
Et vivre?

REFLEXIONS

Eoù t'étais, chère?
Y a si longtemps que j'te cherchais
Et t'étais droite en dessous d'mon nez
Tout l' temps.

J't'appréciais pas quand on vivait ensemble.
C'est pas *drôle*.
J'connaissais même pas qui t'étais
Mais....
J'étais obligée d' t'écouter
Et d' t'écouter.

Mais *asteur* que j'*sus* loin d'toi
J'me trouve *après* chercher, *après* chercher
Essayer d'trouver le son
D'un violon
Qui m'fera danser.

Ouais.
Asteur tu m'fais danser
Asteur que j't'ai trouvée
J'peux pas danser assez
J'*vas* mourir sans avoir assez dansé
T'es dans mes veines si forte
T'm'fais *brailler*
Tellement j'taime
Asteur.....

....*asteur* que j'*connaîs*
Qui toi t'es
Et qui moi j'*sus*,.....
On s'*adonne* bien
Hein,
Ma Louisiane?

* Le parler cadjin:
1) éoù = Où
2) drôle = étonnant
3) asteur = maintenant
4) après = en train de
5) brailler = pleurer
6) j' connaîs = je reconnaîs
7) sus = suis
8) adonne = entend

par Brenda Mounier 1986

**A noter: Beaucoup de parents cadjins n'ont jamais appris le francais à leurs enfants car ils avaient été puni pour parlé francais sur le terrain de l'école. Cela n'a pas été le cas chez moi. Mes parents n'ont jamais appris l'anglais alors j'ai été bien obligé de parler francais. Quarante ans plus tard , je me rends compte du cadeau que cela a été. Mais asteur, moi et mes soeurs......

Chère Mom,
Y a que'que chose j'dis t'dire
Quand-même j'connaîs tu peux pas lire
ni écrire
en français
en anglais.

Tu nous a données *"l'pays dans la jogue"*
Comme dit la chanson...
Toujours bien soignées, bien élèvées, bien montrées, bien parlées et....
en français.

T'as jamais appris l'anglais, *ça fait...*
On peut rien t'raprôcher
Comme les autres, *ça fait*
aux autres.

Mais *asteur,*
Moi et mes soeurs,
On s'parle en anglais
Quand ....t'es.....là
Chère Mom.

ET.........Si ....CA
ça fait pas l'affaire
On va *l'espéler*
Pour que tu *comprends* pas
CA........On dit.

Et oui.
C'est comme CA que j't'remercie....
L'ironie
de la vie.

J't'demande pardon, Mom.
J't'demande pardon.

par Brenda Mounier 1992

Le parler cadjin:
1) "l'pays dans la jogue"—
chanson par Défunt Nathan Abshire
2) ça fait = alors
3) ça fait = ils font
4) asteur = maintenant
5) espéler = épeler
6) comprends = comprennes

Extraits du travail "Le Français Louisianais"
par Richard Guidry et Amanda Lafleur

DIVERS

1. Le bal	La danse, la soirée, le fais-dodo
Mon grand-père et ma grand-mère allont au bal tous les samedi soirs.	
2. Le "band"	L'orchestre
Y aura ein bon "band" à la salle de danse asoir.	
3. La bande	La courroie
La bande de mon char est cassée.	
4. Le bougre	Le gars, le type
C'u-là, c'est ein bon boug'.	
5. La catin	La poupée
6. Le char	La voiture, l'auto
7. Le créole	La personne, native de la Louisiane qui parle français; le patois nègre.
On est tous des Créoles icitte à ce matin. Mon, mo cause jiste créole. Mo pas connain causer français.	
8. Le fais-dodo (même signification que "bal")	La danse, la soirée
9. L'élan	Le moment, le bout de temps
10. Le 'tit filet	Le coup, le verre
Tu veux boire ein 'tit filet avec moi?	
11. La 'tite fraide	Bonne bière froide
12. Mon pad'na	Mon ami, mon copain
13. La p'lote	La balle, le ballon
Mes enfants aiment jouer à la p'lote.	
14. La qualité	La sorte
15. Le râtelier	Le dentier
16. La salle de danse	Boîte de nuit où on danse à la musique cadienne.
17. Le "two step"	Sorte de danse très rythmée
18. La valse	Sorte de valse que l'on danse en Louisiane

et un 'ti brin d'autre par B. Mounier

19. une piastre (prononcé "plas")	un dollar
20. un escalin	12 1/2¢
21. six escalins	75¢
22. une catin	une poupée
23. Tcheue passé!	"Va-t-en!" pour un chien
24. Chat!	"Va-t-en!" pour un chat
25. un capot	un manteau
26. canaïlle	malin / maline
27. du maïs tendre (ten')	du maïs pour humain
28. du tac tac	du popcorn
29. paré (e)	prêt(e)

BEST COPY AVAILABLE

BH12-6

VERBES

Être après + verbe J'sus après laver mon char.	Etre en train de + verbe Je suis en train de laver ma voiture.
Être en train de + verbe J'sus en train de laver mon char.	Etre à la veille de + verbe Je suis à la veille de laver ma voiture.

1.	Aborder Le char a abordé le 'tit garçon et l'a tué.	Accrocher, heurter, frapper
2.	Amarrer	Lier, ligoter, nouer, attacher
3.	Charrer	Parler, causer, jaser
4.	Cogner	Frapper
5.	Courir Mon 'tit char court bien. Mon cousin court pour sénateur.	Fonctionner, marcher; se présenter Ma voiture fonctionne bien. Mon cousin se présente pour sénateur.
6.	Cuire Ma mère cuit bien. Ma tante a cuit du poulet.	Cuisiner, faire à manger, faire cuire
7.	Embarquer Embarquez dans l'char.	Monter, entrer Montez dans l'auto.
8.	Être "gone" J'sus gone au village.	Aller Je vais en ville.
9.	Fouiller Il' ont fouillé ein canal pas loin d'la maison.	Creuser
10.	Galoper (créole) Mon garçon galope vite.	Courir
11.	Garocher	Lancer
12.	Haler	Tirer
13.	Larguer (se larguer) Etre largue	Se fatigué Etre fatigué
14.	Mouiller	Pleuvoir
15.	Naviguer Quand j'étais 'tit garçon, on naviguait à cheval.	Voyager, se promener
16.	Se tchaquer	S'enivrer, se saoûler
17.	Tirer J'tire ma vache deux fois par jour. Tire la p'lote en l'air, j'vas l'attraper.	Traire; lancer, garocher
18.	Espérer Espère eine élan.	Attendre Attends un moment.
19.	Connaître J'connais pas quoi c'est tu veux dire.	Savoir Je ne sais pas ce que tu veux dire.
20.	Jongler	Penser
21.	Grouiller	Bouger

EXPRESSIONS TYPIQUES

1.	Quoi (qui) ça dit?	Comment ça va?
2.	Comment les affaires?	Comment ça va?
3.	Quoi y a?: Quoi in'a? ; Qui y a? Qui in'a? ; Ca in'a?	Qu'est-ce qu'il y a?
4.	In'a	Il y a
5.	Equand	Quand interrogatif
6.	Eoù	Où
7.	Equel?	Lequel
8.	'tà l'heure	Tout à l'heure
9.	Asteure	Maintenant
10.	Asoir	Ce soir
11.	A ç'matin	Ce matin
12.	Quoi faire (pron. cofaire)	Pourquoi

Vocabulaire utilisé en anglais comme de l'anglais B. Mounier

1. les frissons -----I've got the "frissons."
2. envie -----I've got the "envie"for some gumbo.
3. cabane -----Go put that in the cabane.
4. plaqué -----I was just sitting there watching the movie and they came and "plaquéd" themselves right in front of me.
5. honte -----I'm so "honte."
**En français louisianais, le "h" est prononcé dans ce mot.

Petit Paris:

Une Excursion à St. Martinville

Allons à St. Martin
Brigette G.

BH13

BEGINNING STAGE BENCHMARKS:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#

1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical response;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#

1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;
3. exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;
4. exchanging opinions and preferences about people, events, places, animals, and things;
5. exchanging information incorporating numbers, time and weather;
6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#

1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;
3. giving short oral and/or written messages about people, events, places, animals, and things;
4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;
6. telling or retelling simple stories orally or in writing;
7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#

1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;

demonstrating a comprehension of common words, phrases, and idioms that reflect target cultures;

6. using units of measurement from the target cultures, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#

1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#

1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#

1. finding information in authentic materials.

Comparisons—Nature of Language: CP-1-B-#

1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#

1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g. toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#

1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#

1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

Communities—Careers: CT-3-B-#

1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

BEST COPY AVAILABLE

MONUMENT ACADIEN
ACADIAN MEMORIAL

Louisiana
STATE PARKS

Madame, Monsieur,

Si vous êtes enseignant(e) en français, en espagnol, en histoire, ou en études sociales, et, vous cherchez à faire connaître la Louisiane historique à vos étudiant(e)s, pensez donc à une sortie d'études à la Ville de St-Martin.

Le Monument Acadien au Parc du Chêne d'Évangéline (un parc municipal) et le Parc d'État Commémoratif Longfellow-Évangéline sont prêts à vous accueillir lors de votre excursion d'un demi-jour vers le passé acadien et français de notre état. Vous pouvez nous contacter par moyen des cordonnées ci-dessous.

Si vous apportez un pique-nique pour déguster au pavillon du Parc d'État, ou bien, vous décidez de savourer les délices de nos restaurants cadiens et créoles, vous pouvez passer la balance de la journée en visitant le Centre d'Héritage (à ouvrir vers la fin de l'an 2000, avec le Musée Afro-américain et le Musée du Monument Acadien), l'Église St-Martin de Tours, l'exposition des nounours à la Maison Duchamp, et le Musée Petit Paris, où des costumes de mardi gras vous racontent une légende locale. Si vous voulez, Mme Audrey Brignac, coordinatrice de tourisme pour la Ville de St-Martin, peut réserver votre visite à ces sites. Elle peut également vous servir de guide (en anglais ou en cadien) à un prix raisonnable. Vous pouvez la rejoindre au (337) 394-2233, (337) 394-2244 tlc, ou au stmartinville_@hotmail.com.

Exemple d'un itinéraire de visite pour la Ville de St-Martin

9h15	Chêne d'Évangéline avec musique cadienne par les Frères Romères (donation)	11h40	Départ pour le restaurant
		11h50	Dîner au restaurant
9h30	Monument Acadien ($1)	12h50	Départ pour la Maison Duchamp
9h50	Activité au Monument Acadien	13h00	Maison Duchamp ($1 - $2)
10h10	Toilettes/souvenirs au Centre d'Infos	13h20	Église St-Martin de Tours (donation)
10h30	Départ pour le Parc d'État	13h40	Musée Petit Paris et boutique (.50 - $1)
10h40	Parc d'État (entrée libre aux écoles)	14h00	Départ

Si vous êtes nombreux, nous vous proposerons une visite en circuit, où les étudiants sont divisés en petits groupes qui font une rotation entre les sites. Comme vous verrez sur la carte ci-fermée, on peut facilement se promener entre la plupart des sites, qui se situent autour du Carré St-Martin. Le Parc d'État se trouve juste un mile au nord du Carré St-Martin.

N'oubliez pas de réserver votre visite, afin d'assurer que nos sites et notre personnel seront à votre disposition. Si nous pouvons vous aider dans vos planifications, n'hésitez pas de nous contacter.

Vos partenaires en éducation,

Jolène Adam

Jolène Adam, conservatrice/directrice
Monument Acadien
B.P. 379, Dépt AM
St-Martinville, LA 70582
(337)394-2258 tél. (337)394-2260 tlc
jadam@acadianmemorial.org
www.acadianmemorial.org

Rein Barnes

Reinaldo Barnes, gérant du parc
Parc d'état commémoratif Longfellow-Évangéline
1200 rue Principale Nord/North Main St.
St-Martinville, LA 70582
(888) 677-2900 tél. 1(337)394-3553 tlc
longfellow@crt.state.la.us
www.crt.state.la.us

Une Excursion à ST. MARTINVILLE

* Afin d'assurer une excursion réussie, voici une liste qui pourra peut-être bien servir. Il ne faut pas hésiter de demander des brochures pour élèves pour pouvoir s'y familiariser d'avance.

** Cette excursion pourrait être accompagné d' une deuxième partie.......celle-ci au Parc Historique Jean Lafitte (Centre Culturel Acadien) à Lafayette en face de l'aéroport (à 20 min. de St. Martinville) où l'on peut voir le film "Acadie Liberté" à chaque heure. Contacter M. Philippe Rose au (337) 232-0789. Autres Parcs Historiques qui ciblent l'histoire des Cadjins se trouvent à Eunice et Thibodeaux. Autres endroits à ne pas manquer dans la région de Lafayette sont le Village Acadien (337) 981-2364 et Vermillionville au (337) 23-4077.

1) le Monument Acadien ----
    Jolene Adam--directrice
        (337) 394-2258
        (337) 394-2260 Fax

2) le musée de Petit Paris et l'église St. Martin de Tours
    Nell Hebert----(337) 394-7334
    *reserver un guide pour les deux endroits
    *le premier étage du musée est à ne pas manquer

3) la Maison Duchamp
    Noonie Guidry---394-3841 W
        394-2229 H

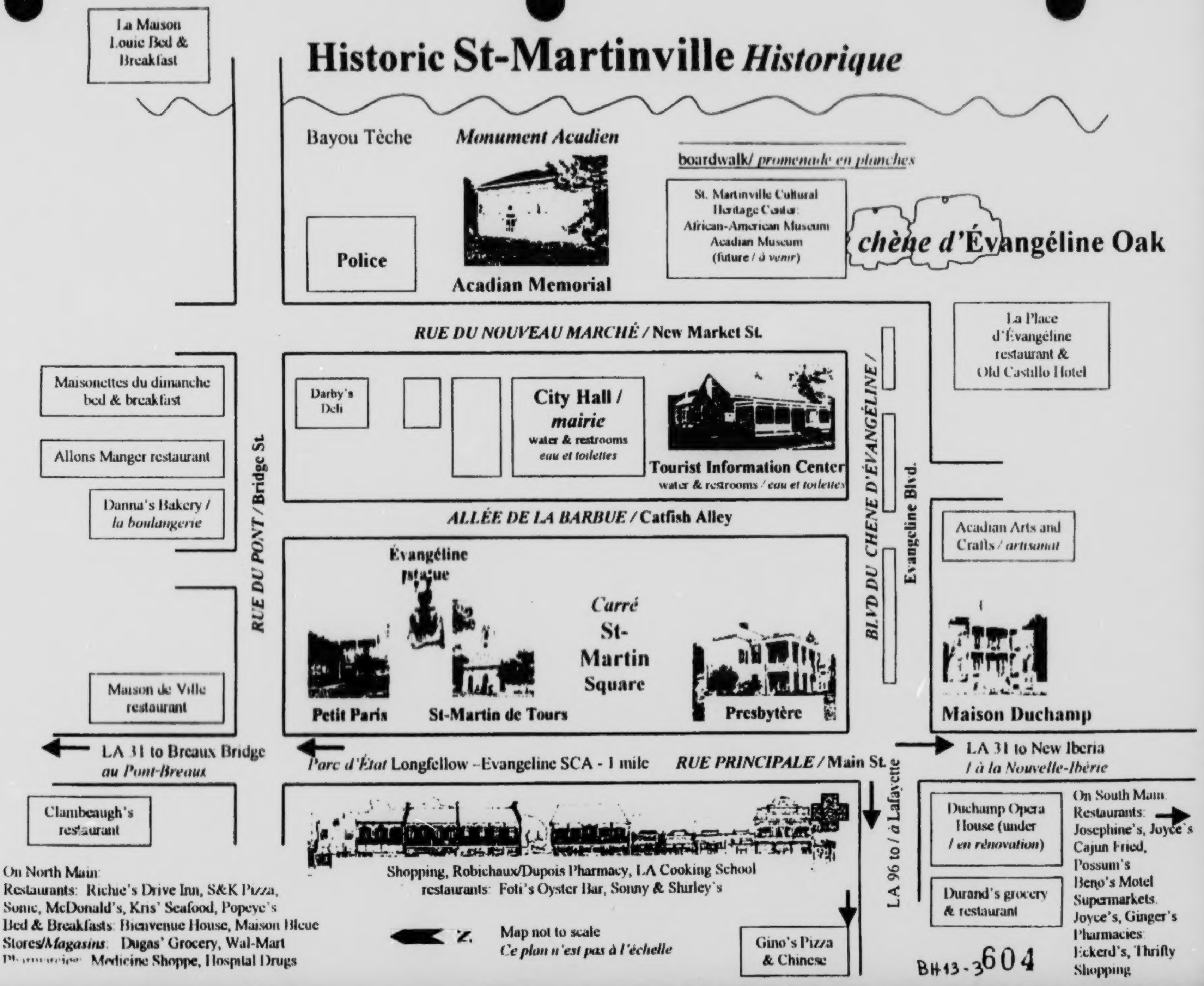
4) les vieux frères Romères sous le chêne Evangéline-
On peut y les trouver tous les jours de la semaine sauf dans le cas de maladie. Ils jouent de la musique en français et répondent à toutes questions. Pour assurer leur présence comme partie de l'excursion et du questionnaire, contacter M. Lennis Romère au (337) 394-3411. Cette assurance vous coûtera $50.00.

Bon voyage !

*Ou ---prendre un voyage imaginaire en utilisant la carte suivante et saisir l'opportunité pour apprendre aux élèves: à droite, à gauche, tout droit, à côté de, devant, derrière, près de, etc.

BH13-2

Historic St-Martinville *Historique*


La Maison Louie Bed & Breakfast
Bayou Tèche
Monument Acadien
Acadian Memorial
Police
boardwalk/ promenade en planches
St. Martinville Cultural Heritage Center: African-American Museum Acadian Museum (future / à venir)
chêne d'Évangéline Oak
RUE DU NOUVEAU MARCHÉ / New Market St.
La Place d'Évangéline restaurant & Old Castillo Hotel
Maisonettes du dimanche bed & breakfast
Allons Manger restaurant
Danna's Bakery / la boulangerie
Darby's Deli
City Hall / mairie water & restrooms eau et toilettes
Tourist Information Center water & restrooms / eau et toilettes
RUE DU PONT / Bridge St.
BLVD DU CHENE D'ÉVANGÉLINE / Evangeline Blvd.
ALLÉE DE LA BARBUE / Catfish Alley
Acadian Arts and Crafts / artisanat
Évangéline statue
Carré St-Martin Square
Petit Paris
St-Martin de Tours
Presbytère
Maison Duchamp
Maison de Ville restaurant
LA 31 to Breaux Bridge au Pont-Breaux
Parc d'État Longfellow –Evangeline SCA - 1 mile
RUE PRINCIPALE / Main St.
LA 31 to New Iberia / à la Nouvelle-Ibérie
LA 96 to / à Lafayette
Clambeaugh's restaurant
Duchamp Opera House (under / en rénovation)
Durand's grocery & restaurant
Gino's Pizza & Chinese
Shopping, Robichaux/Dupois Pharmacy, LA Cooking School
restaurants: Foti's Oyster Bar, Sonny & Shirley's
N

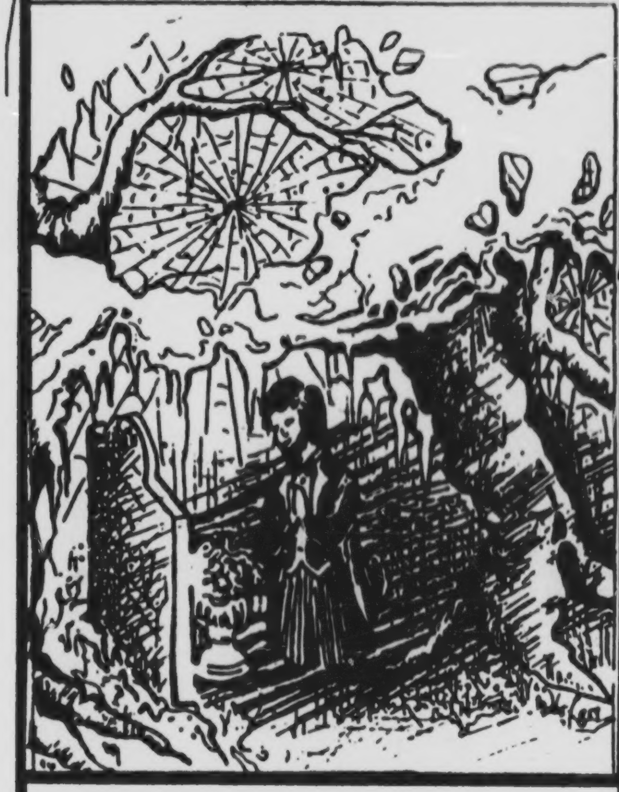
On North Main:
Restaurants: Richie's Drive Inn, S&K Pizza, Sonic, McDonald's, Kris' Seafood, Popeye's
Bed & Breakfasts: Bienvenue House, Maison Bleue
Stores/*Magasins*: Dugas' Grocery, Wal-Mart
Pharmacies: Medicine Shoppe, Hospital Drugs

Map not to scale
Ce plan n'est pas à l'échelle

On South Main:
Restaurants: Josephine's, Joyce's Cajun Fried, Possum's
Beno's Motel
Supermarkets: Joyce's, Ginger's
Pharmacies: Eckerd's, Thrifty
Shopping

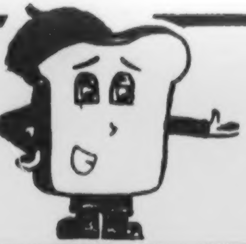
JÉROME CHARLES DURAND AND THE PINE ALLEY WEDDING:

Fiction and Fact



The writer gratefully acknowledges the contributions of the following without whose help this work could not have been finalized:

James Theriot, Clerk of Court
Theresa Olivier, Typist
Nolan Braud, Artist
Hazel S. Duchamp, Consultant
Alice Durand Judice, Descendant



Jérome Charles Durand and the Pine Alley Wedding:

Fiction and Fact

My great grandfather, Jérome Charles Durand, may be regarded as a mythical figure. He has been the subject of many stories, some partly true, and some largely the figment of the imagination of the storytellers. He arrived in Louisiana in 1820, an émigré from France, a rich merchant, who soon began to acquire land eventually accumulating thousands of acres and building a fabulous mansion. The luxurious tastes, customs, and habits of the wealthy French became the life style of Monsieur Durand and his family. Tales are told of carriages and harness ornamented with gold in which the family rode to St. Martinville, le Petit Paris d'Amérique, so-called because of its aristocratic French way of life.

Unheard of extravagances which seemed to be the epitome of plantation life were enjoyed to the utmost by the Durands. It is said that each morning slaves woke them with sprays of perfume, and the family delighted in bathing in water scented with perfumed crystals. According to Mrs. Alice Durand Judice, one hundred-one years old, only surviving granddaughter of Charles Durand, Junior, "Charles was extravagant! This story is true." One of my sisters-in-law recalls having heard it from my mother, Mrs. Gilbert Durand, (born 1869). Both are of the opinion that the scented sprays were of toilet water since they were used in such great quantity.

Monsieur Durand was married twice. When his first wife, Amélie LeBlanc, died having borne twelve children, he swore he'd never marry again, and visited her grave every day. So great was his grief that he had made an iron statue placed in front of the tomb representing himself in a sorrowing posture kneeling with hands crossed. At the base was an inscription vowing that he'd never marry again. However, within a year, he did. According to several accounts, citizens of St. Martinville chuckled and mischievous young boys vandalized the statue.

Charles is quoted as saying that he should honor his second wife, Alida Verret, as he did Amélie, and give her, also, twelve children. This he proceeded to do, and the second marriage was as merry as the first.

When two daughters simultaneously accepted proposals of marriage, Papa Durand devised elaborate plans for a double wedding. Years before, he had planted a three mile long alley of trees extending eastward from Bayou Tèche to his mansion. This became the setting for the ceremony. Many sources tell of huge spiders imported from China which were let loose among the trees to spin large webs. (The spiders were probably trapped in the woods near Catahoula Lake a few miles away). Couriers had been sent to California to bring back hundreds of pounds of gold and silver dust which slaves using bellows sprayed on the webs to form a glittering canopy among the oaks and pines during the morning of the wedding day.

Some stories mention the date of the wedding as 1850 (before the Civil War), but the actual date was May 21, 1870. Guests estimated to have numbered two thousand witnessed the ceremony when Papa Durand gave his daughters in marriage before an altar constructed for the occasion in front of the mansion at the end of the alley. Tables laden with all sorts of delicacies served by slaves extended for a mile down the alley. My mother told me ice had been brought by boat from the North.

While stories about Jérome Charles Durand are fascinating, they do portray the life style of prominent plantation owners of Louisiana. The facts, substantiated by Church and legal records, are as intriguing.

According to certain genealogy studies, Jérome Charles Durand was born in Nantes, France circa 1806. When he arrived in New Orleans aboard the schooner Athenian on July 1, 1820, his occupation is recorded Merchant, age 19 on the passenger list. The name Charles Durand appears in a census dated 1826, address St. Ann Street, New Orleans. Was this Jérome Charles? No proof of his arrival in St. Martinville, nor that of his father, René, who reportedly brought great wealth with him, has become evident. A record dated May 15, 1827 obtained from the St. Martin Parish Courthouse shows Charles' first purchase of land. This was a lot on the east side of Bayou Tèche in St. Martinville measuring 160 by 360 feet. The same record mentions his occupation: Marchand Tailleur (merchant tailor). From this small beginning, before the Civil War began in 1861, he had acquired thousands of acres.

BEST COPY AVAILABLE

BH13-4

A CAJUN LEGEND
the Best Of
NATHAN ABSHIRE

LA VALSE DU BAYOU TECHE
par Nathan Abshire

J' ai roulé
j'ai crié
(ou)
j'ai prié
pour t'avoir, chère
pour t'avoir avec moi
à la maison

La famille est toute
contre moi
moi, j'vois pas, chère
moi, j'vois pas éoù
j'vais aller pour
mais pour te rejoindre

Mon beau-père
Mon beau-père
viens donc me voir, cher
viens donc me voir
après mourir ***
au Bayou Teche.

NATHAN ABSHIRE was born in 1915, between Bayou Queue de Tortue and the salt water marshes near Gueydan. The accordion ran in his family. His father, his mother, and at least one uncle played. At the tender age of six, Nathan was already getting in trouble for sneaking his uncle's accordion away to practice. By the time he was eight, he had become accomplished enough to begin his long career as a regular musician, first at house dances in the neighborhood, then in public dance halls throughout the area.

Although Nathan made more of a living from his music than most Cajun musicians, he could not depend on it entirely. He worked at many odd jobs throughout his life and finally was, until his retirement, guardian of the Basile town dump, to the great surprise of his many hero worshippers who came from all over the world to see him in his own surroundings. His front yard became an extension of his job as he collected used objects of interest to sell and his front porch became a cultural salon where he held forth daily on Cajun music.

To be sure, the poverty and pathos that surrounded Nathan's life were the stuff blues are made of. It was distressing to see such a great artist give himself so completely to his society all his life without adequate financial return, but one was hard-pressed to describe Nathan as a poor man when his over-sized heart and spirit were taken into account.

Nathan Abshire died May 13, 1981, in his adopted Basile, finally living out his music "The good times are killing me." Against his wishes, his music was not buried with him.

extrait du livre
"Makers of Cajun Music"
par Barry J. Ancelet

BH13-5

BEST COPY AVAILABLE

Bonjour! Je m'appelle ______________________________.

UNE EXCURSION A ST. MARTINVILLE

Directions:

Ecrivez la bonne réponse ou cochez la bonne lettre en visitant les 5 stations. Addressez vos questions aux guides.

1. La ville de St. Martin est aussi connue comme:
   A. Vermilionville
   B. Petit Paris
   C. le Village Acadian
   D. le Parc Jean Lafitte

2. Le maire de "Petit Paris" s'appelle :
   A. Martin Romero
   B. Martin Eric
   C. Eric Martin
   D. Ni l'un, ni l'autre

3. L'église Catholique au centre ville s'appelle:
   A. Jean François Mouchet
   B. Louis XIV
   C. St. Martin de Tours
   D. St. Duchamps

4. L'église St. Martin de Tours a été établie en :
   A. 1870
   B. 1785
   C. 1765
   D. 1699

5. Derrière l'église St. Martin de Tours, on trouve une statue de:
   A. Delores del Rio
   B. Evangéline
   C. Frères Romères
   D. ton professeur

BH13-6

6. La statue d' Evangéline est un monument à la mémoire d' une acadienne nommée:

A. Emmeline LaBiche
C. Semolina
B. Emily
D. Gabrièle

7. Au premier étage dans le musée de "Petit Paris," on trouve des costumes de ___________.

A. Noël
B. La Toussaint
C. Mardi Gras
D. Pâques

8. Les costumes sont des reproductions de ceux utilisés dans un mariâge célèbre où le père des deux mariées a importé des ________________pour décorer avec de la poudre dorée.

9. St. Martinville est située sur le Bayou ___________.

A. Vermilion
C. Atchafalaya
B. Teche
D. Monument

10. "Teche" est un mot indien qui veut dire:

A. une tortue
C. un serpent
B. un professeur
D. une tête

11. Pendant votre visite au Monument Acadien, écrivez quatre noms de familles acadiennes éxilées :

A. ____________________________
B. ____________________________
C. ____________________________
D. ____________________________

12. Les acadiens ont été déportés de:

A. La Nouvelle Ecosse
C. l'Angleterre
B. La France
D. la Louisiane

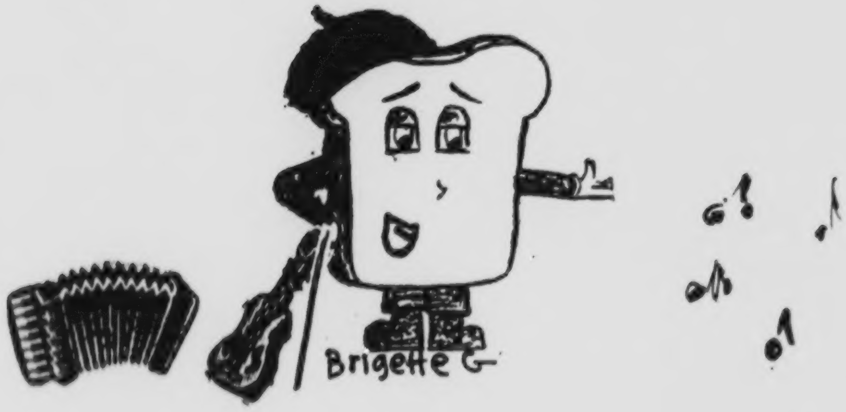
13. Les deux vieux hommes qui jouent de la musique cadienne sur le Bayou Teche s'appellent.

A. ____________________________
B. ____________________________

et maintenant, *un petit lagniappe...*

***Ceci pourrait être accompagné d'un vidéo sur la musique cadjine ou sur la musique "zaricot" (que vous pouvez probablement obtenir à votre bibliothèque municipale ou au magasin de disques) pour pouvoir faire une comparaison de racines, style, rhythme, etc.....**

Allons danser, cher!



BEGINNING STAGE BENCHMARKS:

As students progress through the beginning stage of the second language learning continuum what they know and are able to do in the target language in real-life situations includes:

Communication—Interpretive Mode: CM-1-B-#

1. demonstrating comprehension of simple oral and/or written instructions through appropriate physical responses;
2. demonstrating comprehension in age-appropriate oral discourse, such as personal anecdotes, familiar faerie tales, and other narratives based on familiar themes;
3. demonstrating comprehension of brief spoken and/or written messages on familiar topics, such as personal preferences, family, school events, and celebrations;
4. identifying familiar people, events, places, animals, and things based on oral and/or simple written descriptions;
5. demonstrating comprehension of simple oral and/or written statements using numbers, time, and weather;
6. demonstrating comprehension of the main idea contained in various media, such as simple announcements, illustrated texts, posters , or advertisements;
7. demonstrating comprehension of simple visual and auditory cues, such as gestures and intonation.

Communication—Interpersonal Mode: CM-2-B-#

1. following and giving simple directions for participating in age-appropriate classroom and cultural activities;
2. requesting and acknowledging clarification, assistance, permission, and directions;
3. exchanging basic information about people, events, places, animals, and things through description or by asking and answering simple questions;
4. exchanging opinions and preferences about people, events, places, animals, and things;
5. exchanging information incorporating numbers, time and weather;
6. requesting or providing and accepting or refusing items or services;
7. using age-appropriate greetings, gestures, and introductions to exchange essential information;
8. sharing likes, dislikes, feelings, and emotions in a variety of situations;

Communication—Presentational Mode: CM-3-B-#

1. giving simple instructions for age-appropriate classroom and/or cultural activities;
2. presenting simple information incorporating numbers, time, and weather;
3. giving short oral and/or written messages about people, events, places, animals, and things;
4. dramatizing songs, short anecdotes, or poetry commonly known by peers in the target cultures;
5. preparing illustrated stories, posters, or advertisements about activities or events in the native environment;
6. telling or retelling simple stories orally or in writing;
7. telling simple facts about products and/or practices of the target cultures.

Cultures—Practices: CL-1-B-#

1. identifying and reacting to cultural perspectives and practices in the culture studied, such as greetings, leave-takings, and common social interactions;
2. identifying commonly held positive and negative generalizations about the culture studied;
3. participating in age-appropriate cultural activities, such as music, rhythm, dance, games, and/or celebrations;
4. identifying social and geographic factors that impact cultural practices;

   demonstrating a comprehension of common words, phrases, and idioms that reflect target cultures;
6. using units of measurement from the target cultures, such as currency, the metric system, and the 24-hour clock;
7. demonstrating an awareness of social customs related to religion, school, family life, folklore, and holidays.

Cultures—Products: CL-2-B-#

1. identifying tangible products and symbols of the culture (e.g., toys, dress, types of buildings, and foods) using authentic materials;
2. identifying and reacting to expressive products of the target cultures, such as children's songs, children's literature, and types of art work;
3. recognizing major contributions or products of the target cultures.

Connections—Reinforcement: CN-1-B-#

1. demonstrating comprehension of oral messages related to topics studied in other classes;
2. explaining in simple terms basic concepts from other subject areas, including weather, measurements, animals, insects, and geography.

Connections—Acquisition: CN-2-B-#

1. finding information in authentic materials.

Comparisons—Nature of Language: CP-1-B-#

1. citing and using words borrowed from the target language;
2. citing and using cognates;
3. identifying idiomatic expressions in both the native and target languages;
4. demonstrating awareness of formal and informal expressions in the target language;
5. identifying and comparing sound patterns;
6. identifying and practicing structural patterns of the target language;
7. demonstrating awareness of a variety of ways to express ideas.

Comparisons—Concept of Culture: CP-2-B-#

1. comparing simple patterns of verbal and nonverbal behavior or interaction in various cultural settings (e.g., table manners, greetings);
2. comparing tangible products of the native and target cultures, using authentic materials (e.g, toys food, clothing);
3. comparing intangible products of the native and target cultures, using authentic materials (e.g., rhymes, songs, folk tales);
4. identifying contributions of the target cultures to the native culture (e.g., food, architecture, clothing, arts).

Communities—Learning: CT-1-B-#

1. communicating on a personal level with speakers of the target language either face-to-face or via notes, electronic mail, and/or audio or video recordings;
2. interacting with members of the local community using the target language;
3. sharing knowledge about languages and culture with others in the community;
4. illustrating and presenting a logo, poster, greeting card, poem, skit, song, and/or story to present to others;
5. performing for a school, community, or special cultural event.

Communities—Enrichment: CT-1-B-#

1. reading materials and/or watching television programs (films, spots) from the target language and cultures for enjoyment;
2. participating in age-appropriate sports and/or games from the target cultures;
3. attending and/or participating in age-appropriate cultural events and/or social activities of the target cultures;
4. listening to music, singing songs, or playing musical instruments from the target cultures.

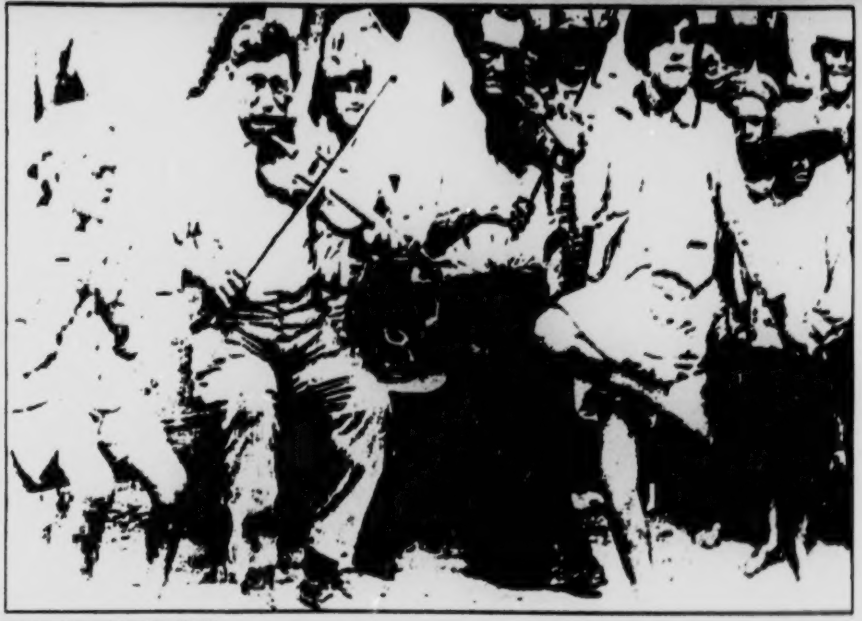
Communities—Careers: CT-3-B-#

1. identifying common professions
2. identifying and using simple vocabulary related to the world of work.

BEST COPY AVAILABLE

malgré mille misères, ... la joie de vivre cadjine..

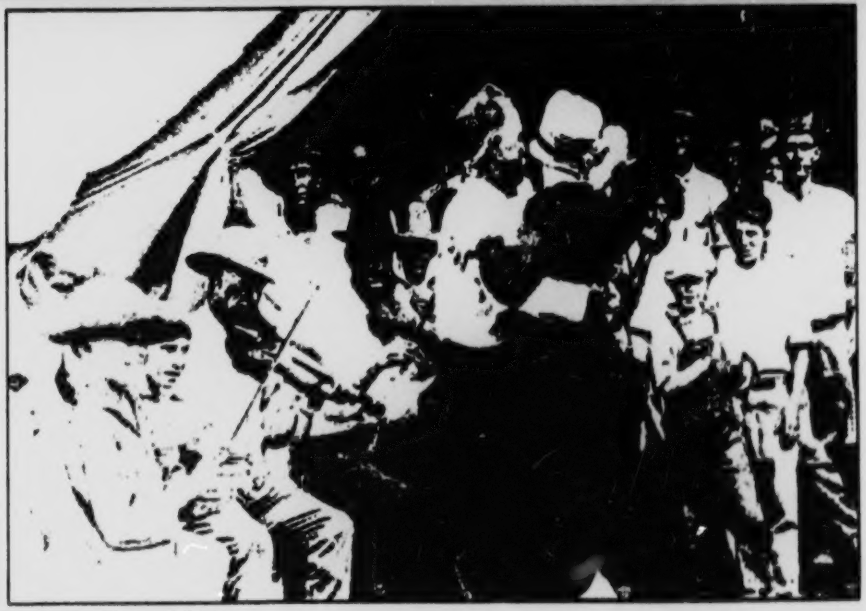
Lafayette History



One Moment in Time

1927 — Flood refugees. Nita Hebert Whitmore is the girl dancing. This photo is part of the permanent collection on display at the Lafayette Parish Clerk of Court Office.

Lafayette History



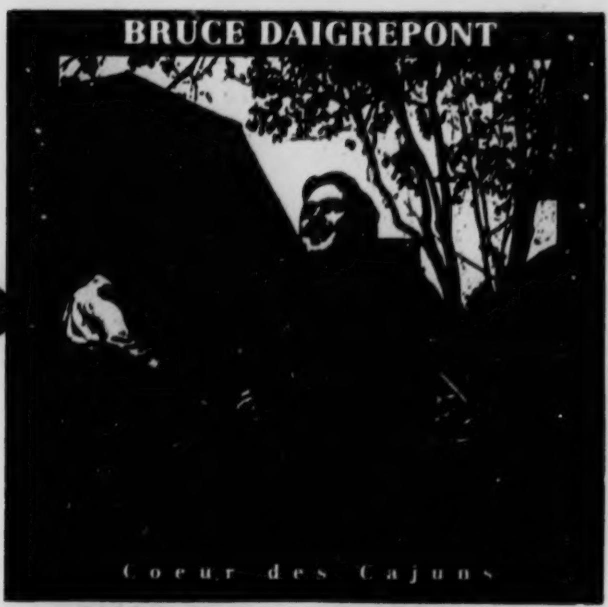
One Moment in Time

Refugees of 1927 flood in Lafayette. This photo is part of the permanent collection on display at the Lafayette Parish Clerk of Court Office.

BH14-1

LES MÉCHANTS MAQUEREAUX

Waylon Thibodeaux


BRUCE DAIGREPONT
Coeur des Cajuns

Bérard & Verret
IT'S IN THE CAJUN BLOOD
Continuing the Cajun Tradition

LA BANDE
Feufollet

Congrès Mondial Acadien Louisiane 1999
Si longtemps séparé
Congrès Mondial Acadien Louisiane 1999 Official Theme Song

BEST COPY AVAILABLE

BH14-2

CHANSONS du VIDEO

Jolie Blonde
Melissa Doucet Maher
Le Hoogie Boogie par Michael "Beausoleil" Doucet with Family and Friends
Rounder Records
by permission

La Queue de Tortue
chanson du Pain Perdu
jouée par Harry Lafleur

Le Grand Vieux Chemin
musique par Harry Lafleur
@Copyright - all right reserved

***1755**
paroles et musique par Al Bérard et Errol Verret
C'est dans le sang Cadjin
Swallow Records
by permission

La Valse de l'Harmonica
musique par M icket Guidry
C'est dans le sang Cadjin
Swallow Records
by permission

Vent Frais
La Salle Expedition II

Voyageur Jean Masse
La Salle Expedition II

Fa la fa la fa la
Tante Hélène Myers (Chanteuse Folklorique)
Nouveau Brunswick, Canada

Les Maringouins
Tante Hélène Myers (Chanteuse Folklorique)
Nouveau Brunswick, Canada

Réveille
Paroles et Musique de Zachary Ricahrd
Bayou des Mystères Music
by permission

Allons Danser / BH 14-6 / Avril 2000

*Acadie à la Louisiane

paroles et musique par Bruce Daigrepont
Coeur des Cadiens
Rounder Records
by permission

200 lignes: No French in School

paroles et musique par Hadley Castille
Cajun Swamp Fiddler
Swallow Records
by permission

*Acadie de nos Coeurs

paroles et musique par **Les Méchants Maquereaux**
L'Acadie au Canada
by permission

La Valse de l'Héritage

paroles par Ivy Dugas
Acadie Music, BMI
Going Out Two-Stepping with **Jackie Caillier and the Cajun Cousins**
Lanor Records
by permission

Johnny peut pas danser

musique par Michael "Beausoleil" Broussard
Le Hoogie Boogie
Rounder Records & Flat Town Record Co.
by permission

J'peux pas m'empêcher

paroles et musique par Zachary Richard
Les Editions du Marais Bouleur
by permission

* Si Longtemps Séperé

paroles par Sheryl Collins, Waylon Thibodeaux, Roland Gauvin, Jac Gautreau
Tu me fais crier
by permission

Travailler, c'est trop dur

traditional with additional lyrics and arrangement Zachary Richard
Les Editions du Marais Bouleur
jouée par **La Bande Feu Follet**
chantée par Brittany Polaski
Swallow Records
by permission

ABC 1,2,3

paroles par Jane Vidrine
Le Hoogle Boogle par Michael "Beausoleil" Doucet with Family and Friends
Rounder Records
by permission

Avelne, Avelne

Le Hoogle Boogle par Michael "Beausoleil" Doucet with Family and Friends
Rounder Records
by permission

L'Arc- en- Clel

paroles et musique par Sharon Doucet
Le Hoogle Boogle par Michael "Beausoleil" Doucet with Family and Friends
Rounder Records
by permission

Le 2 step de '99

paroles et musique par Chris Stafford
La Bande Feu Follet
Swallow Records
by permission

Adleu, Rosa

la Bande Feu Follet
La bande feu follet
Swallow Records
by permission

Chante-mol une chanson, Dad

par Al et Karleen Bérard et leur fille
C'est dans le sang Cadjin
Swallow Records
by permission

Le violon de Harry Lafleur "tresse" l'histoire ensemble.

* Indique une des quatre chansons qui font partie de "Lagniappe" à la fin du vidéo.

BH14-5

Chansons de l'Héritage

"1755"

par Al Bérard et Errol Verret

Viens voir, oh voir, le plus grand cimetière et

Viens voir tout le monde qui perd leur vie pour nous

1755 c'était l'année des Cadjins

Viens voir, chère bébé, et dis de belles prières.

Acadie à la Louisiane

(Bruce Daigrepont)

Ils ont volé toute notre terre
Ils ont brûlé toutes les maisons
C' était fait pour l'Angleterre
J'ai perdu mon petit garçon

On a embarqué sur les bateaux
Pour prendre le grand voyage
Ma famille était separée
Pour toujours une famille cassée

Chorus:
Acadie à la Lousiane
Un grand voyage pour notre monde
Pour trouver la liberté
Et un beau pays

Il y en a qu'a souffert la mort
Il y en a qu'a été vendu
Pour des esclaves dans la Géorgie
On s'est disparu mais tout partout

On a trouvé notre pays
La Louisiane notre Paradis
Les prairies et les marais
La meilleure place pour habiter

Chorus

Les américains ont découragé
Les Cajuns de parler français
Ils vouliont on parle juste en anglais
Mais les Cajuns va les embêter

Chorus

Acadie de nos coeurs

Paroles et musique:	Jean-Gabriel Comeau, Lennie Gallant, Jac Gautreau
Éditions:	Éditions musicales acadiennes

Séparés par la mer
Pendant les années tristes
Dispersés à travers
On n'avait pas eu l'choix d'partir

C'est l'temps pour se revoir
Chanter danser ensemble
Où ça tout commence
Presque 400 ans passés

Acadie de nos coeurs
Enfin c'est ton heure
Tes enfants reviennent
Dans tes bras

Refrain

Viennent du nord et de l'est
Pour fêter la joie de vivre
Viennent du sud et de l'ouest
Attirés par les racines

T'es mon frère, t'es ma soeur
J'ai point connus jusqu'asteur
Je peux voir dans tes yeux
Comment t'as pas pu oublier

Refrain

Refrain

La douleur du départ
Et des larmes déjà versées
S'oublient dans la joie
Que l'on prend à se retrouver

Refrain

BH14-6

Si Longtemps Séparé

paroles: Sheryl Collins, Waylon Thibodeaux, Roland Gauvin, Jac Gautreau
musique: Waylon Thibodeaux

Je me souviens bien
Des vieilles histoires
D'un beau pays ancien
Labouré par les mains
De nos ancêtres acadiens

Eparpillés par les anglais
Cinquante ans ils ont cherché
Pour un autre paradis
Pour une autre Acadie

REFRAIN:
Chère Acadie,
Je pense souvent à toi
Mais je n'peux pas me détacher
Du pays où je suis né
Ceux qui ne sont pas Acadiens
Ne peuvent pas comprendre
Qu'est-ce que c'est d'avoir
Le coeur en Acadie
Et les pieds dans la Louisiane.

Je pense souvent à tous mes frères
à toutes mes soeurs aussi
Déportés sur la mer
Si loin de leur pays

Et quand la famille se rassemble
Je vois même qu'on se ressemble
Quand l'Acadien joue du violon
Et le Cadjin l'accordéon

Asteur la fammile acadienne
Si longtemps séparée
Se rejoint dans la Louisiane
Pour enfin se rencontrer

Cousins et cousines allons s'amuser
Dans le pays des bayous
On va parler le vieux français
Et le temps sera à nous.

REFRAIN

Ceux qui ne sont pas Acadiens
Ne peuvent pas comprendre
Qu'est-ce que c'est d'avoir
Le coeur en Acadie
Et les pieds dans la Louisiane.

Le Two-Step de '99

paroles et musique par Chris Stafford, interprété par **LA BANDE FEU FOLLET**

Pour la mémoire de nos ancêtres
Et le futur de nos enfants
On vient ensemble dans '99
Pour passer un bon temps

Les Acadiens et les Cadjins
Ils sont tous beaucoup pareils
On va faire des mémoires ensemble
Viens nous rencontrer

On va en faire des amitiés
Et on veut pas qu'elles soient cassées
Et '99 va être dans nos coeurs
Jusqu'au jour qu'on est mort

Fais le two-step de '99
On va danser ensemble
On s'amuse dans la Louisiane
Vive le français!

Chante-moi une chanson, Dad

paroles et musique par Al Bérard
l'album "C'est dans le sang cadjin"
Karleen et Al Bérard et leur fille
Swallow Records

Chante-moi une chanson, Dad.

Vive ta vie la meilleure to peux
Montre aux petits ça to connais
Montre yé leurs prières,
Jusqu'à yé connait
Plus vieux no devient, faire ça qui bien
' blie pas ça m'apé dire
Un jour no va mourir.

BH 14-7

CAJUN MUSIC

THE NEXT GENERATION

DEWEY BALFA, ONE OF THE LEGENDARY PATRIARCHS OF CAJUN MUSIC, USED TO SAY THAT A CULTURE IS PRESERVED ONE GENERATION AT A TIME. As Balfa recognized, each generation has to make the commitment to keep the culture going—building a bridge from the past to the present.

If any generation fails to sustain the heritage, the bridge leads nowhere and the rich music and wonderful cultural history could be lost forever.

"In 1974, at the first Cajun Music Festival in Lafayette, there was only one performer under the age of 30," explained Dr. Barry Ancelet, dean of modern languages at UL Lafayette and an expert in the field of folklore. "I really began to wonder where the future Cajun musicians would come from. Then young people were encouraged to come out and play in large, public family settings and realized how much fun it was to play Cajun music.

"By 1978, out of 22 groups at the festival, eight had members under the age of 30 and two of those had members under age 20. We'd really come a long way in just five years," Ancelet said.

Luck for all of us that the young—in some cases, the very young—have accepted the challenge to carry on the rich cultural tradition of Cajun music.

Some of these young musicians give new life to the works of the old Cajun and Creole masters. Others mix in a bit of contemporary sound, even some English, into their tunes. Despite differences in approach, one thing is undeniable. The interest of so many talented youngsters is a healthy sign for the culture and its music.

Here are just of few of the modern generation of bridge builders, busy preserving and advancing the culture of Acadiana through its music.

Photos by P.C. Piazza

Moïse & Alida Viator

Louisiana French music purists Moise and Alida Viator of Eunice play the timeless music of an earlier era, long before Cajun and zydeco were considered different styles.

Moise, an 18-year-old premed student at LSU-E, began playing guitar before audiences at age nine, while sister Alida, a high school sophomore, began playing fiddle at the tender age of seven.

Their parents Etienne and Deborah-Helen had been musicians for years so, for Moise and Alida, music was an important part of their lives. They listened to everything—rock, blues, you name it. Singing and impromptu jam sessions were a part of everyday life.

Both of these talented young people, like so many young musicians, learned to play music by ear. Reading

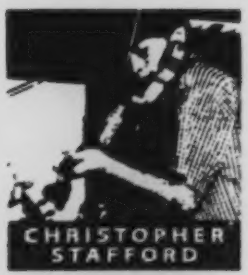
ALIDA & MOISE VIATOR

BEST COPY AVAILABLE

extrait de "Slemco Power"

BH14-8

FEU FOLLET



CHRISTOPHER STAFFORD

CHRIS SEGURA

ASHLEY HAYES

sheet music came later for them. Both fluent in Cajun and Creole French, they sing in those dialects as well. Their latest CD, *Mo Belle Creole*, is a wonderful blend of Creole, Cajun, zydeco and Creole jazz, all rolled into one musically-spirited package.

In addition to playing and singing Cajun music, the Viators have another talent. They make violins, about six a year, with their mother. After purchasing a violin from Adner Ortego, Alida, a beautiful and deeply reflective young lady, wanted to preserve his art. So Ortego taught them the fine art of making violins, which is now their art as well.

Feu Follet

Stories and legends call it "crazy fire," the burning of marsh gas in the swamps. That is the literal translation for Feu Follet, the name chosen by a popular Cajun band of six youngsters, ranging in age from nine to 14. Their music is loved here at home, but has created even more of a stir in the maritime provinces of Canada thanks to regular radio play.

"When we played in Canada in September for the Canadian prime minister, the president of France and all the other heads of state for the Francophone countries, kids in the audience knew our names, who we were and were singing our songs," recalled Chris Stafford, 12-year-old songwriter, vocalist, accordion and fiddle player for the band. "It kind of freaked us out."

Many of Feu Follet's band members not only walk the walk, but talk the talk. They've been enrolled in the French Immersion program for years and speak fluent French. When they travel to French-speaking parts of the world, such as France or Canada, they feel right at home. Their immersion in the language sometimes has some unexpected effects.

"I was talking to one of my parents the other day and, without realizing it, I told her something in French," explained band member Brittany Polaski, who's been singing regularly since the age of two. "She just kind of gave me a funny look and I had to repeat myself in English. It was really funny."

"It's important for the kids who are playing Cajun music today to know the language," states Barry Ancelet. "Traditional Cajun music was not based on memorized lyrics, but rather on the ability to improvise a story. If you don't know the language, in my opinion, you can't really do that."

Playing and traveling mostly on weekends and school vacations, the members of Feu Follet don't miss much school. But, like most of our highlighted musicians, they've traveled to some exciting places.

"I got to go to New York and celebrate my ninth birthday at a New York Yankees game," said nine-year-old Michael Stafford, one of the band's drummers, who hopes one day to be a pro athlete. "We got to play at the French Institute and outdoors at Lincoln Center."

Other members of the band include fiddle player Chris Segura, guitarist and vocalist Ashley Hayes, drummer and triangle player Josh Hebert and bassist Kyle Hebert (**Lucky** Account Number 2306192000).

Matthew Courville

When Kenneth Courville of Carencro went to the kitchen for a glass of water one day, he assumed the accordion music he was hearing was being played by Joel Martin, a friend of his son Matthew.

Then he turned to find Joel at the sink, getting a drink. He realized that Matthew had picked up Joel's accordion and was playing a recognizable tune. Four to five weeks later, Matthew was playing at the Liberty Theatre in Eunice. That's a steep learning curve!

Matthew began playing piano by ear at age six. After literally "picking up" the accordion, he began picking up many of his father's instruments and playing. Now

continued on page 6

BEST COPY AVAILABLE

BH14-9

continued from page 5

he plays the accordion, harmonica, scrubboard, drums, piano, bass guitar, acoustic guitar, mandolin, fiddle and saxophone. Quite an accomplishment for a 12-year-old. Oh, did we mention he's a singer (Lucky Account Number 2220[illegible]) and a songwriter, too?"

Matthew is home-schooled by his mother Rena, who makes sure that all school time missed through traveling and performing is made up — and then some. But don't worry about Matthew missing out on the fun of being a kid.

MATTHEW COURVILLE

"I played nine holes of golf yesterday and really love ice and roller hockey. I also like to hunt and fish and to dabble in magic and juggling," Matthew said.

Besides festival appearances with several other local artists, Matthew plays regularly with kid band The Cypress Knees.

Hunter Hayes

Hunter Hayes has been on a musical fast-track since he was a toddler. He first picked up a toy accordion given to him by his grandparents for his second birthday and has played in front of audiences ever since. Setting aside the toy accordion for real ones, he's since performed on an impressive list of television shows, specials and festivals.

This blonde-haired, blue-eyed, eight-year-old third grader from Breaux Bridge is a real charmer. In addition to accordion, he plays guitar, drums and piano. His confident, poised demeanor combines with his quick wit to form an ideal personality for entertaining. He has traveled much more widely than most kids his age, playing Cajun music for all the world to hear.

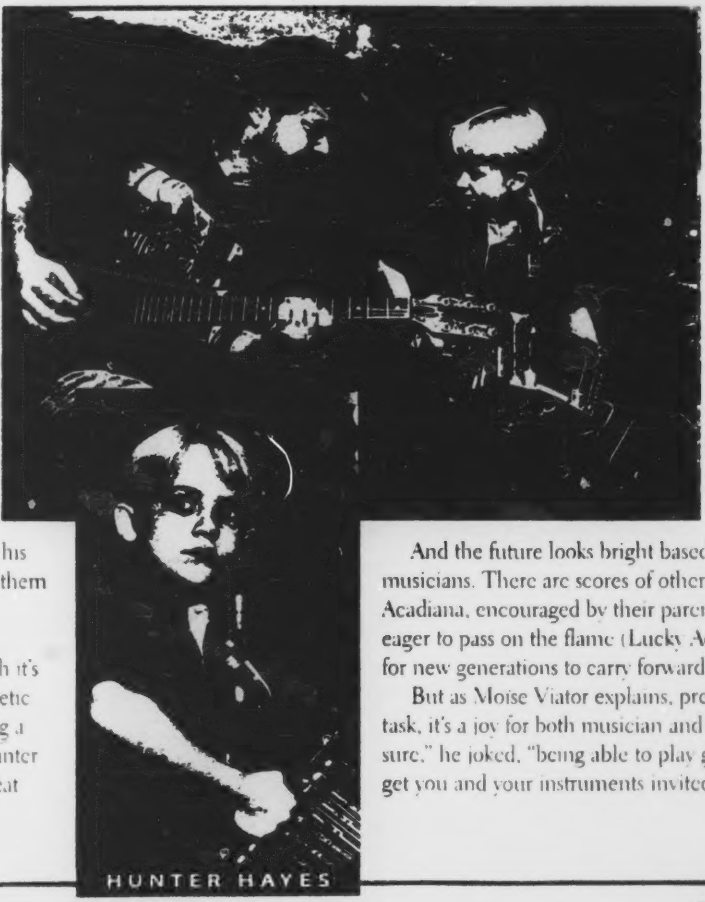
Hunter's latest CD will feature two songs written by him and sung in English. He composes his tunes on the piano and then works them out on the accordion.

He and his band — Louisiana H.O.T. — perform regularly. Though it's easy to get wrapped up in his energetic talk of music and one day becoming a career musician, its still obvious Hunter is an ordinary little boy having a great time doing something he's good at. He likes to build with Legos, hunt and fish, and explains how he would like to be a weatherman or a scientist in his "spare time" when he grows up.

Parents Leo and Lynette Hayes have quite a talented little dynamo on their hands. But like any other parent they are quick to emphasize the importance of politeness and manners to Hunter.

They also believe it's important for any child who wants to explore music to be given the opportunity. "We provide the opportunity," Leo explained. "If he chooses to take it, OK. If not, that's OK, too."

Probably unable to fully understand at his tender age the potential his talent holds, Hunter says, "It's all just for fun." And having fun is essential at age eight, even for a budding music star.


HUNTER HAYES

ASSESSING A CULTURE AND TRADITION FROM THE PERSPECTIVE OF THE PRESENT CAN BE DIFFICULT. Cultures grow, preserving the past while moving forward towards the future. Traditions and culture are a living thing, not a dusty museum exhibit.

Dewey Balfa once told a festival audience expecting to hear some of the old Cajun classics that he was going to play a new song he wrote, a song that could become one of the classics for a generation not yet born. He knew there were great songs still waiting to be written.

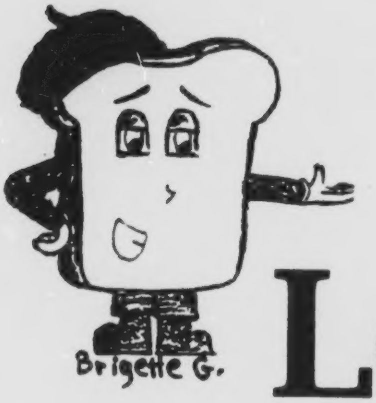
New songs in the old tradition are an essential part of a continuing, living culture — the bridge from the old to the new, from the past to the present. Each generation gets to add something to the tradition to keep it alive and vital.

And the future looks bright based on this group of young musicians. There are scores of other talented youngsters through Acadiana, encouraged by their parents and by older musicians eager to pass on the flame (Lucky Account Number 2052175011) for new generations to carry forward.

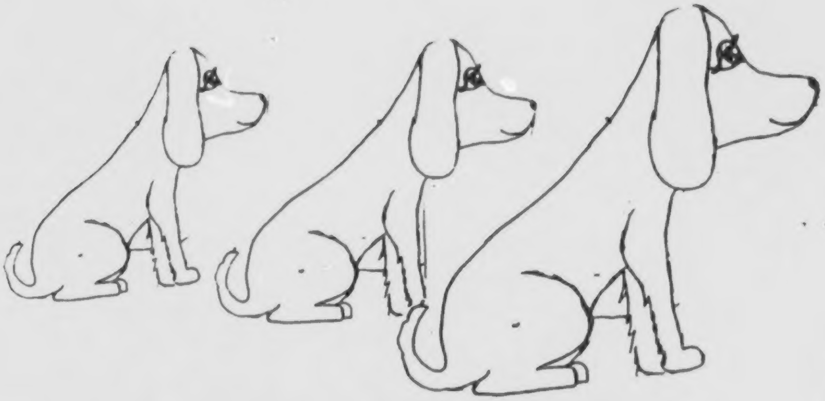
But as Moise Viator explains, preserving this music isn't a task, it's a joy for both musician and audience. "One thing's for sure," he joked, "being able to play good Cajun music will always get you and your instruments invited to lots of great parties." ●

BH14-10

BEST COPY AVAILABLE

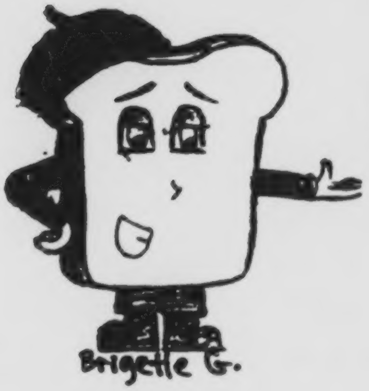


Les "Gros Chiens"



* Terme de "gros chien" indique une personne célèbre.
Voir la liste suivantede termes pour "J'ai gagné."
Parmi cela, choisir et discuter les "gros chiens" et jouer le jeu de
"Qui suis-je?"

J'ai gagné la bataille!



(Jeux)

BH16.

BH16-1

J'ai gagné!

		LAGNIAPPE			

* le mot "lagniappe" veut dire "un petit quelquechose extra ou gratuit"
Dans ce cas-ci, les élèves sont offert un bloc comme "cadeau."

Jeu de "J'ai gagné"

• de la facon de "loto"

Durée: jusqu'à la fin du jeu (15 minutes?)

Matériel: - fiche contenant de l'information sur l'histoire des Acadiens
- fiche à carreaux (jeu de Loto)
- des prix (stickers français, étoile dorée, bonbon, etc.)

Objectifs: A la fin de cette activité, l'élève:
(1) s'aurait amusé en améliorant sa lecture ainsi que ses souvenirs de l'histoire racontée dans cette unité

Le professeur:

1) distribue la fiche contenant de l'information sur l'histoire des Acadiens.
2) révise cette information avec ses élèves.
3) demande aux élèves de porter attention surtout au côtê gauche de la fiche.
4) distribue la fiche de loto aux élèves.
5) fait remarquer aux élèves du "lagniappe" écrit au centre
(* Dans ce cas-ci, cela veut dire que ce carreau est "gratuit.")
6) explique aux élèves que cela veut dire "un petit quelquechose extra."
5) demande aux élèves d'en choisir 17 et d'en écrire une dans chaque boite de la fiche de "J'ai gagné" jusqu'à ce que la fiche est remplie.
(ils n'ont pas le droit d'en répéter)
6) avec la fiche d'information devant elle, appelle à haute voix l'information à droite, toute en les marquant sur sa liste.
7) demande aux élèves de marquer la "jumelle" de cette information sur leur fiche de "loto."

*Le premier/la première à en avoir six consécutivement annonce "J'ai gagné!" *Mais,* il faut pouvoir les rappeller aux professeur *en français* dans le but d'améliorer leur lecture et leur compréhension de l'histoire des Acadiens.

**Le prof fait reconnaître cet/cette élève avec un petit prix.*

BH 16-2

J'ai gagné!

1. C.F.M.A.------l'Association de Musique Cadjine Française
2. Harry Lafleur-------le fondateur de la C.F.M.A.
3. Jolie Blonde--------valse considerée "l'hymne national cadjin"
4. Broussard, Comeaux, Landry, Dugas------noms de familles acadiennes
5. Samuel de Champlain-------explorateur français qui établit la première colonie française en Acadie en 1605
6. Mary Alice Fontenot----auteure de la série "Clovisse Ecrevisse"
7. C.O.D.O.F.I.L.----le Conseil pour le developpement du français en Louisiane
8. James Domengeaux-----le "parrain" du C.O.D.O.F.I.L
9. Port Royal---site de la première colonie française en Acadie en 1605
10. d'Iberville---explorateur français qui établit la première colonie française en Louisiane en 1699
11. Paul Prudhomme-----chef célèbre de cuisine cadjine
12. 1916-----Une loi est passée en Louisiane. Au revoir le français dans les écoles
13. l'Acadie------la Nouvelle Ecosse
14. 1755------le Grand Dérangment des Acadiens
15. 1785-----l'année que sept bateaux d'Acadiens quittent la France pour venir en Louisiane. C'est la fin du Grand Dérangement.
16. Mike Doucet et Beausoleil--------groupe de musiciens cadjins qui gagne un prix musicale à Hollywood en 1997 pour la musique cadjine
17. Petit Paris------St. Martinville
18. francophone----une personne d'origine française qui parle français
19. FrancoFête -------(le tricentennaire de la Louisiane) une célébration de 300 ans de français en Louisiane
20. Teche----veut dire "serpent" en indien
21. Zachary Richard-----musicien cadjin très célèbre au Canada et en France
22. le Gouverneur Lawrence----le gouverneur anglais qui prend la décision de déporter les Acadiens
23. Congrès Mondial Acadien-Louisiane------grande réunion de familles acadiennes en Louisiane en 1999 bateaux d'Acadiens en Louisiane
24. Ralph Begnaud---comédien cadjin

25. 1785——l'arrivée de sept bateaux d'Acadiens en Louisiane
26. le Bon Papa——un de sept bateaux d'Acadiens qui arrive en Louisiane en 1785
27. Longfellow——poète qui écrit le poème "Evangéline"
28. Evangéline—heroïne du poème de Longfellow qui raconte le tragique exile des Acadiens
29. 1699—l'année que les français établissent une colonie française en Louisiane
30. Rodrigue, Floyd Sonnier——artistes cadjins
31. Carl Brasseaux——historien cadjin à l'Université de Louisiane à Lafayette
32. Dr. Barry Ancelet—professeur de français et de folklore à l'Université de Louisiane à Lafayette
33. "un(e) américain(e)"—selon les cadjins, une personne ne parlant pas français
34. Emméline Labiche——la vraie "Evangéline" du poème de Longfellow
35. Jean Arceneaux—le vrai "Gabriel" du poème de Longfellow
36. Clifton Chenier, Queen Ida, Boozoo Chavis—musiciens zarico
37. les MicMac——indiens avec qui les Acadiens deviennent bons amis
38. La valse du Bayou Teche——chanson par le musicien cadjin, défunt Nathan Abshire
39. le fricot (soupe au poulet) et les poutines rapées——cuisine acadienne
40. le chopique, la barbue———poissons de Louisiane
41. cache-cache, la balançoire——jeux d'enfants en 1604 en Acadie
42. George I—roi d'Angleterre qui décide d'établir une colonie anglaise en Acadie
43. Poitou—région en France d'où viennent les Acadiens
44. l'accordéon, le violon, le ti fer——instruments de musique cadjine
45. Lâche pas la patate——expression typiquement cadjine qui veut dire de ne pas lâcher l'espoir
46. gombo———une sorte de soupe brune que les cadjins apprécient beaucoup
47. Ali Landry—jeune cadjine de la région de Pont Breaux et Cécilia qui a été choisi "Mademoiselle USA" en 1996.
48. Ron Guidry—un cadjin qui était lanceur professionel pour l'équipe de baseball "les Yankees de New York" dans les années '80.
49. Clovis —une écrevisse célèbre dans les histoires de Mary Alice Fontenot

jeu de "Bataille"

Durée: approximativement 15 minutes selon le nombre de joueurs

Matériel: 1) 3 à 4 jeux de cartes
2) quelques petits cadeaux pour les gagneurs
Ex: stickers, timbres français, etc.
3) 4 groupes de 3 à 5 élèves enthousiastes

Objectifs: 1) jouer un jeu de cartes facile
2) apprenant les noms des cartes—le roi, la reine, le valet
*A noter,..."le valet" est connu en français cadjin comme le "mistigris"
3) réviser les chiffres
4) distinguer le coeur, le pique, le carreau, le trèfle
5) vivre une autre sorte de "bataille" autre que celle d'humains

Le professeur:

1) apprend aux élèves les noms des cartes:
   l'as, le roi, la dame, le valet, et les chiffres
   (*même le pique, carreau, trèfle, le coeur pour pouvoir jouer autres jeux de cartes plus tard)
2) explique que:
   - "l'as" a le pouvoir
   - le "deux" est le moins fort
   - c'est un jeu en descendant d'ordre
   - "l'as" bat le roi, le roi bat la dame, la dame bat le valet, le valet bat le 10, etc.......
   - le but du jeu et de s'en défaire de toutes ses cartes tout en accumulant le plus grand nombre de cartes en battant les autres joueurs
3) demande à un(e) élève de distribuer toutes les cartes entre les joueurs.
4) dit à ses élèves de ne pas regarder leurs cartes
5) guide le premier joueur à gauche du "distribueur" de mettre sa première carte face en haut sur la table, puis chaque joueur après suivra de la même façon en suivant les règles du jeu
6) reconnaît le (la) champion(ne) avec un petit prix

*Autres vocabulaire peut être enseigner: c'est ton tour, c'est mon tour, tu a triché, tricheur, j'ai gagné,...
*N' oubliez pas d'accompagner toutes leçons autant que possible de musique en arrière plan.

BH16-5

Chronologie Historique

une révision

L'Histoire Chronologique

1599	**Samuel de Champlain**, un explorateur français, quitte la France pour aller explorer le côté d'est du Canada.
1605	Les français établissent une colonie permanent à **Port Royal** en Acadie.
1613	Un bateau français nommé **"Fleur de Mai"** part de la France pour aller en Acadie.
1620	Le bateau anglais **"Le Mayflower"** arrive à Plymouth Rock aux Massachusettes.
1682	**Robert Cavelier de la Salle** reclame le territoire de Louisiane pour la France.
1699	Les français établissent la première colonie permanent à **Biloxi** dans le territoire de Louisiane.
1713	Les anglais gagnent contrôle de l'Acadie. L'Acadie devient **"La Nouvelle Ecosse."**
1714	La ville de **Natchitoches** est établie.
1718	La **Nouvelle Orléans** est établie.
1719	Les premiers bateaux d'**ésclaves africains** arrivent à la Nouvelle Orléans.
1755	Les Acadiens sont déportés de l'Acadie. C'est Le **Grand Dérangement**.
1762	La France cède la Louisiane aux **Espagnols** .
1764	Les premiers **Acadiens arrivent** en Louisiane.....peut-être même en 1763.
1765	Les premiers Acadiens en Louisiane s'établissent à la **Poste des Attakapas** à St. Martinville.
1776	La **Révolution Américaine** commence.
1785	Sept **bateaux d'Acadiens** arrivent en Louisiane de la France
1789	**La Révolution Française** commence. Beaucoup de français partent en Louisiane.
1791	La révolution des ésclaves en **Haiti** ammène 10,000 Créoles français, africains et espagnols en Louisiane.
1800	**L'Espagne** rend la Louisiane à la France.
1803	**Napoléon Bonaparte** vend la Louisiane aux U.S. A. pour $15 million.
1812	La Louisiane devient un **état.**
1836	**Vermilionville**, plus tard renommée **Lafayette**, est incorporée.
1861	La **Guerre Civile** commence.
1901	Le **pétrole** est découvert près de **Jennings** en Louisiane.
1905	Epédimie de **fièvre jaune** en Louisiane. Beaucoup de Cadjins .
1914	La **Première Guerre Mondiale** commence.
1916	Le Département d'Education en Louisiane **interdit** le français **sur le terrain de l'école.**
1921	La **Nouvelle Constitution** de la Louisiane passe une loi qui **interdit** officielement l'éducation en français.
1928	**Joe Falcon et Cléoma Breaux** enrégistrent la première chanson cadienne **"Allons à Lafayette."**
1941	La **Deuxième Guerre Mondiale.** Des cadiens servent comme interprètes.
1947	Premier puit d'**huile** dans le **Golfe du Mexique.**
1955	le **Bicentennaire Acadien** (1755 à 1955)
1968	L'établissement du **Conseil pour le Developpement du Français en Louisiane** .

BH17-1

1971 Edwin Edwards, le premier **gouverneur Cadien** est élu en Louisiane.

1974 Premier **"Hommâge à la musique cadienne"** prend place, et plus tard fait partie des"Festival Acadiens." **Amendement 14** à la Constitution de l'état de la Louisiane interdit la discrimination basée sur la culture, assurant la préservation de **l'Influence française** en Louisiane.

La loi de 1916 est rappellée. Tout le monde a le droit de parler la langue de leur choix.

1976 Publication du premier livre en français cadien **"Lâche pas la patate"** par Revon Reed.

1981 Premier programme d'immersion française en Louisiane commence à **La Belle Aire Elémentaire** dans la paroisse d'Est Baton Rouge.

1983 La paroisse **Calcasieu** commence un programme d'**Immersion.**

1989 Les paroisses de **St. Martin** et de **l'Assomption** commencent un programme d'immersion.

1990 Les recensement rapportent 668,271 Acadiens/Cadiens qui habitent aux USA; 61% habitent en Louisiane.

1992 La paroisse **Lafayette** commence un programme d'immersion.

1994 La paroisse **Acadie** commence un programme d'immersion. **L'Université de Louisiane à Lafayette** offre le premier **doctorat** en Etudes Francophones en Amérique du Nord.

1994 Les Acadiens se retrouvent après 200 ans de séparation au premier **Congrès Mondial Acadien** au Nouveau Brunswick.

1995 Le **Consortium des Ecoles d'Immersion** est créé. **Action Cadienne** est établie pour promouvoir et sauvegarder le français et surtout les programmes d'immersion français en Louisiane.

1996 La paroisse d'**Orléans** commence un programme d'immersion. Programmes d'immersion des paroisses de Lafayette et d'Assomption grandissent.

1997 **Mike "Beausoleil" Doucet** gagne un **"Grammy"**pour la musique cadienne. **Zachary Richard**, un musicien cadjin aussi, est offert le prix **"Félix"** au Canada pour la musique en français. Avant ça, Clifton Chenier, Rockin' Sidney, et Queen Ida gagnent aussi un prix "Grammy" pour la musique **zydeco.**

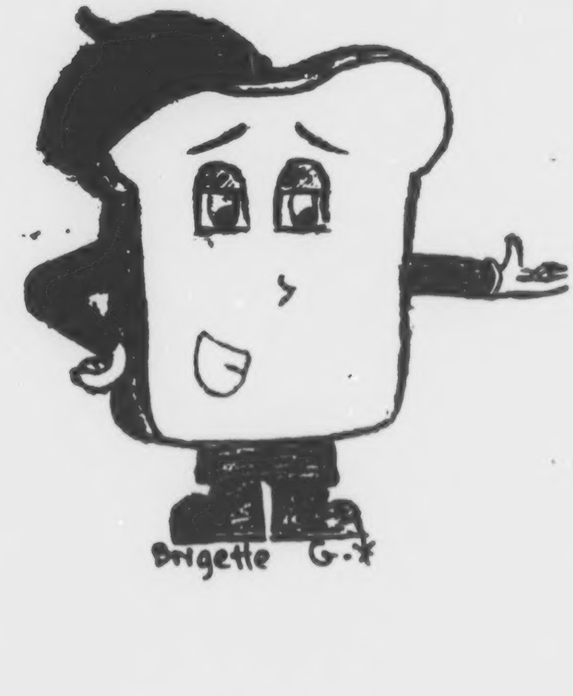
1998 La paroisse d'**Est Baton Rouge** re-introduit le programme d'immersion.

1999 C'est la fête de la Louisiane.....la **FrancoFête**.....300 ans de français en Louisiane. C'est aussi le deuxième Congrès Mondial Acadien et cette fois-ci, en Louisiane !

2003 Le **bicentennaire de la vente** de la Louisiane aux Etats-Unis par Napoléon.

2004 Troisième retrouvaille des Acadiens au **Congrès Mondial Acadien-Nouvelle Ecosse.**

Bibliographie



BH18

écu media design

is pleased to announce the premier of the

Encyclopedia of Cajun Culture

Accessible free via the Internet at

www.cajunculture.com

The ***Encyclopedia of Cajun Culture*** is an on-line, user-friendly database covering the sweep of Cajun culture and history. From the founding of Acadia in 1604, to the expulsion of 1755, to the transformation of Acadians into Cajuns, to the birth of Cajun pride in the mid-20th century — it's all covered in the ***Encyclopedia***.

Expanded weekly, the ***Encyclopedia*** pulls together information on a variety of Cajun-related topics: Want to know more about Cajun accordionist Nathan Abshire? Cajun population statistics? Cajun NFL quarterback Bobby Hebert? Acadian freedom fighter Joseph Broussard *dit* Beausoleil? Cajun chicken and sausage gumbo? Cajun surnames? Cajun *Mardi gras* celebrations? It's all available at the click of a button — over 200 entries, including photos and maps!

The ***Encyclopedia*** was created by Écu Media Design of New Iberia, Louisiana, which is operated by south Louisiana natives Kara T. Bernard and Shane K. Bernard. Kara is an LSU science graduate with extensive programing experience; Shane is a USL humanities graduate and published historian specializing in Cajun studies. Together they have designed, compiled, and edited the most extensive on-line source of Cajun cultural and historical data on the Internet — and it's all accessible free, 24 hours a day, in an on-line environment suitable for all ages.

For more information, contact:

écu media design
221 Constance Avenue
New Iberia LA 70563-2553

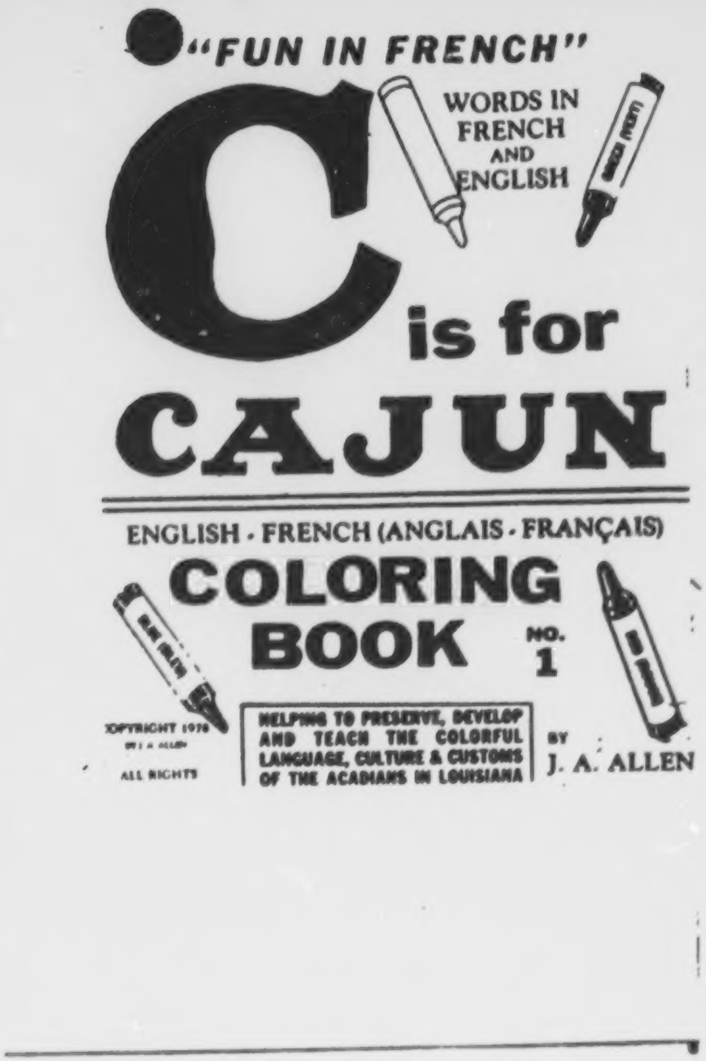
Or e-mail:

info@cajunculture.com

Become an Encyclopedia Commercial Sponsor!

BH18-1

[illegible]



"FUN IN FRENCH"

WORDS IN FRENCH AND ENGLISH

C is for CAJUN

ENGLISH - FRENCH (ANGLAIS - FRANÇAIS)

COLORING BOOK

NO. 1

HELPING TO PRESERVE, DEVELOP AND TEACH THE COLORFUL LANGUAGE, CULTURE & CUSTOMS OF THE ACADIANS IN LOUISIANA

BY J. A. ALLEN

COPYRIGHT 1976
BY J. A. ALLEN
ALL RIGHTS

635

CONTES FOLKLORIQUES DE LA JEUNESSE LOUISIANAISE

Texte: Jacqueline Voorhies
Illustrations: Kathleen Arceneaux

636

BH18-2

Videotapes by Cajun Filmmaker Pat Mire

Dance for a Chicken

Dance for a Chicken: The Cajun Mardi Gras

Cajun filmmaker Pat Mire gives us an entertaining, inside look at the colorful and exotic rural Cajun Mardi Gras. Every year before the Lenten season begins, processions of masked and costumed revelers, often on horseback, go from house to house gathering ingredients for communal gumbos in communities across rural southwest Louisiana. The unruly participants in this ancient tradition play as beggars, fools, and thieves as they raid farmsteads and perform in exchange for charity or, "dance for a chicken."

AWARDS

1993 Am Anthropological Assn, Award of Excellence
1993 Worldfest Houston, Merit Finalist
1993 Assn for State and Local History, Award of Merit

57 minutes © 1993 Pat Mire

"Anything I Catch..."
The Handfishing Story

"Anything I Catch..." The Handfishing Story

Cajun filmmaker Pat Mire beautifully captures the thrilling regional phenomenon of Cajuns who wade in murky bayou waters to c[illegible] huge catfish and turtles by reaching into hollow logs and stumps with their bare hands. Friends and family accompany the handfishermen to the bayou banks for festive cooking, storytelling, Cajun music, and to witness this increasingly rare tradition. Sadly, dredging of the bayous has had unforeseen cultural impact [illegible] virtually eliminated this vestige of the traditional folk community, which served to bind families and neighbors together.

AWARDS

1991 Margaret Mead Film Festival, winner
1990 Assn for State and Local History, Award of Commendation
27 30 minutes © 1990 Pat Mire & Charles Bush

Also Available

Wildflowers of the Cajun Prairie

Beautiful wildflowers and grasses, some reaching shoulder height, once covered the southwest Louisiana prairie attracting a multitude of butterflies. Fragments of this natural prairie habitat are found in remnant strips along railroad right-of-ways that have never been cultivated. Wildflowers of the Cajun Prairie features the study and restoration efforts of the native southwest Louisiana prairie wildflower habitat.

28 minutes © 1989 Pat Mire

Against the Tide

The story of the Cajuns

a film produced by Zachary Richard

1hr. © 2000 Pat Mire

Order Form

Mail your order to:

Attakapas Productions
PO Box 821, Eunice, LA 70535
318/457-8214
318/546-0282 fax

Attakapas Productions guarantees the quality of video tapes.

Name ____________________

Street Address ____________________

____

Phone ____________________

Shipping Address (if different from above)

____

____

VHS Videotapes

Dance for a Chicken: The Cajun Mardi Gras
____ @ $25.00 each $______

Anything I Catch: The Handfishing Story
____ @ $20.00 each $______

Wildflowers of the Cajun Prairie
____ @ $15.00 each $______

Shipping and Handling $______
1-3 tapes $3 4-5 tapes $5 6 + tapes $6

Total Amount Due $______

BM

BEST COPY AVAILABLE

BIBLIOGRAPHIE

1) HISTORY OF THE ACADIANS par Bona Arsenault (Le Conseil de la vie française en Amérique, Québec, Canada)

2) LES EXILES ACADIENS EN FRANCE AU XVIIIième SIECLE ET LEUR ETABLISSEMENT EN POITOU par Ernest Martin (Brissaud Librairie "Le Bouquiniste" Poitiers

3) THE FOUNDING OF NEW ACADIA by Carl A. Brasseaux

4) THE ACADIANS by Barry Moody (Grolier Ltd.)

5) THE CAJUNS: Essays on their history and culture (USL history series, no. II edited by Glenn R. Conrad)

6) RENCONTRES SUR LE MISSISSIPPI 1682-1763 par Gail Alexander Buzhardt and Margaret Hawthorne

7) NOUS SOMMES ACADIENS--WE ARE ACADIANS par Myron Tassin

8) JE SUIS CADIEN--Cajun writers Chapbook 2 par Jean Arceneaux

9) PELAGIE-LA-CHARRETTE par Antonine Maillet

10) TONNERRE MES CHIENS!, par Amanda Lafleur (337) 981-8068) (a glossary of Louisiana French figures of speech) Renouveau Publishing, Ville Platte, Louisiana

11) LOUISIANE (un roman) par Maurice Denuzière (éditions J.C. Lattés 23, av. Villemain, Paris--14ième)

12) ELOIZES (numéro 22) La Louisiane..paroles en éveil---Revue de l'Association des écrivains acadiens (New Brunswick)

13) THE LOUISIANA EXPERIENCE (textbook) by Mary Alice Fontenot and Julie Landry

14) CLOVIS ECREVISSE SERIES (childrens' book) by Mary Alice Fontenot and Julie Landry

15) FEUX FOLLETS----la littérature cadienne (B.P. 43331, Lafayette,
Louisiane 70504-3331 (téléphonez le bureau du CODOFIL---
David Cheramie, Directeur au (318) 262-5810)

16) CAJUN MUSIC---a reflection of a people by Ann Allen Savoy

17) ANNE D'ACADIE par Jeanne Ducluzeau en France

18) COURIR LA CHANDELEUR- Georges Arsenault (éditions d'Acadie)

19) THE ISLAND ACADIANS---par Georges Arsenault (Ragweed publ.)

20) MARDI GRAS by Robert Tallant (Pelican Publ. Co. Gretna, La.)

21) VOYAGE DE NUIT par Zachary Richard

21) LES ANGES EN TRANSIT
COMME UN BOXEUR DANS UNE CATHEDRALE par Dyane Léger (poète)
éditions Perce Neige

22) LA LOUISIANE D'AUJOURD'HUI par Michel Tauriac (les éditions j.a.)
(guide touristique)

23) LE HOOGIE BOOGIE CD and book --music by Michael Doucet ,
text by Sharon Arms Doucet (Mel Bay Productions)
Louisiana French Music for Children

24) LOUISIANA: a land apart --- photos by Philip Gould
LES CADIENS d'ASTEUR

25) MAKERS OF CAJUN MUSIC---by Barry Jean Ancelet

26) ZYDECO ! ----Olivier, Rick and Ben Sandmel
Jackson Univerity Press , Mississsipppi

27) LE PETIT ACADIEN-SON IDENTITE EN IMAGES par Edith Comeau Tufts,
illustré par Valérie Pelletier (au Nouveau Brunswick)

28) RACONTE-MOI L'ODYSSEE ACADIENNE, de 1604 à 1785 par Jacqueline
Voorhies, illustré par Rachelle Ledoux et Kate Ferry

29) **Jean-Paul Hébert était là** par Sheila Collins
30) **The Acadian Miracle** par Dudley J. LeBlanc
31) **Le Dictionnaire Cadien** par Père Daigle
32) **L'Acadjin** and web
33) **Le Français Louisianais: Un Aperçu Général**
par Richard Guidry et Amanda Lafleur
34) **Louisiana Catalog Store** - (800) 375-4100
Fax: (504) 693-3969
35) **"Evangéline"** CD-ROM (en français et en anglais)
http://www.evangelineweb.org/.
36) Recensement extrait du texte **"The Acadian Miracle "** par Dudley J. LeBlanc
37) Noms de la ligne acadienne **"Chronologie Acadienne"**
par Claude Masse-Daigle
38) **Les Origines des Premières Familles Acadiennes**
par Nicole T. Bujold et Maurice Caillebeau

Petite bibliographie sur le fait français en Louisiane
Brief Bibliography on French in Louisiana
par Barry Jean Ancelet, Carolyn Dural et David Barry

LANGUE

ANCELET, Barry Jean. "La politique socio-culturelle de la transcription: La question du français louisianais." *Presence francophone* 43 (1993), 47-62.

BRETON, Roland J.-L. *Géographie du français et de la francité en Louisiane.* Québec: Centre International de Recherche sur le Bilinguisme, 1979.

CLIFTON, Deborah J. "La conspiration, la variation et la stabilité linguistique; Le cas des consonnes affriquees aux parlers français de la Louisiane," thesis, Ohio State University, 1975.

DITCHY, Jay. *Les Acadiens louisianais et leur parler.* Paris: Librairie E. Droz, 1932.

FARELLA, Pierre. "Étude du dialecte acadien à partir d'enregistrements faits dans différentes paroisses du sud-oeust de la Louisiana," diss., Université d'Aix-Marseille I, 1976.

GRASSIN, Maguy Lavaud. "Le lexique du parler cajun en Louisiane," diss., Université de Paris III, 1978.

GUIDRY, Richard. *Lexique cadien-français.* Baton Rouge, LA: Louisiana State Department of Education, août, 1981.

GUILBEAU, John. "La phonologie et les études des parlers franco-louisianais," *Comptes rendus de l'Athenee Louisianais* (mars, 1958) 28-39.

Bibliographie

HENRY, Jacques. "Le CODOFIL dans le mouvement francophone en Louisiane," *Présence francophone* 43 (1993), 25-46.

MASSIGNON, Geneviève. "Les parlers français d'Acadie," *French Review* 21 (October, 1947) 45-53.

MORGAN, Raleigh, Jr. "L'ordre des mots dans la syntaxe du créole de Saint Martin," *Revue de Louisiane* 1:1 (1972): 65-81.

NEUMANN, Ingrid. *Le créole de Breaux Bridge, Louisiane: Étude morphosyntaxique, textes, vocabulaire.* Hamburg: Buske, 1985.

PELLERIN, Eveline. "La langue française en Louisiane," thesis, McGill University, 1937.

PHILLIPS, Hosea. *Étude du parler de la paroisse Evangeline, Louisiane.* Paris: Librairie Droz, 1936.

_____ "Le français parlé de la Louisiane," *Le Français hors de France.* ed. Albert Valdman. Paris: Honore Champion, 1979, 93-110.

POIRIER, Pascal. *Glossaire acadien.* Moncton: Université de Moncton, 1964 et 1977.

_____. *Le parler franco-acadien et ses origines.* Québec: Imprimerie Franciscaine Missionnaire, 1928.

PREUX, Philippe. "La langue des Cajuns," L'Ethnie Française 2 (April, 1981) Bruxelles: Foundation Charles Plisnier, 70-81.

PREVOS, André. "Survivance saintongeaise dans le parler cajun de la Louisiane," *Société d'Études Folkloriques du Centre-Ouest* 15:106 (Sept./Oct., 1981) St.-Savinien: France 309-322.

RATERO, Joelle F. "Étude du français cajun de la paroisse Vermilion de Louisiane (Etats-Unis)," diss., Université de Rouen, 1981.

SAUCIER, Corinne. *Traditions de la paroisse des Avoyelles en Louisiane.* Memoirs of the American Folklore Society, vol. 47. Philadelphia: MAFS, 1956.

VALDMAN, Albert. "La situation actuelle du créole en Louisiane," Présence francophone 43 (1993), 85-111.

Le Petit Guide

d'Informations sur la Louisiane francophone

[illegible]

Conseil pour le Développement du Français en Louisiane
Council for the Development of French in Louisiana

BEST COPY AVAILABLE

BH18-7

HISTOIRE ET CULTURE

ALLAIN, Mathé. "Ecrasez l'infâme: L'école en question chez les jeunes activistes cadiens," *Etudes de linguistique appliquée*, 70 (1988), 7-12.

_____. "Les éléments surréalistes dans la littérature louisianaise," in Claude Le Goff, ed., *Héritage francophone d'Amérique* (Québec, 1984), 83-94.

_____. "L'image de l'Acadien dans le roman louisianais: G. W. Cable et Mme de la Houssaye." *Revue de l'Université de Moncton*, 2 (1978), 9-16.

_____. "L'invention de la Louisiane: Historique littéraire," *Les Autres Littératures d'expression française en Amérique du nord, Cahiers du CRCCF*, no. 24 (Ottawa: Éditions de l'Université d'Ottawa, 1987), 105-111.

_____. "Littérature et mentalité populaire en Louisiane," *Vie française*, 41 (1989), 29-38.

_____, and Barry Ancelet. *Anthologie: Littérature française de Louisiane*. Bedford, NH: National Materials Development Center for French, 1981.

AMELINCKX, Frans. "La littérature louisianaise au XIXe siècle: perspective critique." *Présence francophone* 43 (1993), 11-24.

ANCELET, Barry Jean, ed. *Acadie tropicale (poésies)*. Lafayette: USL Éditions de la Nouvelle Acadie, 1983.

_____. "The Cajun Who Went to Harvard: De l'oral à l'écrit en Acadie tropicale," *Les autres Littératures d'expression française en Amérique du Nord, Cahiers du CRCCF* 24. Ottawa: Éditions de l'Université d'Ottawa, 1987.

_____, ed. *Cris sur le bayou (poésies)*. Ville St-Laurent, Quebec: Éditions Intermède, 1980.

ARCENEAUX, Jean. *Je suis cadien (suite poétique)*. New York: Cross-Cultural Communications, 1994.

ARSENAULT, Bona. *Histoire des Acadiens*. Québec: Le Conseil de la vie française en Amérique, 1966.

BERNARD, Antoine. *Histoire de la survivance acadienne, 1755-1935*. Montréal: Le Clerc de Saint-Viateur, 1935.

_____. *L'Acadie vivante: Histoire du peuple acadien de ses origines à nos jours*. Montréal: Éditions du Devoir, 1945.

BOURQUE, Antoine. *Trois saisons (nouvelles)*. Lafayette: USL Éditions de la Nouvelle Acadie, 1986.

BRANDON, Elizabeth. "Moeurs et langue de la paroisse Vermilion," diss., Université Laval, Quebec, 1955.

CHERAMIE, David. *Lait à mère (poésies)*. Moncton: Éditions d'Acadie, 1997.

DORAIS, Louis Jacques. "Les francophones de la Louisiane: problèmes sociolinguistiques," Anthropologie et Sociétés 2:2 (1980): 159-165.

DOUCET, Carol. *La charrue (poésies)*. Lafayette: USL Éditions de la Nouvelle Acadie, 1985.

FICATIER, Marc-Etienne. "Les Louisianais français, Créoles et Acadiens," *Revue de Pyschologie des peuples* (3e trimestre, 1975): 3-35.

GRIOLET, Patrick. *Cadjins et créoles en Louisiane*. Paris: Payot, 1986.

GUIDRY, Richard. *C'est p'us pareil (monologues)*. Éditions de la Nouvelle Acadie. Lafayette, LA: Center for Louisiana Studies, 1982.

HAMEL, Réginald. *La Louisiane créole littéraire, politique et sociale : 1762-1900*. 2 vol. Montréal: Éditions Leméac, 1984.

de la HOUSSAYE, Sidonie. trans. and intro. J. John Perret. *Pouponne and Balthazar*. Lafayette, LA: Center for Louisiana Studies, 1983.

MAUGUIERE, Bénédicte. "Le Théâtre Cadien: de l'Acadie à la Louisiane," *Présence francophone* 43 (1993), 75-84.

MERCIER, Alfred. *L'Habitation Saint-Ybars*. Nouvelle Orléans: Imprimerie Franco-Américaine, 1881; nouvelle édition présentée par Réginald Hamel, Manchester, N.H.: National Materials Development Center, 1982.

REED, Revon. *Lâche pas la patate*. Montreal: Parti Pris, 1976.

RICHARD, Zachary. *Voyage de nuit (poésies)*. Lafayette: USL Center for Louisiana Studies, 1985.

_____. *Faire Récolte (poésies)*. Moncton: Éditions Perce-neige, 1998.

ST. MARTIN, Gérard Labarre and Jacqueline Voorhies, eds. *Ecrits louisianais du dix-neuvième siècle: Nouvelles, Contes et Fables*. Baton Rouge, LA: Louisiana State University Press, 1979.

SAINT-PROT, Charles. "Louisiane," *Lettres et cultures de langue française* 17(1er sem., 1992): 63-66.

SAUCIER, Corinne L. "Histoire et traditions de la paroisse des Avoyelles en Louisiane," diss., Université Laval, Canada, 1949.

SMITH-THIBODEAUX, John (pseud.). *Les francophones de la Louisiane*. Paris: Éditions Entente, 1977.

BEST COPY AVAILABLE

BH18-8

_____, "The Cajun Who Went to Harvard: De l'oral à l'écrit en Acadie tropicale," *Les autres Littératures d'expression française en Amérique du Nord, Cahiers du CRCCF* 24. Ottawa: Éditions de l'Université d'Ottawa, 1987.

_____, ed. *Cris sur le bayou (poésies)*. Ville St-Laurent, Quebec: Éditions Intermède, 1980.

ARCENEAUX, Jean. *Je suis cadien (suite poétique)*. New York: Cross-Cultural Communications, 1994.

ARSENAULT, Bona. *Histoire des Acadiens*. Québec: Le Conseil de la vie française en Amérique, 1966.

BERNARD, Antoine. *Histoire de la survivance acadienne, 1755-1935*. Montréal: Le Clerc de Saint-Viateur, 1935.

_____. *L'Acadie vivante: Histoire du peuple acadien de ses origines à nos jours*. Montréal: Éditions du Devoir, 1945.

BOURQUE, Antoine. *Trois saisons (nouvelles)*. Lafayette: USL Éditions de la Nouvelle Acadie, 1986.

BRANDON, Elizabeth. "Moeurs et langue de la paroisse Vermilion," diss., Université Laval, Quebec, 1955.

CHERAMIE, David. *Lait à mère (poésies)*. Moncton: Éditions d'Acadie, 1997.

DORAIS, Louis Jacques. "Les francophones de la Louisiane: problèmes sociolinguistiques," Anthropologie et Sociétés 2:2 (1980): 159-165.

DOUCET, Carol. *La charrue (poésies)*. Lafayette: USL Éditions de la Nouvelle Acadie, 1985.

FICATIER, Marc-Etienne. "Les Louisianais français, Créoles et Acadiens," *Revue de Pyschologie des peuples* (3e trimestre, 1975): 3-35.

GRIOLET, Patrick. *Cadjins et créoles en Louisiane*. Paris: Payot, 1986.

GUIDRY, Richard. *C'est p'us pareil (monologues)*. Éditions de la Nouvelle Acadie. Lafayette, LA: Center for Louisiana Studies, 1982.

HAMEL, Réginald. *La Louisiane créole littéraire, politique et sociale : 1762-1900*. 2 vol. Montréal: Éditions Leméac, 1984.

de la HOUSSAYE, Sidonie. trans. and intro. J. John Perret. *Pouponne and Balthazar*. Lafayette, LA: Center for Louisiana Studies, 1983.

MAUGUIERE, Bénédicte. "Le Théâtre Cadien: de l'Acadie à la Louisiane," *Présence francophone* 43 (1993), 75-84.

MERCIER, Alfred. *L'Habitation Saint-Ybars*. Nouvelle Orléans: Imprimerie Franco-Américaine, 1881; nouvelle édition présentée par Réginald Hamel, Manchester, N.H.: National Materials Development Center, 1982.

REED, Revon. *Lâche pas la patate*. Montreal: Parti Pris, 1976.

RICHARD, Zachary. *Voyage de nuit (poésies)*. Lafayette: USL Center for Louisiana Studies, 1985.

_____. *Faire Récolte (poésies)*. Moncton: Éditions Perce-neige, 1998.

ST. MARTIN, Gérard Labarré and Jacqueline Voorhies, eds. *Ecrits louisianais du dix-neuvième siècle: Nouvelles, Contes et Fables*. Baton Rouge, LA: Louisiana State University Press, 1979.

SAINT-PROT, Charles. "Louisiane," *Lettres et cultures de langue française* 17(1er sem., 1992): 63-66.

SAUCIER, Corinne L. "Histoire et traditions de la paroisse des Avoyelles en Louisiane," diss., Université Laval, Canada, 1949.

SMITH-THIBODEAUX, John (pseud.). *Les francophones de la Louisiane*. Paris: Éditions Entente, 1977.

BH18-9

Lăchez pas
le français !

Envoyez-moi, s.v.p.. vos bons commentaires.
Et... quant aux "pas si bons," ....envoyez-les à:

Mme Brenda Mounier
Woodvale Eléméntaire
100 Leon Drive
Lafayette, Louisiane 70503
FAX *(337) 232-5658*

Merci!

Lâchez pas
la patate, chers !

Laissez les bons temps
Rouler !